

THE  
Fountain of Life  
OPENED:  
OR,  
A Display of Christ

IN HIS  
*Essential and Mediatorial* GLORY.

Containing 42 SERMONS on Various Texts.

Wherein the IMPETRATION of our Redemption by Jesus Christ is orderly *unfolded*, as it was begun, carried on, and finished By his *Covenant-transaction*, mysterious *Incarnation*, solemn *Call* and *Dedication*, Blessed *Offices*, deep *Abasement*, and super-eminent *Advancement*.

In all which the great *Supernatural Mystery* of the *Wisdom* and *Love* of God, in his most gracious, plenary, and wonderful *Salvation* of Sinners by *Jesus Christ*, is distinctly *explicated*, and in its several parts, as well as generally *applied* for the winning of *Unbelievers* to him, and the Confirmation of all that do believe in him.

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By JOHN FLAVELL, late Minister of the Gospel.

Ἦν ἡμεῖς μέλας ζῆλον εἶναι διὰ τὸ ἰσχυρόν τὴν γνώσιναι Χριστὸν Ἰησοῦ τὸν καλὸν μᾶ. Phil. 3.4.  
Præstat pauca ex meliore scientia degustasse, quàm de ignobiliore multa. *Cal. Rodig.*

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The Second Edition very much Corrected.

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*To his much Honoured and Beloved Kinsman,  
Mr. John Flavell of London, Merchant,  
and his Vertuous Consort; The Author  
wisheth Grace, Mercy, and Peace.*

*My dear and honoured Friends,*

**I**F my Pen were both able, and at leisure to get Glory in Paper, it would be but a Paper-glory when I had gotten it: but if by displaying (which is the design of these Papers) the transcendent Excellency of Jesus Christ, I may win Glory to him from you, to whom I humbly offer them, or from any other into whose hands Providence shall cast them; that will be Glory indeed, and an occasion of glorifying God to all Eternity.

It is not the design of this Epistle to *compliment*, but to *benefit* you; not to blazon your Excellencies, but *Christ's*; not to acquaint the World how much you have *endeared* me to your self, but to increase and strengthen the *Endearments* betwixt Christ and *you*, upon your part. I might indeed (this being a proper place for it) pay you my Acknowledgments for your great Kindnesses to me and mine; of which I assure you I have, and ever shall have deep Resentments: but you and I are Theatre enough to one another, and can satisfy our selves with the inclosed Comforts and Delights of our mutual Love and Friendship: but let me tell you, the whole World is not a Theatre large enough, to shew the Glory of Christ upon, or unfold the one half of the unsearchable Riches that lie hid in him. These things will be far better understood, and spoken of in Heaven, by the noon-day Divinity in which the immediately illuminated Assembly do there preach his Praises, than by such a stammering Tongue, and scribbling Pen as mine, which doth but mar them.

*The Epistle Dedicatory.*

Alas! I write his Praises but by Moon-light; I cannot praise him so much as by halves. Indeed, no Tongue but his own (as *Nazianzen* said of *Basil*) is sufficient to undertake that Task. What shall I say of Christ? The excelling Glory of that Object dazles all Apprehension, swallows up all Expression. When we have borrowed Metaphors from every Creature that hath any Excellency or lovely Property in it, till we have stript the whole Creation bare of all its Ornaments, and clothed Christ with all that Glory; when we have worn our Tongues to the stumps, in ascribing Praises to him, alas! we have done nothing, when all is done.

Yet wo is me! how do I every day behold reasonable Souls most unreasonably disaffected to my lovely Lord Jesus! denying Love to one, who is able to compel Love from the stoniest Heart! yea, tho they can never make so much of their Love (would they set it to sale) as Christ bids for it.

It's horrid and amazing to see how the Minds of many are captivated and insnared by every silly trifle; and how others can indifferently turn them with a kind of spontaneity to this Object, or to that (as their fancy strikes) among the whole Universe of Beings, and scarce ever reluctant, recoil, or nauseate, till they be perswaded to Christ; and then 'tis as easy to melt the obdurate Rocks into sweet Syrup, as their Hearts into divine Love.

How do the great Men of the World ambitiously court the Honours and Pleasures of it? the Merchants of the Earth trade and strive for the dear-bought Treasures of it; whilst the Price of Christ (alas! ever too low) falls every day lower and lower upon the Exchange of this World! I speak it as a sad Truth, if there were no quicker a Trade (as dead as they say it is) for the perishing Treasures of the Earth than there is for Christ this day in *England*, the Exchange would quickly be shut up, and all the Trading Companies dissolv'd.

Dear Sir, Christ is the peerless Pearl hid in the field, *Mat. 13. 46.* Will you be that *wise Merchant* that resolves to  
win

## The Epistle Dedicatory.

to win and compass that Treasure, whatever it shall cost you? Ah Sir, Christ is a Commodity that can never be bought too dear.

My dear Kinsman, my Flesh and my Blood; my Soul thirsteth for your Salvation, and the Salvation of your Family. Shall you and I resolve with good *Josbua*, that whatever others do, *we and our Families will serve the Lord*? That we will walk as the Redeemed of his Blood, shewing forth his Vertues and Praises in the World? that as God hath made us one in Name, and one in Affection; so we may be one in Christ: That it may be said of us, as it was of *Austin* and *Alippius* long ago, that they were *sanguine Christi conglutinati*, glued together by the Blood of Christ.

For my own part, I have given in my Name to him long since; wo to me, if I have not given in my Heart also: for should I deceive my self in so deep a point as that, how would my *Profession* as a *Christian*, my *Calling* as a *Minister*, yea, these very *Sermons* now in your hands, rise in judgment to condemn me? which God forbid.

And doubtless, Sir, your Eyes have seen both the vanity of all Creatures, and the necessity and infinite worth of Christ. You cannot forget what a Vanity the World appeared to you, when in the year 1668. you were summoned by the Messengers of Death (as you and all that were about you then apprehended) to shoot the Gulf of vast Eternity; when a malignant *Fever* and *Pleurisy* (whereof your \* Physician hath given an account to the World) did shake \* *Doff.*  
the whole frame of the Tabernacle wherein your Soul Thom-  
through Mercy yet dwells; and long may it dwell there, son's Af-  
for the service and praise of your great Deliverer. I hope *fections,*  
you have not, nor ever will forget how the vain World then p. 91.  
appeared to your Eye; when you looked back (as it were over your shoulder) and saw how it shrunk away from you. Nor will you ever forget the awful apprehensions of Eternity, that then seized your spirit, or the Value you then had for Christ; which things I hope still do, and ever will remain with you.

### *The Epistle Dedicatory.*

And for you, Dear Cousin, as it becomes a Daughter of Sarah, let your Soul be adorned with the Excellencies of Christ, and Beauties of Holiness. A King from Heaven makes suit for your Love. If he espouse your Soul now, he will fetch it home to himself at death in his Chariot of Salvation; and great shall be your Joy, when the Marriage of the Lamb is come. Look often upon Christ in this Glass; he is fairer than the Children of men. View him believingly, and you cannot but like and love him. For (as one well saith) *Love when it seeth, cannot but cast out its Spirit and Strength upon amiable Objects, and things love-worthy. And what fairer thing than Christ! O fair Sun, and fair Moon, and fair Stars, and fair Flowers, and fair Roses, and fair Lilies, and fair Creatures! but O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged him, in making the comparison this way. O black Sun and Moon; but O fair Lord Jesus! O black Flowers; and black Lilies, and Roses; but O fair, fair, ever fair Lord Jesus! O all fair things, black, deformed and without Beauty, when ye are set beside the fairest Lord Jesus. O black Heavens, but O fair Christ! O black Angels, but O surpassingly fair Lord Jesus!*

I hope you both are agreed with Christ, according to the Articles of Peace propounded to you in the Gospel; and that you are every day driving on Salvation-work, betwixt him and you in your Family, and in your Closets.

And now my dear Friends, if these Discoveries of Christ, which I humbly offer to your hands, may be any way useful to your Souls, to assist them either in obtaining, or in clearing their Interest in him, my Heart shall rejoice, even mine: for none under Heaven can be more willing (tho many are more able) to help you thither, than is

Your most affectionate and obliged

Kinsman and Servant,

From my Study in  
Dartmouth, March  
14. 1671.

JOHN FLAVELL.



To the Christian Readers, especially those  
in the Town and Corporation of *Dartmouth*, and  
Parts adjacent; who have either befriended, or  
attended these Lectures.

Honoured, and Worthy Friends,

**K**nowledge is Man's Excellency above the Beasts that per-  
ish, *Psal.* 32. 9. the Knowledge of Christ is the Christian's  
Excellency above the Heathen, *1 Cor.* 1. 23, 24. Prac-  
tical and saving Knowledge of Christ is the sincere Christian's Ex-  
cellency above the self-cozening Hypocrite, *Heb.* 6. 4, 6. but me-  
thodical and well-digested Knowledge of Christ is the strong  
Christian's Excellency above the weak, *Heb.* 5. 12, 13, 14. A  
saving, tho an immethodical knowledge of Christ, will bring us to  
Heaven, *Joh.* 17. 2. but a regular, and methodical, as well as  
saving knowledge of him, will bring Heaven into us, *Col.* 2. 2, 3.

For such is the Excellency thereof, even above all other know-  
ledg of Christ, that it renders the Understanding judicious, the  
Memory tenacious, and the Heart highly and fixedly joyous.  
How it serves to confirm and perfect the Understanding, is ex-  
cellently discovered by a worthy Divine of our own, in these words.

"A young ungrounded Christian, when he seeth all the  
"fundamental Truths, and seeth good Evidence and Reasons  
"of them, perhaps may be yet ignorant of the right order  
"and place of every Truth: It's a rare thing to have young  
"Professors to understand the necessary Truths methodically;  
"and this is a very great defect. For a great part of the use-  
"fulness and excellency of particular Truths, consisteth in the  
"respect they have to one another. This therefore will be a  
"considerable part of your Confirmation, and growth in  
"your Understandings, to see the Body of the Christian  
"Doctrine as it were at one view, as the several parts of it are  
"united in one perfect Frame; and to know what aspect one  
"Point hath upon another, and which is their due places.

*Mr. Baxter's  
Directions to  
the Conver-  
ted for  
their E-  
stablish-  
ment, p. 96.*

## The Epistle to the Readers.

“ There is a great difference betwixt the sight of the several parts of a Clock or Watch, as they are disjointed and scattered abroad, and the seeing of them conjoined, and in use and motion. To see here a Pin, and there a Wheel, and not know how to set them all together, nor ever see them in their due places, will give but little satisfaction: it is the frame and design of holy Doctrine that must be known, and every part should be discerned as it hath its particular use to that Design, and as it is connected with the other parts.

“ By this means only can the true nature of Theology, together with the harmony and perfection of Truth, be clearly understood. And every single Truth also will be much better perceived by him that seeth its place and order, than by any other: for one Truth exceedingly illustrates, and leads in another into the Understanding——Study therefore to grow in the more methodical knowledg of the same Truths, which you have received; and tho you are not yet ripe enough to discern the whole Body of Theology in due method, yet see so much as you have attained to know, in the right order, and placing of every part. As in Anatomy, it's hard for the wisest Physician to discern the course of every branch of the Veins and Arteries; but yet they may easily discern the place and order of the principal parts, and greater Vessels, (*and surely in the body of Religion there runs not a branch of greater or more necessary Truth than these*) so it is in Divinity, where no man hath a perfect view of the whole, till he come to the state of perfection with God; but every true Christian hath the knowledg of all the Essentials, and may know the orders, and places of them all.

*And as it serves to render the Mind more judicious, so it causes the Memory to be more tenacious, and retentive of Truths. The Chain of Truth is easily held in the Memory, when one Truth links in another; but the loosing of a Link endangers the scattering of*

*Ordo est the whole Chain. We use to say, Order is the mother of Memory; I am sure it's a singular Friend to it: Hence it's observed, those*

## The Epistle to the Readers.

those that write of the *Art of Memory*, lay so great a stress upon Place and Number. The *Memory* would not so soon be overcharged with a multitude of Truths, if that multitude were but orderly disposed. It's the incoherence, and confusion of Truths, rather than their number, that distracts. Let but the *Understanding* receive them regularly, and the *Memory* will retain them with much more facility. A bad *Memory* is a common complaint among *Christians*. All the benefit that many of you have in hearing, is from the present influence of Truths upon your *Hearts*. There is but little that sticks by you, to make a second and third Impression upon them. I know it may be said of some of you, that if your Affections were not better than your *Memories*, you would need a very large *Charity* to pass for *Christians*. I confess it's better to have a well-ordered *Heart*, than a methodical *Head*; but surely both are better than either. And for you that have constantly attended these Exercises, and followed us through the whole series, and deduction of these Truths, from Text to Text, and from Point to Point; who have begun one Sabbath, where you left another; it will be your inexcusable fault, if these things be not fixed in your *Understandings* and *Memories*, as Nails fastned in a sure place; especially since Providence hath now brought to your eyes, what hath been so often sounding in your ears, which is no small help to fix these Truths upon you, and prevent that great hazard of them, which commonly attends bare hearing: for now you may have recourse as often as you will to them, view, and review them, till they become your own.

But tho this be a great, and singular advantage, yet it is not all you may have by a methodical understanding of the Doctrine of Christ: It's more than a judicious understanding them, or faithful remembering them, that you and I must design, even the warm, vital animating Influences of these Truths upon our *Hearts*, without which we shall be never the better; yea, much the worse for knowing and remembering them.

Truth is the sanctifying Instrument, *Joh. 17. 17.* the Mould into which our Souls are cast, *Rom. 6. 17.* according therefore to the Stamps and Impressions it makes upon our *Understandings*,  
and

## The Epistle to the Readers.

and the order in which Truths lie there, will be the depth, and lastingness of their Impressions and Influences upon the Heart: as the more Weight is laid upon the Seal, the more fair and lasting Impress is made upon the Wax. He that sees the grounds and reasons of his Peace and Comfort most clearly, is like to maintain it the more constantly.

Great therefore is the advantage Christians have by such methodical Systems. Surely they may be set down among the desiderata Christianorum, the most desired things of Christians.

\* Mr.  
Wall's  
None but  
Christ.

† Mr. Isaac  
Ambrose  
his Look-  
ing to Je-  
sus.

Divers worthy modern Pens have indeed undertaken this noble Subject before me; some more \* succinctly, others more † copiously. These have done worthily, and their praises are in the Churches of Christ; yet such a Breadth there is in the Knowledge of Christ, that not only those who have written on this Subject before me, but a thousand Authors more may employ their Pens after us, and not one interfere with, or straiten another.

And such is the Deliciousness of this Subject, that were there ten thousand Volumes written upon it, they would never cloy, or become nauseous to a gracious Heart. We use to say one thing tires, and it's true that it doth so, except that one thing be virtually, and eminently all things, as Christ is; and then one thing can never tire: For such is the variety of Sweetness in Christ, who is the deliciæ humani generis, the Delights of the Children of men, that every time he is opened to Believers, from Pulpit or Press, it is as if Heaven had furnished them with a new Christ; and yet he is the same Christ still.

The Synopsis prefixed to this Treatise, will shew you, that the Method is wholly new; and the Treatise it self will satisfy you, that I have not boasted in another man's Line, of things made ready to my hand: which I speak not in the least to win any praise to my self from the Undertaking, but to remove Prejudices from it; for I see more defects in it, than most of my Readers will see, and can forethink more Faults to be found in it, than I shall now stand to tell thee of, or make answer for. It was written in a time of great Distractions; and didst thou but know how oft this Work hath died, and revived under my hand, thou wouldst wonder that ever it came to thine.

## The Epistle to the Readers.

*I am sensible it may fall under some censorious (it may be envious) Eyes, and that far different Judgments will pass upon it; for pro captu lectoris habent sua fata libelli: and no wonder if a Treatise of Christ be, when Christ himself was to some a stone of stumbling, and a rock of offence. I expect not to please every Reader, especially the envious; magna debet esse eloquentia, quæ invidis placet. It is as hard for some to look upon other mens Gifts without Envy, as it is to look upon their own without Pride: nor will I be any further concerned with such Readers, than to pity them; well knowing that every proud Contempt, and envious Censure is a Granado that breaks in the hand of him that casts it.* Senec.

*But to the ingenious and candid Reader, I owe satisfaction for the Obscurity of some parts of this Discourse occasioned by the conciseness of the Stile; to which I have this only to say, that I was willing to crowd as much matter as I could into this number of Sheets in thy hand, that I might therein ease thee, both in thy pains, and purse. I confess these Sermons were preached in a more relaxed stile, and most of these things were enlarged in the Pulpit, which are designedly contracted in the Press, that the Volume might not swell above the ability of common Readers. And it was my purpose at first to have comprised the second Part, viz. the Application of the Redemption that is with Christ unto Sinners, in one Volume, which occasioned the contraction of this; but that making a just Volume it self, must await another Season to see the light. If the Reader will be but a little the more intent, and considerate in reading, this Conciseness will turn to his advantage.*

*This may suffice to shew the usefulness of such Composures, and to prevent offence; but something yet remains with me, to say to the Readers in general, to those of this Town in special, and to the Flock committed by Christ to my Charge, more especially.*

*1. To Readers in general, according as their different states and conditions may be, there are six things earnestly to be requested of them:*

*(1.) If you be yet strangers to Christ, let these things begin,*  
and



## The Epistle to the Readers.

*and beget your first acquaintance with him. I assure thee, Reader, it was a principal part of the design thereof; and here thou wilt find many Directions, Helps, and sweet In encouragements, to assist a poor Stranger, as thou art, in that great Work. Say not, I am an Enemy to Christ, and there is no hope of Reconciliation; for here thou wilt see, how God was in Christ, reconciling the World to himself. Say not, All this is nothing, except God had told thee so, and appointed some to treat with thee about it; for he hath committed unto us the Word of this Reconciliation. Say not, Yea, that may be from your own Pity, and Compassion for us, and not from any Commission you have for it; for we are Ambassadors for Christ, 1 Cor. 5. 19.*

*Say not, O but my Sins are greater than can be forgiven; the difficulties of my Salvation too great to be overcome, especially by a poor Creature as I am, that am able to do nothing, no not to raise one penny towards the discharge of that great Debt I owe to God: for here thou wilt find upon thy Union with Christ, that there is Merit enough in his Blood, and Mercy enough in his Bowels to justify, and save such an one as thou art. Yea, and I will add for thine encouragement, that it is a righteous thing with God to justify and save thee, that canst not pay him one penny of all the vast Sums thou owest him, when by the same Rule of Justice he condemns the most strict, self-righteous Pharisee that thinks thereby to quit scores with him. It is righteous for a Judge to cast him that hath paid ninety nine pounds of the hundred which he owed, because the Payment was not full; and to acquit him, whose Surety hath paid all, tho himself did not, and freely confess that he cannot pay one farthing of the whole Debt.*

*(2.) If thou be a self-deceiving Soul, that easily takest up thy satisfaction about thine Interest in Christ, look to it as thou valuest thy Soul, Reader, that a fond and groundless conceit of thine Interest in Christ do not effectually and finally obstruct a true and saving Interest in him. This is the common and fatal Error in which multitudes of Souls are ensnared and ruined: for look as a conceit of great Wisdom hinders many from the attaining of it; so a groundless Conceit that Christ is already thine, may prove the greatest*

Quam  
multi fa-  
puissent,  
nisi se pri-  
us sapere  
putas-  
sent? Sen.

## The Epistle to the Readers.

greatest Obstacle betwixt Christ and thee. But here thou wilt meet with many Rules that will not deceive thee, Trials that will open thy true Condition to thee.

Thou sometimes reflectest upon the state of thy Soul, and enquirest, Is Christ mine? May I depend upon it, that my condition is safe? Thy Heart returns thee an answer of Peace, it speaks as thou wouldest have it; but remember (Friend) and mark this Line, Thy final Sentence is not yet come from the mouth of thy Judge; and what if after all thy self-flattering Hopes and groundless Confidences a Sentence should come from him quite cross to that of thine own Heart? where art thou then? what a confounded Person wilt thou be? Christless, speechless, and hopeless all at once!

O therefore build sure for Eternity; take heed lest the loss of thine eternal Happiness be at last imputed by thee to the deceitfulness, and laziness of thine own Heart; lest thy Heart say to thee in Hell, as the heart of Apollodorus seemed in his sufferings to say to him, I am the cause of all this Misery to thee.

Ερω ον  
Ταυτη  
αγα.

(3.) If thou be one whose Heart is eagerly set upon this vain World, I beseech thee take heed, lest it interpose it self betwixt Christ and thy Soul, and so cut thee off from him for ever. O beware lest the Dust of the Earth getting into thine eyes, so blind thee, that thou never see the Beauty or Necessity of Christ: the God of this World so blinds the eyes of them that believe not. And what are the sparkling Pleasures that dazzle the eyes of some, and the distracting Cares that wholly divert the minds of others, but as a Napkin drawn by Satan over the eyes of them that are to be turned off into Hell? 1 Cor. 4. 3, 4.

Some general Aims, and faint Wishes after Christ thou mayst have; but alas! the World hath centered thy Heart, intangled thy Affections, and will daily find new diversions for thee from the great business of Life: so that if the Lord break not this Snare, thou wilt never be able to deliver thy soul.

(4.) If thou be a loose and careless Professor of Christ, I beseech thee, let the things thou shalt read in this Treatise of Christ, convince, shame, and reclaim thee from thy vain Conversation.

## The Epistle to the Readers.

versation. Here thou wilt find how contrary thy Conversation is to the grand Designs of the Death and Resurrection of Christ. O methinks, as thou art reading the deep Humiliation, and unspeakable Sorrows Christ underwent for the expiating of Sin, thou shouldst thenceforth look upon Sin as a tender Child would upon that Knife that stab'd his Father to the heart ! Thou shouldst never whet, and sharpen it again, to wound the Son of God afresh. To such loose, and careless Professors, I particularly recommend the last general Use of this Discourse, containing many great motives to Reformation, and strict Godliness, in all that call upon the Name of the Lord Jesus.

(5.) If thou hast been a profane and vain person, but now art pardoned, and dost experience the super-abounding riches of Grace ; my request to thee is, that thou love Jesus Christ with a more fervent Love than ever yet thou hadst for him. Here thou wilt find many great Incentives, many mighty Arguments to such a Love of Christ. Poor Soul ! consider what thou hast been, what the morning of thy Life was ; what treasures of Guilt thou laidst up in those Days ; and then think, Can such a one as I receive Mercy, and that Mercy not break my Heart ? Can I read my Pardon, and mine Eyes not drop ? What ! Mercy for such a Wretch as I ! a Pardon for such a Rebel ! O what an ingenuous Thaw should this cause upon thy Heart ! if it do not, what a strange Heart is thine !

Did the Love of Christ break through so many Impediments, to come to thee ? Did it make its way through the Law, through the Wrath of God, through the Grave, through thine own Unbelief and great Unworthiness, to come to thee ? O what a Love was the Love of Christ to thy Soul ! And is not thy Love strong enough to break through the Vanities and Trifles of this World which intangle it, to go to Christ ? How poor, how low and weak is thy Love to Christ then ?

(6.) Lastly, Art thou one that hast through Mercy at last attain'd Assurance, or good hope, through Grace, of thy Interest in Christ ? Rejoice then in thy present Mercy, and long ardently to be with thine own Christ in his Glory. There be many things

## The Epistle to the Readers.

things dispersed through this Treatise of Christ, to animate such Joy, and excite such Longings. It was truly observed by a worthy Author, ( whose Words I have mentioned more freely than his Name in this Discourse ) that it is in a manner as natural for us to leap when we see the New Jerusalem, as it is to laugh when we are tickled. Joy is not under the Soul's command, when Christ kisseth it. And for your desires to be with Christ, what Considerations can you find in this World strong enough to rein them in ! O when you shall consider what he hath done, suffered, and purchased for you, where he is now, and how much he longs for your coming, your very Hearts should groan out those words, Phil. i. 23. I desire to be dissolved, and to be with Christ. The Lord direct your hearts into the Love of God, and into the patient waiting for of Christ.

Mr. S. R.

2. Having delivered my Message to the Reader in general, I have somewhat more particularly to say to you of this Place.

You are a People that were born under, and bred up with the Gospel. It hath been your singular Privilege above many Towns and Parishes in England, to enjoy more than 60 years together an able and fruitful Gospel-Ministry among you. The Dews of Heaven lay upon you, as it did upon Gideon's Fleece, when the Ground was dry in other places about you. You have been richly watered with Gospel-Showers : You, with Capernaum, have been exalted to Heaven in the means of Grace. And it must be owned to your praise, that you testified more Respect to the Gospel, than many other Places have done, and treated Christ's Ambassadors with more Civility, whilst they prophesied in Sackcloth, than some other Places did. These things are praise-worthy in you. But all this, and much more than this, amounts not to that which Jesus Christ expects from you, and which in his Name I would now perswade you to. And O that I ( the least and unworthiest of all the Messengers of Christ to you ) might indeed prevail with all that are Christless among you, ( 1. ) To answer the long continued Calls of God to you, by a thorough and sound Conversion, that the long-suffering of God may be your Salvation, and you may not receive all this Grace of God in vain. O that the Damned might never be set a wondering to see a People

## The Epistle to the Readers.

*ple of your Advantages for Heaven sinking as much below many of themselves in Misery, as you now are above them in Means and Mercy.*

Dear Friends, my Hearts Desire and Prayer to God for you is, that you may be saved. O that I knew how to engage this whole Town to Jesus Christ, and make fast the Marriage-knot betwixt him and you, albeit after that I should presently go to the place of Silence, and see Man no more, with the Inhabitants of the World. Ah Sirs, methinks I see the Lord Jesus laying the merciful hand of a holy Violence upon you; methinks he calls to you as the Angel to Lot, saying, Arise, lest ye be consumed: and while he lingred, the Men laid hold upon his hand, the Lord being merciful unto him. And they brought him without the City, and said, Escape for thy Life, stay not in all the Plain, escape to the Mountain, lest thou be consumed, Gen. 19. 15. How often (to allude to this) hath Jesus Christ in like manner laid hold upon you in the preaching of the Gospel, and will you not fly for refuge to him? Will you rather be consumed, than endeavour an escape? A Beast will not be driven into the Fire, and will not you be kept out? The merciful Lord Jesus, by his admirable Patience and Bounty hath convinced you, how loth he is to leave, or lose you. To this day his Arms are stretched forth to gather you, and will you not be gathered? Alas for my poor Neighbours! Must so many of them perish at last? What shall I do for the Daughter of my People?

Lord, by what Arguments shall they be perswaded to be happy? What will win them effectually to thy Christ? They have many of them escaped the Palliations of the World, through the knowledge of the Lord and Saviour. They are a People that love thine Ordinances, they take delight in approaching to God; thou hast beautified many of them with lovely, and obliging Tempers and Dispositions. Thus far they are come, there they stick; and beyond this no Power but thine can move them. O thou to whose Hand this Work is and must be left, put forth thy saving Power, and reveal thine Arm for their Salvation: thou hast glorified thy Name in many among them; Lord, glorify it again.

(2.) My



## The Epistle to the Readers.

(2.) My next request is, that you will all be persuaded, whether converted, or unconverted, to set up all the Duties of Religion in your Families, and govern your Children and Servants as Men that must give an account to God for them in the great Day. O that there were not a prayerless Family in this Town! How little will your Tables differ from a Manger, where Beasts feed together, if God be not owned, and acknowledged there, in your eating and drinking? And how can you expect Blessings should dwell in your Tabernacles, if God be not called on there? Say not, you want Time for it, or that your necessities will not allow it; for had you been more careful of those Duties, it's like you had not been exposed to such Necessities: besides, you can find time to be idle, you can waste a part of every Day vainly: Why could not that Time be redeemed for God? Moreover, you will not deny, but the success of all your Affairs at home and abroad depends upon the Blessing of God; and if so, think you it is not the right way, even to temporal Prosperity, to engage his Presence and Blessing with you, in whose hand your All is? Say not, your Children and Servants are ignorant of God, and therefore you cannot comfortably join with them in those Duties; for the neglect of these Duties is the cause of their Ignorance, and it is not like they will be better, till you use God's means to make them so.

Besides, Prayer is a part of natural Worship, and the vilest among Men are bound to pray, else the neglect of it were none of their Sin. O let not a Duty, upon which so many and great Blessings hang, fall to the ground, upon such silly (not to say wicked) pretences to shift it off. Remember, Death will shortly break up all your Families, and disband them; and who then, think you, will have most comfort in beholding their dead? The Day of Account also hastens, and then who will have the most comfortable appearing before the just and holy God? Set up, I beseech you, the ancient and comfortable Duties of reading the Scriptures, singing of Psalms, and Prayer in all your dwelling-places; and do all these conscientiously, as Men that have to do with God; and try the Lord herewith, if he will not return in a way of Mercy to you, and restore even your outward Prosperity to you again. However, to be sure, far greater Encouragements than that lie before you, to oblige you to your duties.

3. More

## The Epistle to the Readers.

3. More especially I have a few things to say to you, that have attended on the Ministry, or are under my oversight in a more particular manner, and then I have done. And,

1st. I cannot but with deep resentments observe to you the Goodness of our God, yea the Riches of his Goodness:

Who freely gave Jesus Christ out of his own bosom for us, and hath not withheld his Spirit, Ordinances, and Ministers to reveal and apply him to us. Here's Love that wants an Epithet to match it!

Who engaged my Heart upon this transcendent Subject in the course of my Ministry among you: A Subject which Angels study, and admire as well as we.

Who so signally protected, and overshadowed our Assembly in those days of trouble, wherein these Truths were delivered to you. You then sat down under his Shadow with great delight, and his Fruit was sweet to your taste. His Banner over you was Love; your Bread was then sure, and your Waters failed not. Yea, such was his peculiar Indulgence, and special Tenderness to you, that he suffered no man to do you harm; and it can hardly be imagined any could attempt it, that had but known this, and no worse than this, to be your only design and business.

Who made these Meditations of Christ a strong Support, and sweet Relief to mine, now with Christ; and no less to me under the greatest Exercises, and Trials that ever beset me in this World: preserving me yet (tho a broken Vessel) for some farther use and service to your Souls.

Who in the Years that are past left not himself without witness among us, blessing my Labours to the Conversion and Edification of many; some of which yet remain with us, but some are fallen asleep.

Who hath made many of you that yet remain, a willing and obedient People, who have in some measure supported the reputation of Religion by your Stability and Integrity in days of abounding Iniquity; my Joy, and my Crown; so stand ye fast in the Lord.

Who after all the days of Fears, and Troubles, through which we have past, hath at last given us, and his Churches rest; that

we

## The Epistle to the Readers.

we being delivered out of the hands of our Enemies, might serve him without fear in Righteousness and Holiness (*which doing, this Mercy may be extended to us*) all the days of our life.

In testimony of a thankful Heart for these invaluable Mercies, I humbly and cheerfully rear up this Pillar of remembrance, inscribing it with **E BEN EZER, and J EHOVAH J I E R E H.**

2ly. As I could not but observe these things to you, so I have a few things to request of you, in neither of which I can bear a denial; so deeply doth Christ's, your own, and my Interest lie in them.

(1.) Look to it (*my dear Friends*) that none of you be found Christless at your appearance before him. Those that continue Christless now, will be left speechless then. God forbid that you that have heard so much of Christ, and you that have professed so much of Christ, should at last fall into a worse condition than those that never heard the Name of Christ.

(2.) See that you daily grow more Christ-like, by conversing with him, as you do, in his precious Ordinances. Let it be with your Souls, as it is with a piece of Cloth, which receives a deeper dye every time it is dypt into the Vat. If not, you may not expect the continuance of your Mercies much longer to you.

(3.) Get these great Truths well digested both in your Heads and Hearts, and let the Power of them be displayed in your Lives; else the Pen of the Scribe, and Tongue of the Preacher, are both in vain. These things that so often warm'd your Hearts from the Pulpit, return now to make a second Impression upon them from the Press. Hereby you will recover and fix those Truths, which it's like are in great part already vanisht from you. This is the Fruit I promise my self from you; and whatever Entertainment it meet with from others, in this Christ-despising Age, yet two things relieve me; one is, that future Times may produce more humble and hungry Christians than this glutted Age enjoys, to whom it will be welcome: The other is that Duty is discharged, and Endeavours used to bring Men to Christ, and build them up in him; wherein he doth and will rejoice, who is a well-wisher to the Souls of Men,

Dabit posterius etas  
intractabiles  
fortè animas, et  
miciora  
pectora,  
quàm nostra  
secula.

Arit. Prob.

JOHN FLAVELL.

# ΥΠΟΤΟΠΙΣ TOTIUS OPERIS.

Redemption hath two parts, viz. meritorious IMPETRATION, Part 1. and efficacious APPLICATION, Part 2. In the Impetration of it, after a preliminary commendation of the Subject, Sermon 1. We therein consider,

- |   |   |  |   |   |                                |                                    |   |  |  |   |  |  |  |   |   |  |                   |  |  |  |
|---|---|--|---|---|--------------------------------|------------------------------------|---|--|--|---|--|--|--|---|---|--|-------------------|--|--|--|
| <p>I. The Redeemer who is considered 2 ways, viz.</p>   | <p>1. As eternally delighting in his Father's Bosom.<br/> 2. As prepared for this work by five eminent Qualifications, viz.</p> | <p>Serm. 2.<br/>Serm. 3.<br/>Serm. 4.<br/>Serm. 5.<br/>Serm. 6.<br/>Serm. 7.</p>   |   |   |                                |                                    |   |  |  |   |  |  |  |   |   |  |                   |  |  |  |
| <p>II. The work of Mediation he came about opened in general.</p>   |   |  |   |   |                                |                                    |   |  |  |   |  |  |  |   |   |  |                   |  |  |  |
| <table border="0" style="width: 100%;"> <tr> <td style="width: 30%;"> <p>1. Prophet, as such,</p> </td> <td style="width: 40%;"> <p>1. Faithfully revealing God's Mind to Men.<br/> 2. Opening their Understandings to receive it.</p> </td> <td style="width: 30%;"> <p>Serm. 9.<br/>Serm. 10.</p> </td> </tr> <tr> <td></td> <td> <p>1. Its general nature and necessity.</p> </td> <td>Serm. 11.</td> </tr> </table>   |   |  | <p>1. Prophet, as such,</p>   | <p>1. Faithfully revealing God's Mind to Men.<br/> 2. Opening their Understandings to receive it.</p> | <p>Serm. 9.<br/>Serm. 10.</p>  |                                    | <p>1. Its general nature and necessity.</p> | Serm. 11.  |  |   |  |  |  |   |   |  |                   |  |  |  |
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| <p>III. The Offices sitting him for this work, viz.</p>   | <p>2. Priest, in which Office are considerable,<br/> 3. King, whose Kingdom is either,</p>                                      | <p>2. Its parts, viz.<br/> 3. Its fruits, viz.<br/> 1. Internal and Spiritual.<br/> 2. External and Providential.</p>  | <p>Serm. 12.<br/>Serm. 13.<br/>Serm. 14.<br/>Serm. 15.<br/>Serm. 16.<br/>Serm. 17.</p>              |   |                                |                                    |   |  |  |   |  |  |  |   |   |  |                   |  |  |  |
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| <p>IV. The Execution of them in his double state, viz. of</p>   | <p>2. Exaltation in the four famous steps or degrees thereof, viz.</p>  | <p>1. His wonderful Resurrection.<br/> 2. His Triumphant Ascension.<br/> 3. His Session at God's right hand.<br/> 4. His coming to Judgment.</p>                               | <p>Serm. 37.<br/>Serm. 38.<br/>Serm. 39.<br/>Serm. 40.<br/>Serm. 41.<br/>Serm. 42.</p>              |   |                                |                                    |   |  |  |   |  |  |  |   |   |  |                   |  |  |  |

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The First SERMON.

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Serm. I.

*Opens the  
Excellency of  
the Subject.*

## I COR. II. 2.

*For I determined not to know any thing among you, save  
Jesus Christ, and him crucified.*

**T**HE former Verse contains an Apology for the plain and familiar manner of the Apostle's preaching, which was not (as he there tells them) with excellency of speech, or of Wisdom, (*i. e.*) he studied not to gratify their curiosity with Rhetorical strains, or Philosophical niceties. In this he gives the reason, *for I determined not to know any thing among you, save Jesus Christ, &c.* Non τεχνολο-  
γείν, sed θεο-  
λογείν.

I determined not to know.] The meaning is not that he simply despised, or contemned all other studies and knowledge; but so far only as they stand in competition with, or opposition to the study and knowledge of Jesus Christ. And it is as if he should say, it is my stated settled Judgment, not a hasty, inconsiderate censure; but the product, and issue of my most serious and exquisite enquiries: after I have well weighed the case, turned it round, viewed it exactly on every side, ballanced all advantages, and disadvantages, pondered all things that are fit to come into consideration about it; this is the result and final determination, that all other knowledge, how profitable, how pleasant soever, is not worthy to be named in the same day, with the knowledge of Jesus Christ: This therefore I resolve to make the scope and end of my Ministry, and the end regulates the means. Such pedantick toys, and airy notions as injudicious ears affect, would rather obstruct, than promote my grand design among you: therefore wholly waving that way, I applied my self to a plain popular, unaffected Dialect, fitted rather to pierce the heart, and convince the conscience, than to tickle the fancy: this is the scope of the words. In which three things fall under consideration.

\* *Εκείνα* significat astinare, aut eximium durare; in hoc autem non temnit, nec damnat omnem aliam scientiam, nisi ut opponitur scientiæ Christi, &c. Wall.



## The transcendent Excellency

First, the subject-matter of his Doctrine, to wit *Jesus Christ*. *I determined to know nothing*, (i. e.) to study nothing my self, to teach nothing to you, but *Jesus Christ*. Christ shall be the Center to which all the lines of my Ministry shall be drawn. I have spoken and written of many other subjects in my Sermons and Epistles, but it is all *reduktively* the preaching and discovery of *Jesus Christ*: of all Subjects in the world, this is the sweetest: if there be any thing on this side Heaven worthy our time and studies, this is it. Thus he magnifies his Doctrine, from the excellency of its subject-matter, accounting all other Doctrines but airy things, compared with this.

Secondly, We have here *that special respect or consideration of Christ*, which he singled out from all the rest of the excellent Truths of Christ, to spend the main strength of his Ministry upon: And that is, *Christ as crucified*: And the rather, because hereby he would obviate the vulgar prejudice raised against him upon the account of his Cross: for *Christ Crucified was to the Jews a stumbling-block, and to the Greeks foolishness*, chap. 1. 23. This also best suited his end, to draw them on to Christ: As Christ above all other Subjects, so Christ Crucified above all things in Christ: There is therefore a great Emphasis in this Word, *And him Crucified*.

Vehementem  
habet *ἐκπαρρη-  
σιν* quod adjecit,  
& hunc cruci-  
fixum. *Pet.*  
*Martyr in loc.*

Christum cru-  
cifixum stylo  
crucifixo præ-  
dicabat.

Thirdly, The manner in which he discoursed this transcendent Subject to them is also remarkable: he not only preached Christ Crucified, but he preached him assiduously, and plainly: he preacht Christ frequently; and whenever he preacht of Christ Crucified, he preached him in a Crucified Stile. This is the sum of the Words; to let them know that his Spirit was so intent upon this Subject, as if he neither knew, or cared to speak of any other: All his Sermons were so full of Christ, that his Hearers might have thought he was acquainted with no other Doctrine. Hence observe,

*Doct. That there is no Doctrine more excellent in it self, or more necessary to be preached, and studied, than the Doctrine of Jesus Christ, and him Crucified.*

All other Knowledge, how much soever it be magnified in the World, is and ought to be esteemed but dross, in comparison of the excellency of the knowledge of *Jesus Christ*, *Phil. 3. 8. In him are hid all the treasures of wisdom and knowledge*, Col. 2. 3.

*Eudoxus* was so affected with the glory of the Sun, that he thought

Serm. 1. of the Doctrine of Christ.

3

thought he was born only to behold it: much more should a Christian judg himself born only to behold, and delight in the glory of the Lord Jesus.

The truth of this Proposition will be made out by a double consideration of the Doctrine of Christ.

First, Let it be considered *absolutely*, and then these lovely Properties with which it is naturally clothed, will render it superior to all other Sciences and Studies.

First, The knowledge of Jesus Christ is the very marrow and kernel of all the Scriptures; the scope and center of all Divine Revelations: both Testaments meet in Christ. The Ceremonial Law is full of Christ; and all the Gospel full of Christ: the blessed Lines of both Testaments meet in him; and how they both harmonize, and sweetly concenter in Jesus Christ, it is the chief scope of that excellent *Epistle to the Hebrews*, to discover; for we may call that *Epistle*, the sweet Harmony of both Testaments. This argues the unspeakable excellency of this Doctrine, the knowledge whereof must needs therefore be a Key to unlock the greatest part of the Sacred Scriptures: for it is in the understanding of Scripture, much as it is in the knowledg men have in Logick and Philosophy: If a Scholar once come to understand the bottom Principle, upon which as upon its Hinge the Controversy turns, the true knowledge of that Principle shall carry him through the whole Controversy, and furnish him with a Solution to every Argument: even so the right knowledge of Jesus Christ, like a Clew leads you through the whole Labyrinth of the Scriptures.

Qui scientiam  
secularem præ-  
ponit studio  
aut cognitioni  
huic sacre, is  
thesauro quif-  
quillas præ-  
fert. Daven.  
in Col. 2. v. 3.

Secondly, The knowledge of Jesus Christ is a *fundamental knowledg*; and Foundations are most useful, tho least seen: the knowledg of Christ is fundamental to all *Graces, Duties, Comforts, and Happinesses*.

First, It's fundamental to all Graces: they all begin in knowledge, Col. 3. 10. *The new man is renewed in Knowledge*; as the old, so the new Creation begins in Light; the opening of the Eyes is the first work of the Spirit: And as the beginnings of Grace, so all the after Improvements thereof depend upon this increasing knowledg, 2 Pet. 3. 18. *But grow in Grace, and in the Knowledge of our Lord and Saviour*: See how these two, Grace and Knowledge, keep equal pace in the Soul of a Christian; in what degree the one increases, the other increases answerably.

Secondly, The Knowledge of Christ is fundamental to all Duties: the Duties, as well as Graces of Christians, are all founded

## The transcendent Excellency

in the Knowledge of Christ. Must a Christian believe? That he can never do without the knowledge of Christ; Faith is so much dependent upon his Knowledge, that it is denominated by it, *Isa. 53. 11. by his Knowledge shall my righteous Servant justify many*: and hence, *Joh. 6. 40.* Seeing and Believing are made the same thing. Would a man exercise Hope in God? That he can never do without the Knowledge of Christ, for he is the Author of that Hope, *1 Pet. 1. 3.* He is also its Object, *Heb. 6. 19.* its Ground-work and Support, *Col. 1. 27.* And as you cannot believe or hope, so neither can you pray acceptably, without a competent degree of this Knowledge. The very Heathen could say, *Non loquendum de Deo sine lumine*, (i. e.) Men must not speak of God without Light: The true way of conversing with, and enjoying God in Prayer, is by acting Faith on him through a Mediator: So much of Faith and Christ as is in a Duty, so much Comfort, and true Excellency there is in it, and no more. O then how indispensable is the Knowledge of Christ, to all that do address themselves to God in any Duty!

Thirdly, It's fundamental to all Comforts: all the Comforts of Believers, are streams from this Fountain. Jesus Christ is the very object-matter of a Believer's Joy, *Phil. 3. 3. Our rejoicing is in Christ Jesus*: take away the knowledge of Christ, and a Christian is the most sad, and melancholy creature in the world: Again, let Christ but manifest himself, and dart the beams of his light into their souls, it will make them kiss the stakes, sing in flames, and shout in the pangs of death, as men that divide the spoil.

Lastly, This Knowledge is fundamental to the eternal happiness of souls: As we can perform no duty, enjoy no comfort, so neither can we be saved without it. *Joh. 17. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* And if it be eternal life to know Christ; then it is eternal Damnation, to be ignorant of Christ: as *Christ* is the *Door* that opens Heaven, so *Knowledge* is the *Key*, that opens Christ. The excellent gifts, and renowned parts of the Moral *Heathens*, tho they purchased to them great esteem and honour among men; yet left them in a state of perdition, because of this grand defect: they were ignorant of Christ, *1 Cor. 1. 21.* Thus you see how fundamental the knowledge of Christ is, and essentially necessary to all the Graces, Duties, Comforts, and Happiness of Souls.

Thirdly, The Knowledge of Christ is profound and large: all other Sciences are but Shallows; this, a boundless, bottomless Ocean:

Ocean : no creature hath a line long enough to fathom the depth of it : there is height, length, depth, and breadth ascribed to it, *Eph. 3. 14.* yea, it passeth knowledg : there is a manifold wisdom of God in Christ, *Eph. 3. 10.* It is of many sorts and forms, of many folds and plights : it is indeed simple, pure and unmixed with any thing but it self, yet it is manifold in degrees, kinds and administrations : tho something of Christ be unfolded in one Age, and something in another, yet Eternity it self cannot fully unfold him. I see something (said *Luther*) which blessed *Austin* saw not ; and those that come after me, will see that which I see not. It is in the studying of Christ, as in the planting of a new discovered Country ; at first men sit down by the Sea side, upon the skirts and borders of the Land ; and there they dwell, but by degrees they search farther and farther into the heart of the Country : Ah, the best of us are yet but upon the borders of this vast Continent !

*Fourthly*, The study of Jesus Christ is the most noble Subject, that ever a soul spent it self upon : those that rack, and torture their brains upon other studies, like Children, weary themselves at a low game : the Eagle plays at the Sun it self ; the Angels study this Doctrine, and stoop down, to look into this deep abyss : what are the Truths discovered in Christ, but the very secrets that from eternity lay hid in the bosom of God ? *Eph. 3. 8, 9.* God's heart is opened to men in Christ, *Joh. 1. 18.* this makes the Gospel such a glorious dispensation, because Christ is so gloriously revealed therein, *2 Cor. 3. 9.* and the studying of Christ in the Gospel, stamps such a heavenly Glory upon the contemplating Soul, *v. 18.*

*Fifthly*, It is the most sweet, and comfortable knowledg ; to be studying Jesus Christ, what is it, but to be digging among all the veins, and springs of comfort ? and the deeper you dig, the more do those springs flow upon you. How are hearts ravished with the discoveries of Christ in the Gospel ? what extasies, meltings, transports, do gracious souls meet there ? doubtless, *Philip's* extasy, *Joh. 1. 45.* εὐφράμεθα ἰεσὺν, we have found Jesus, was far beyond that of *Archimedes*. A Believer could sit from Morning to Night, to hear Discourses of Christ ; *his mouth is most sweet*, *Cant. 5. 16.*

Secondly, Let us compare this Knowledg with all other knowledg, and thereby the excellency of it will farther appear. *Omnis cognitio tuæ veritatis longe jucundissima est, suavissima & amenissima, etiam quæ proferat pro foribus, & obviam cuique sese sponte dat ; quantum deliciarum est illius, quam in intimis penetralibus reconditam apud te habes, multisque seris, & repagulis clausam ?* *Brightman in Cant.*

First,

## The transcendent Excellency

First, All other knowledg is natural, but this wholly supernatural; Matth. 11. 27. *No man knoweth the Son, but the Father; neither knoweth any the Father, save the Son, and he to whom soever the Son will reveal him.* The wisest *Heathens* could never make a discovery of Christ by their deepest searches into Nature; the most Eagle-eyed *Philosophers* were but Children in knowledg, compared with the most illiterate Christians.

Secondly, Other knowledg is unattainable by many: all the helps and means in the world would never enable some Christians to attain the learned Arts and Languages: Men of the best wits, and most pregnant parts are most excellent in these; but here is the mystery and excellency of the Knowledg of Christ, that men of most blunt, dull, and contemptible parts, attain (through the teaching of the Spirit) to this Knowledg, in which the more acute and ingenious are utterly blind. Matth. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* 1 Cor. 1. 26, 27. *You see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the World, to confound the wise, &c.*

Thirdly, Other knowledg, tho you should attain the highest degree of it, would never bring you to Heaven, being defective and lame both in the integrity of parts, the principal thing, viz. Christ, being wanting, and in the purity of its nature: for the knowing *Heathens* grew vain in their imaginations, Rom. 1. 21. and in the efficacy and influence of it on the heart and life, *They held the truth in unrighteousness: their lusts were stronger than their light,* Rom. 1. 18. But this Knowledg hath potent Influences, changing souls into its own image, 2 Cor. 3. 18. and so proves a saving knowledg unto men, 1 Tim. 2. 4. And thus I have in a few particulars pointed out the transcendency of the Knowledg of Christ.

The use of all this I shall give you in a few Inferences, on which I shall not enlarge, the whole being only preliminary to the Doctrine of Christ; only for the present I shall hence infer,

### Inference 1.

Plenè sapit, qui  
evangelium di-  
dicat; prorsus  
infant, qui  
cognitionem  
salutarem alibi  
quærit; hic  
enim omnes  
thesauri. Dav.  
in Col.

The sufficiency of the Doctrine of Christ, to make men wise unto Salvation. *Paul* desired to know nothing else, and indeed nothing else is of absolute necessity to be known: a little of this knowledg (if saving and effectual upon thy heart) will do thy soul more service than all the vain speculations, and profound parts that others so much glory in. Poor Christian, be not de-  
jected,



Serm. 1. of the Doctrine of Christ.

7

jected, because thou seest thy self out-strip, and excelled by so many in other parts of knowledg: if thou know Jesus Christ, thou knowest enough to comfort and save thy Soul. Many learned Philosophers are now in Hell, and many illiterate Christians in Heaven.

*Inference 2.*

If there be such Excellency in the Knowledge of Christ, let it humble all, both Saints and Sinners, that we have no more of this clear and effectual Knowledge in us, notwithstanding the excellent Advantages we have had for it. Sinners, concerning you I may sigh and say with the Apostle, 1 Cor. 15. 34. *Some have not the Knowledge of Christ, I speak this to your shame.* This, O this is the Condemnation; and even for you that are enlightned in this Knowledge, how little do you know of Jesus Christ, in comparison of what you might have known of him? what a shame is it, that you should need to be taught the very first Truths, *when for the time you might have been Teachers of others?* Heb. 5. 12, 13, 14. that your Ministers cannot speak unto you as spiritual, *but as unto carnal, even as unto Babes in Christ,* 1 Cor. 3. 1, 2. O how much time is spent in other Studies, in vain Discourses, frivolous Pamphlets, worldly Employments? how little in the search and study of Jesus Christ?

*Inference 3.*

How sad is their Condition, that have a knowledge of Christ, and yet as to themselves, it had been better they had never had it! many there be that content themselves with an unpractical, ineffectual, and meerly notional knowledg of him; of whom the Apostle saith, *it had been better for them not to have known,* 2 Pet. 2. 21. it serves only to aggravate Sin and Misery: For tho it be not enough to save them, yet it puts some weak restraints upon Sin, which their impetuous Lusts breaking down, exposes them thereby to a greater Damnation.

*Inference 4.*

Fourthly, This may inform us by what rule to judg both Ministers and Doctrines; certainly that is the highest Commendation of a Minister, to be an able Minister of the New Testament; not of the Letter, but of the Spirit, 2 Cor. 3. 6. He is the best Artist, that can most lively and powerfully display Jesus Christ before the People, evidently setting him forth as crucified among them; and that is the best Sermon that is most full of Christ, not of Art and Language. I know that a holy Dialect well becomes

Vide Zanch. in  
Eph. 4. p. 161.  
de duplici  
cognitione  
Christi.

eth

## The transcendent Excellency

eth Christ's Ministers, they should not be rude and careless in language or method: but surely the Excellency of a Sermon lies not in that, but in the plainest Discoveries and liveliest Applications of Jesus Christ.

### Inference 5.

Let all that mind the Honour of Religion, or the peace and comfort of their own Souls, wholly sequester and apply themselves to the study of Jesus Christ and him Crucified. Wherefore spend we our selves upon other Studies, when all Excellency, Sweetness, and Desirableness is concentr'd in this one? Jesus Christ is fairer than the Children of Men, the chiefest among ten thousands, *as the Apple-tree among the trees of the Wood; Quæ faciunt divisa beatum, in hoc mixta sunt*; these things which singly ravish and delight the Souls of Men, are all found conjunctly in Christ. O what a blessed Christ is this! whom to know is eternal Life. From the Knowledge of Jesus Christ do bud forth all the Fruits of Comfort, and that for all Seasons and Conditions. Hence *Rev. 22. 2.* he is called *the Tree of Life which bears twelve manner of Fruits, and yields its Fruit every Month; and the very Leaves of this Tree are for healing.* In Christ Souls have (1.) All Necessaries for Food and Physick. (2.) All Varieties of Fruits, twelve manner of Fruits, a distinct Sweetness in this, in that, and in the other Attribute, Promise, Ordinance. (3.) In him are these Fruits at all times, he bears Fruit every Month; there is precious Fruit in Jesus Christ, even in the black Month; Winter Fruits, as well as Summer Fruits. O then study Christ, study to know him more *extensively*. There be many excellent things in Christ, that the most Eagle-ey'd Believer hath not yet seen: Ah 'tis pity that any thing of Christ should lie hid from his People! Study to know Christ more *intensively*, to get the experimental Taste, and lively Power of his Knowledge upon your Hearts and Affections: This is the Knowledge that carries all the sweetness and comfort in it. Christian, I dare appeal to thy Experience, whether the experimental Taste of Jesus Christ in Ordinances and Duties have not a higher and sweeter relish than any created Enjoyment thou ever tasted in this World? O then separate, devote, and wholly give thy Self, thy Time, thy Strength to this most sweet transcendent Study.

### Inference 6.

Lastly, Let me close the whole with a double Caution, one to our selves, who by our Callings and Professions are the Ministers of

*I am sure (saith a holy one) the Saints at their best are but Strangers to the weight and worth of the incomparable sweetness of Christ: he is so new, so fresh in excellency every day to those that search more and more into him, as if Heaven could furnish as many new Christs (if I may so speak) as there are days betwixt him and us; and yet he is one and the same still: O we love an unknown lover when we love Christ!*

of Christ; another to those that sit under the Doctrine of Christ daily.

First, if this Doctrine be the most excellent, necessary, fundamental, profound, noble, and comfortable Doctrine, let us then take heed lest while we study to be exact in other things, we be found ignorant in this. Ye know it's ignominious by the common Suffrage of the civiliz'd World, for any Man to be unacquainted with his own Calling, or not to intend the proper Business of it. It's our Calling (as the Bridegroom's Friends) to woo and win Souls to Christ, to set him forth to the People as crucified among them, *Gal. 3. 1.* to present him in all his attractive Excellencies, that all Hearts may be ravished with his Beauty, and charmed into his Arms by Love: we must also be able to defend the Truths of Christ against undermining Hereticks, to infill his Knowledge into the Ignorant, to answer the Cases and Scruples of poor doubting Christians. How many intricate Knots have we to untie? what pains, what skill is requisite for such as are employed about our work? and shall we spend our precious time in frivolous Controversies, philosophical Niceties, dry and barren scholastick Notions? shall we study every thing but Christ? resolve all Volumes but the sacred ones! What is observed even of *Bellarmin*, that he turn'd with loathing from School-Divinity, because it wanted the sweet Juice of Piety, may be convictive to many among us, who are often too much in love with worse Imploiment, than what he is said to loath. O let the Knowledge of Christ dwell richly in us!

Secondly, Let us see that our knowledge of Christ be not a powerless, barren, impracticable Knowledge: O that in its passage from our Understandings to our Lips it might powerfully melt, sweeten, and ravish our Hearts! Remember, Brethren, a holy Calling never saved any Man, without a holy Heart; if our Tongues only be sanctified, our whole Man must be damned. "We and our people must be judged by the same Gospel, and stand at the same Bar, and be sentenced on the same Terms, and dealt with as severely as any other Men: we cannot think to be saved by our Clergy, or to come off with a *Legitimatus*, when there is wanting the *Credidit, & vixit ut Christianus*; as an eminent Divine speaks. O let the Keepers of the Vineyards look to, and keep their own Vineyard: we have a Heaven to win or lose as well as others.

Thirdly, Let us take heed that we withhold not our Knowledge

*Cavete ne germen indicis arbore scientie, sola sterilescat arbor vitæ; cavete ne donis spiritus contenti, donum spiritum nihili aestimetis. S. Ford amb. Sacr. p. 35.*

*Periculum esse, & sine doctrina pietatis periculum. Aug.*

*Melius est ut nos reprehendant grammatici, quam ut non intelligent possint.*

*non quanta eloquentia, sed quanta evidentia; non rhetorice, sed Apostolicè; non disertè, sed fortia. Quod à studiis scholasticæ theologiæ averteretur ferè nauseabundus, quoniam succo carebant liquida pietatis.*

*Fulgat. in vita Bel.*

*Gildas Salvianus, p. 27.*

*We may apply  
to Ministers,  
what Tacitus  
speaks of Ma-  
gistrates; Ita  
nati estis, ut  
bona, malaq;  
vestra ad Rem-  
pub. pertine-  
ant. Tacit.  
Anal. lib. 4.*

ledg of Christ in unrighteousness from the People. O that our Lips may disperse Knowledge, and feed many! Let us take heed of the Napkin, remembering the day of account is at hand. Remember, I beseech you, the *Relations* wherein you stand, and the Obligations resulting thence: Remember the great Shepherd gave himself for, and gave you to the Flock; your Time, your Gifts are not yours but God's. Remember the pinching wants of Souls who are perishing for want of Christ; and if their Tongues do not, yet their Necessities do bespeak us, as they did *Joseph*, Gen. 47. 15. *Wherefore should we die in thy presence? give us Food that we may live and not die.* Even the Sea-monsters draw forth their Breasts to their young ones, and shall we be cruel! cruel to Souls! Did not Christ think it too much to sweat Blood, yea to die for them? and shall we think it much to watch, study, preach, pray, and do what we can for their Salvation? O let the same mind be in you which was also in Christ!

*Secondly*, To the People that sit under the Doctrine of Christ daily, and have the light of his Knowledge shining round about them.

First, Take heed ye do not reject and despise this Light. This may be done two ways: First, When you despise the means of Knowledge by slight and low esteems of it. Surely if you thus reject Knowledge, God will reject you for it, *Hosea 4. 6.* it is a despising of the richest Gift that ever Christ gave to the Church: and however it be a Contempt and Slight that begins low, and seems only to vent it self upon the weak Parts, inartificial Discourses, and untaking Tones and Gestures of the Speakers; yet (believe it) it's a daring Sin, that flies higher than you are aware, Luk. 10. 16. *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Secondly, You despise the Knowledge of Christ, when you despise the Directions, and loving Constraints of that Knowledge; when you refuse to be guided by your Knowledge, your Light and your Lusts contest and struggle within you: O 'tis sad when your Lusts master your Light; you sin not as the Heathens sin, who know not God; but when you sin, you must slight and put by the notices of your own Consciences, and offer violence to your own Convictions: And what sad work will this make in your Souls? How soon will it lay your Consciences waste?

*Secondly*, Take heed that you rest not satisfied with that Knowledge of Christ you have attained, but grow on towards Perfection. It's the Pride and Ignorance of many Professors when they

they have got a few raw and indigested Notions, to swell with self-conceits of their excellent Attainments; and it's the Sin even of the best of Saints, when they see (*veritas in profundo*) how deep the Knowledge of Christ lies, and what pains they must take to dig for it, to throw by the Shovel of Duty, and cry *Dig we cannot*. To your work, Christians, to your work; let not your Candle go out, sequester your selves to this study, look what Intercourses and Correspondencies are betwixt the two Worlds; what Communion soever God and Souls maintain, it is in this way: count all therefore but Dross in comparison of that excellency which is in the Knowledge of Jesus Christ.

## The Second SERMON.

Serm. 2.  
*Sets forth  
Christ in his  
Essential and  
Primeval  
Glory.*

PROV. VIII. 30.

*Then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him.*

**T**Hese words are a part of that excellent commendation of Wisdom, by which in this Book *Solomon* intends two things, first Grace, or Holiness, Prov. 4 7. *Wisdom is the principal thing*; secondly, *Jesus Christ*, the fountain of that grace: and look as the former is renowned for its excellency, *Job* 28. 14, 15. so the latter in this context, wherein the Spirit of God describes the most blessed state of Jesus Christ, the Wisdom of the Father, from those eternal delights he had with his Father, before his assumption of our nature: *Then was I by him*, &c. that long *eternum* was wholly swallowed up and spent in unspeakable delights and pleasures. Which delights were twofold, (1.) The Father and Son delighted one in another, (from which delights the Spirit is not here excluded) without communicating that their joy to any other, for no creature did then exist save in the mind of God, ver. 30. (2.) They delighted in the salvation of men, in the prospect of that work, tho not yet extant, ver. 31. My present business lies



in the former, viz. the mutual delights of the Father and Son, one with and in another: the account whereof we have in the Text: wherein consider.

1. The glorious condition of the non-incarnated Son of God, described by the person with whom his fellowship was, *then was I by him*, or with him; so with him as never was any, in his very bosom, *Joh. 1. 18.* the only begotten Son was in the bosom of the Father; an expression of the greatest dearneſs, and intimacy in the World: as if he should say, wrapt up in the very Soul of his Father, embosomed in God.

יֵשׁוּעַ fidelem  
artificem ſig-  
nificat; placuit  
hoc nomen ſibi  
aſſumere, ut  
declararet tan-  
dem converſi-  
onem cordis  
non à ſeipſis  
perſeici, ſed  
ab hoc fideli  
artifice.

2. This fellowship is illustrated by a Metaphor, wherein the Lord will stoop to our capacities [as *one brought up with him*] the Hebrew word יֵשׁוּעַ is sometimes rendred a cunning workman, or curious Artist, as in *Cant. 7. 1.* which is the same word. And indeed Christ shewed himself such an Artist in the Creation of the World; *for all things were made by him, and without him there was nothing made, that was made, Joh. 1. 3.* but *Montanus*, and others render it *nutricius*, and so Christ is here compared to a delightful child, sporting before its Father: the Hebrew root יָשַׁע which our translation renders *rejoicing before him*, signifies to laugh, play, or rejoice; so that look as Parents, delight to see their Children sporting before them, so did the Father delight in beholding this Darling of his bosom.

*Brightman in Cant. 126.* Ridere, יָשַׁע ludere, latari, ἀρθωτορδωσις, similem se facit nutricio, stanti apud patrem. *Luvat. in loc.*

יָשַׁע  
מְשַׁח  
דיֵּעַ, דיֵּעַ  
לֹדֵנִס.

3. This delight is farther amplified by the perpetuity, and uninterruptedness thereof; *I was day by day his delights, rejoicing always before him*: these delights of the Father and the Son one in another, knew not a moment's interruption, or diminution: thus did these great and glorious Persons mutually let forth their fullest pleasure and delight each into the heart of other: they lay as it were imbosomed one in another, entertaining themselves with delights and pleasures ineffable, and unconceivable. Hence we observe,

**Doct.** That the condition and state of Jesus Christ before his Incarnation, was a state of highest and most unspeakable delight and pleasure, in the enjoyment of his Father.

*John* tells us, he was in the bosom of his Father: to lie in the bosom is the posture of dearest love, *Joh. 13. 23.* Now there was lean-

leaning on *Jesus bosom* one of his Disciples whom *Jesus loved*: but Christ did not lean upon the Father's bosom, as that Disciple did on his, but lay in it: and therefore in *Isa. 42. 1. the Father calls him mine elect, in whom my soul delighteth*; which is \* variously rendered, the Septuagint *quem susceperit*, whom my soul takes, or wraps up: others *complacuit*, one that highly pleases and delights my very soul: and 2 *Cor. 8. 9.* he is said in this estate, wherein I am now describing him, to be *rich*: and *Phil. 2. 7. to be equal with God, and to be in the form of God*, (i. e.) to have all the glory and ensigns of the Majesty of God; and the riches which he speaks of, was no less than all that God the Father hath, *Joh. 16. 15. All that the Father hath is mine*: and what he now hath in this his exalted state, is the same he had before his humiliation, *Joh. 17. 5.* Now to glimpse out (as we are able) the unspeakable felicity of that state of Christ, whilst he lay in that blessed bosom, I shall consider it three ways, negatively, positively, and comparatively.

1. Let us consider that state negatively, by removing from it all those degrees of Abasement, and Sorrow, which his Incarnation brought him under: as

First, He was not then abased to the condition of a Creature, which was a low stoop indeed, and that which upon the matter undid him, in point of Reputation; for by this (saith the Apostle) *he made himself of no Reputation*, *Phil. 2. 7.* it emptied him of his glory: for God to be made Man, is such an Abasement as none can express: but then not only to appear in true Flesh, but also in the likeness of sinful Flesh, as *Rom. 8. 3.* O what is this!

Secondly, Christ was not under the Law in this Estate. I confess 'twas no disparagement to Adam in the state of Innocency, to Angels in their state of Glory, to be under Law to God; but it was an unconceivable Abasement to the absolute independent Being to come under Law; yea, not only under the obedience, but also under the malediction and curse of the Law, *Gal. 4. 4.* But when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law.

Thirdly, In this State he was not liable to any of those sorrowful consequents, and attendants of that frail and feeble state of Humanity, which he afterwards assumed, with the nature: as (1.) He was unacquainted with Griefs: There was no sorrowing, nor sighing in that Bosom where he lay; tho afterwards he became a Man of Sorrows, and acquainted with Grief, *Isa. 53. 3. a Man of Sorrows*, as if he had been constituted and made up of pure and un-

*Joh. 1. 18.*  
Metaphorice  
intima communio filii Dei  
cum patre in-  
nuitur, quæ  
consistit in æ-  
terna generati-  
one, tum in  
arctissima uni-  
tate naturæ,  
tum in arden-  
tissima dilecti-  
one, deniq; in  
secretissimo-  
rum commu-  
nicatione.  
*Gloss.*  
\* Hieron.  
Quem appro-  
bat. Pagn. &  
Mont. compla-  
cuit animæ  
meæ. Sept.  
quem suscepit  
anima mea.

Matth. 8. 20.

*He that was in the bosom of the Father: an Expression shewing the intimate, close, and secret delight and love he had from the Father. How unspeakable is it that he should deprive himself of the sense of it? to put himself as it were out of Heaven into Hell; this is deeper love than ever we can imagine, or conceive: No wonder the Apostle calls it unspeakable, and the unspeakable riches of Grace: we are never able to go to the bottom of it, but still there is more Grace and Love behind.*  
 Mr. Anth. Burgess, Lect. in Joh. 17. P. 503.

mixed Sorrows: every day conversing with Grievs, as with his intimate Companions, and Acquaintance. (2.) He was never pinched with Poverty and Wants, while he continued in that Bosom, as he was afterwards when he said, *the Foxes have holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his head.* Ah blessed Jesus! thou needest not to have wanted a place to have lain thine Head, hadst thou not left that Bosom for my sake. (3.) He never underwent reproach and shame in that Bosom, there was nothing but Glory and Honour reflected upon him by his Father, tho afterwards he was despised and rejected of Men, *Isa. 53. 3.* his Father never looked upon him without Smiles and Love, delight and joy, tho afterwards he became a reproach of Men, and despised of the People, *Psal. 22. 6.* (4.) His holy Heart was never offended with an impure suggestion, or Temptation of the Devil; all the while he lay in that Bosom of Peace and Love, he never knew what it was to be assaulted with Temptations, to be besieged, and battered upon by unclean Spirits, as he did afterwards, *Matth. 4. 1.* *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.* It was for our sakes that he submitted to those exercises of Spirit, *to be in all points tempted like as we are, that he might be unto us a merciful and faithful High Priest,* *Heb. 4. 15.* (5.) He was never sensible of pains and tortures in Soul or Body, there were no such things in that blessed Bosom where he lay; tho afterwards he groaned and sweat under them, *Isa. 53. 5.* The Lord embraced him from Eternity, but never wounded him till he stood in our place, and room. (6.) There were no hidings or withdrawals of his Father from him, there was not a Cloud from Eternity upon the face of God, till *Jesus Christ* had left that bosom: it was a new thing to Christ to see frowns in the face of his Father; a new thing for him to cry, *My God, my God, why hast thou forsaken me?* *Matth. 27. 46.* (7.) There were never any impressions of his Father's wrath upon him, as there were afterwards: God never delivered such a bitter cup of wrath into his hands before, as that was, *Matth. 26. 39.* Lastly, There was no Death, to which he was subject in that bosom. All these things were new things to Christ, he was above them all, till for our sakes he voluntarily subjected himself unto them. Thus you see what that state was not.

2. Let us consider it *positively*, what it was, and guess by some particular Considerations (for indeed we can but guess) at the glory of it: As (1.) We cannot but conceive it to be a state of match-

matchless Happiness, if we consider the Persons enjoying and delighting each in other: he was with God, *Joh. 1. 1.* God you know is the Fountain, Ocean, and Center of all Delights and Joys, *Psal. 16. 11. In thy Presence is fulness of joy.* To be wrapt up in the Soul and Bosom of all Delights, as Christ was, must needs be a State transcending Apprehension; to have the Fountain of Love and Delight letting out it self so immediately and fully, and everlastingly upon this only begotten darling of his Soul, so as it never did communicate it self to any; judg what a state of transcendent felicity this must be. Great persons have great delights.

(2.) Or if we consider the intimacy, dearness, yea oneness of those great Persons one with another: the nearer the union, the sweeter the communion: now Jesus Christ was not only near and dear to God, but one with him, *I and my Father are one, Joh. 10. 30.* one in nature, will, love and delight; there is indeed a Moral union of Souls among Men by Love, but this was a natural oneness; no Child is so one with his Father, no Husband so one with the Wife of his Bosom, no Friend so one with his Friend, no Soul so one with its Body, as Jesus Christ and his Father were one. O what matchless delights must necessarily flow from such a blessed Union!

(3.) Consider again the purity of that delight with which the blessed Father and Son embraced each other; the best Creature-delights one in another, are mixed, debased, and allayed: if there be something ravishing and ingaging, there is also something cloying and distasting: the purer any delight is, the more excellent, Now there are no Chrystal streams flowing so purely from the Fountain, no beams of light so unmixed from the Sun, as the Loves and Delights of these holy and glorious persons were: the holy, holy, holy Father, embraced the thrice holy Son with a most holy Delight, and Love.

(4.) Consider the constancy of this delight: it was from everlasting, as in *ver. 23.* and from Eternity; it never suffered one moment's interruption: the ever-flowing Fountain of God's Delight and Love, never stopt its course, never ebb'd; but as he speaks in the Text, *I was daily his delight, rejoicing always before him.* Once more, consider the fulness of that delight, the perfection of that pleasure; *I was delights:* So the word is in its original; not only plural delights, all delights, but also in the abstract *Delight* it self: as afterwards from the abundance of his sorrows, he was stiled, a Man of Sorrows, so here, from the fulness of his de-

delights: as who should say, even constituted and made up of pleasure, and delight.

3. Once more, let us consider it *comparatively*, and this state will yet appear more glorious, comparing it with either the choicest delights that one creature takes in another, or that God takes in the creature, or that the creature takes in God: measure these immense delights betwixt the Father, and his Son, by either of these lines, and you shall find them all infinitely short: For, (1.) Tho the delights that creatures take in each other, be sometimes a great delight; such was *Jacob's* delight in *Benjamin*, whose Life is said to be bound up in the lad's life, a dear and high expression, *Gen.* 44. 30. such was that of *Jonathan* in *David*, whose Soul was knit with his Soul, and he loved him as his own Soul, *1 Sam.* 13. 1. and such is the delight of one Friend in another, there is a Friend that is as a Man's own Soul, *Deut.* 13. 6. yet all this is but Creature-delight, and can in no particular match the delights betwixt the Father and the Son: for this is but a finite delight, according to the measure and abilities of Creatures; but that is infinite, futable to the infinite perfection of the Divine Being: this is always mixed, that perfectly pure, (2.) Or if you compare it with the delight that God takes in the Creatures; it is confessed that God takes great delight in some Creatures: *The Lord takes pleasure in his Saints, he rejoices over them with singing; and resteth in his Love, Zeph.* 3. 17. *Isa.* 62. 5. But yet there is a great difference betwixt his delight in Creatures, and his delights in Christ; for all his delight in the Saints is *secondary*, and for Christ's sake: but his delights in Christ are *primary*, and for his own sake: we are accepted in the beloved, *Ephes.* 1. 6. he is beloved, and accepted for himself. (3.) To conclude, compare it once more with the delights that the best of creatures take in God and Christ, and it must be confessed that is a choice Delight, and a transcendent Love, with which they love and delight in him, *Psal.* 73. 25. *Whom have I in Heaven but thee! And on Earth there is none that I desire besides thee.* What pangs of Love? What raptures of delight, did the Spouse express to Christ? *O thou whom my Soul loveth!* But surely our delight in God is no perfect rule to measure his delight in Christ by: for our love to God (at the best) is still imperfect, that's the burden and constant complaint of Saints, but this is perfect: ours is inconstant, up and down, ebbing and flowing, but this is constant. So then, to conclude, the Condition and State of *Jesus Christ* before his Incarnation,

Amo te, Domine, plusquam meos, plusquam mea, plusquam me. Bern.

Suppose (saith one) there were a Hell betwixt me and Christ, and Christ should say, put in thy Foot and come through, or thou shalt have none of me, would I not do it?



carnation, was a state of highest and matchless Delight, in the enjoyment of his Father. The Uses follow.

*Use of Information.*

*Inference 1.* What an astonishing act of Love was this then, for the Father to give the Delight, the Darling of his Soul, out of his very Bosom, for poor Sinners? all Tongues must needs pause and falter, that attempt the expression of this Grace; expressions being here swallowed up: *God so loved the World, that he gave his only begotten Son*, John 3. 16. here is a *sic*, without a *sicut*; so loved them: how did he love them? Nay, here you must excuse the Tongues of Angels; which of us would deliver a Child, the Child of our Delights, an only Child to death, for the greatest Inheritance in the World? What tender Parent can endure a parting pull with such a Child? When *Hagar* was taking her last leave (as she thought) of her *Ishmael*, Gen. 21. 16. the Text saith, *she went and sate her down over against him, a good way off; for she said, Let me not see the Death of the Child; and she sate over against him, and lift up her Voice, and wept*: tho she were none of the best Mothers, nor he the best of Children; yet she could not give up a Child. O 'twas hard to part! What an outcry did *David* make, even for an *Abalom*! wishing he had died for him. What a Hole (as I may say) hath the Death of some Children made in the Hearts of some Parents, which will never be closed up in this World? Yet surely, never did any Child lie so close to a Parent's Heart, as Christ did to his Father's; and yet he willingly parts with him, tho his only One, the Son of his Delights, and that to Death, a cursed Death, for Sinners, for the worst of Sinners. *O miranda Dei Philanthropia!* matchless Love, a Love past finding out! Let all Men therefore, in the business of their Redemption, give equal Glory to the Father with the Son, *John* 5. 23. if the Father had not loved thee, he had never parted with such a Son for thee.

*Infer. 2.* From one wonder, let your Souls turn to another, for they are now in the midst of Wonders: adore, and be for ever astonished at the Love of Jesus Christ to poor Sinners; that ever he should consent to leave such a Bosom, and the ineffable Delights that were there, for such poor Worms as we are. O heights, depths, lengths, and breadths of unmeasurable Love! O see *Rom.* It is admirable that Christ should not only put himself out of comfort, but also from the enjoyment of that manifested Glory and Honour he might have retained to himself; for he prayeth here for that Glory which he had with the Father from the beginning of the World: He had it in Right, but not in Possession: He voluntarily divested himself of that to accomplish our Redemption. Burgeth on *John* 17. v. 19.

5. 6, 7, 8. read, and wonder; how is the Love of Christ commended in ravishing Circumstances to poor Sinners! you would be loth to leave a Creature's Bosom, a comfortable Dwelling, a fair Estate, for the best Friend in the World; your Souls are loth to leave their Bodies, tho they have no such great content there: but which of you, if ever you found by experience what it is to be in the Bosom of God by Divine Communion, would be persuaded to leave such a Bosom for all the good that is in the World? and yet Jesus Christ, who was imbraced in that Bosom, after another manner than ever you were acquainted with, freely left it, and laid down the Glory and Riches he enjoyed there, for your sakes; and as the Father loved him, even so (Believers) hath he loved you, *Joh. 17. 22.* what manner of Love is this! who ever loved as Christ loves? who ever denied himself for Christ, as Christ denied himself for us?

*Infer. 3.* Hence we are informed, *That Interest in Jesus Christ is the true way to all spiritual Preferment in Heaven.* Do you covet to be in the Heart, in the favour and delight of God? get Interest in Jesus Christ, and you shall presently be there. What old *Israel* said of the Children of his beloved *Joseph*, thy Children are my Children, the same God saith of all the dear Children of Christ, *Gen. 48. 5, 9.* You see among Men, all things are carried by Interest; Persons rise in this World, as they are befriended; Preferment goes by Favour: so 'tis in Heaven, Persons are preferred according to their Interest in the Beloved, *Ephes. 1. 6.* Christ is the great Favourite in Heaven; his Image upon your Souls, and his Name in your Prayers, makes both accepted with God.

*Infer. 4.* How worthy is Jesus Christ of all our Love, and Delight? you see how infinitely the Father delighteth in him, how he ravishes the Heart of God; and shall he not ravish our Hearts? I present you a Christ this Day, able to ravish any Soul that will but view and consider him. O that you did but see this lovely Lord, Jesus Christ! then would you go home sick of Love: surely he is a drawing Saviour, *John 12. 32.* Why do we lavish away our precious Affections upon Vanity? none but Christ is worthy of them; when you spend your precious Affections upon other Objects, what is it, but to dig for Dross with golden Mattocks? *The Lord direct our Hearts into the Love of Christ.* O that our Hearts, Loves and Delights might meet and concenter with the Heart of God in this most blessed Object! O let him that left God's Bosom for you, be embosomed by you, tho yours be nothing to God's; he

he that left God's Bosom for you, deserves yours.

*Infer.* 5. If Christ be the beloved Darling of the Father's Soul, think what a grievous and unsufferable thing it is to the Heart of God, to see his dear Son despised, slighted, and rejected by Sinners: verily there is no such cut to the Heart of God in the whole World. Unbelievers trample upon God's darling, tread under foot him that eternally lay in his Bosom, *Heb.* 10. 29. Smite the apple of his Eye, and how God will bear this, that Parable, *Mat.* 21. 37, to 40. will inform you; surely he will miserably destroy such wretched Sinners. If you would study to do God the greatest despight, there is none like this. What a dismal word is that, *1 Cor.* 16. 22. *If any Man love not our Lord Jesus Christ, let him be Anathema Maranatha, (i. e.)* let the great Curse of God lie upon that Man till the Lord come. O Sinners! you shall one day know the price of this Sin, you shall feel what it is to despise a Jesus, that is able to compel Love from the hardest Heart. O that you would slight him no more! O that this Day your Hearts might fall in love with him! I tell you, if you would set your Love to sale, none bids so fair for it as Christ.

2. Use of Exhortation.

1. To Saints; If Christ lay eternally in this Bosom of Love, and yet was content to forsake and leave it for your sakes; then, (1.) Be you ready to forsake and leave all the Comforts you have on Earth for Christ; famous *Galleacins* left all for his Enjoyment. *Moses* left all the glory of *Egypt*. *Peter*, and the other *Apostles* left all, *Luke* 18. 28. But what have we to leave for Christ, in comparison of what he left for us? Surely Christ is the highest pattern of Self-denial in the World. (2.) Let this confirm your Faith in Prayer: if he that has such an Interest in the Heart of God intercede with the Father for you, then never doubt of Audience and Acceptance with him; surely you shall be accepted through the Beloved, *Ephes.* 1. 6. Christ was never denied any thing that he asked, *John* 11. 42. the Father hears him always; tho you are not worthy, Christ is, and he ever lives to make Intercession for you, *Heb.* 7. 25. (3.) Let this encourage thy Heart, O Saint, in a dying Hour, and not only make thee patient in Death, but in a holy manner impatient till thou be gone; for whither is thy Soul now going, but to that Bosom of Love whence Christ came? *John* 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am:* and where is he? but in that Bosom of Glory and Love where he lay before the World was, *ver.* 5. O then

let every Believer encourage his Soul; comfort ye one another with these words, I am leaving the Bosom of a Creature, I am going to the Bosom of God.

2. To Sinners, exhorting them to embrace the Bosom-Son of God: Poor Wretches! whatever you are, or have been; whatever Guilt or Discouragement at present you lie under, embrace Christ who is freely offered you, and you shall be as dear to God as the holiest and most eminent Believer in the World: but if you still continue to despise and neglect such a Saviour, forer Wrath is treasured up for you than other Sinners, even something worse than dying without Mercy, *Heb. 10. 28.* O that these discoveries and overtures of Christ may never come to such a fatal Issue with any of your Souls, in whose Eyes his Glory hath been this day opened!

Serm. 3.  
Opens the  
Covenant of  
Redemption  
betwixt the  
Father and  
the Redeem-  
er.

## The Third SERMON.

ISA I. LIII. 12.

*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his Soul unto death: and he was numbred with the Transgressors, and he bare the Sin of many, and made Intercession for the Transgressors.*

**I**N this Chapter, the Gospel seems to be epitomized, the subject Matter of it is the death of Christ, and the glorious issue thereof; by reading of it, the *Eunuch* of old, and many Jews since, have been converted to Christ. Christ is here considered *absolutely and relatively*; absolutely, and so his Innocency is industriously vindicated, *ver. 9.* Tho he suffer'd grievous things, yet not for his own Sins, *for he had done no violence, neither was any deceit in his Mouth*; but relatively considered in the capacity of a Surety for us: So the Justice of God is as fully vindicated in his Sufferings;

Sufferings; ver. 6. *The Lord hath laid upon him the Iniquity of us all.* How he came to sustain this Capacity, and relation of a Surety for us, is in these Verses plainly asserted to be by his Compact and Agreement with his Father before the Worlds were made, ver. 10, 11, 12.

In this Verse we have (1.) His Work, (2.) His Reward, (3.) The Respect or Relation of each to the other. (1.) His Work, which was indeed a hard Work, *to pour out his Soul unto Death, aggravated by the Companions with whom, being numbred with Transgressors; the Capacity in which, bearing all the Sins of the Elect, he bare the Sins of many; and by the manner of his bearing it, viz. meekly, and forgivingly, he made Intercession for the Transgressors;* this was his Work. (2.) The Reward or Fruit which is promised him for this Work, *Therefore will I divide him a portion with the great, and he shall divide the Spoil with the strong;* wherein is a plain Allusion to Conquerors in War, for whom are reserved the richest Garments, and most honourable Captives to follow the Conqueror as an addition to his Magnificence and Triumph; these were wont to come after them in Chains, *Isa. 45. 14. see Judg. 5. 3.* (3.) The Respect or Relation betwixt that Work and this Triumph: some will have this Work to have no other relation to that Glory than a meer Antecedent to a Consequent: others give it the respect and relation of a meritorious Cause to a Reward. 'Tis well observed by Dr. Featly, that the Hebrew particle *ל* which we render therefore, noting order, it is not worth so much contention about it, whether it be the order of *Causality*, or meer *Antecedency*; neither do I foresee any absurdity in calling Christ's Exaltation, the Reward and Fruit of his Humiliation: however 'tis plain, whether one or other, 'tis that the Father here agrees and promises to give him, if he will undertake the Redemption of the Elect, by pouring out his Soul unto death: of all which this is the plain result,

Norton's Orthodox Evangelist, pag. 41. *The Call of the Lord Jesus unto Office, includes Election on the Father's part, and Acceptation on the Mediator's part; and is set down after the manner of mutual Transaction between God and Christ, whereby he was designed thereunto, as it were, by way of Covenant.* If his Soul should set it self an Offering for Sin, (for so according to the Original do good Authors read the Text) he shall see his Seed, prolong his Days, and the Pleasure of the Lord shall prosper in his hand, ver. 10.

Doct. *That the business of Man's Salvation was transacted upon Covenant-terms, betwixt the Father and the Son, from all Eternity.*

I would not here be mistaken, as tho I were now to treat of the Covenant of Grace, made in Christ betwixt God and us; it is not the Covenant of Grace, but of Redemption I am now to speak to, which differs from the Covenant of Grace both in regard of the *Federates*: in this 'tis God the Father, and Jesus Christ that mutually



tually covenant; in that it's God and Man: they differ also in the *preceptive* part; in this it is required of Christ that he should shed his Blood, in that it is required of us that we believe: they also differ in their *Promises*; in this God promises to Christ a Name above every Name, ample Dominion from Sea to Sea; in that to us Grace and Glory: so that these are two distinct Covenants.

*Vid. Goodwin's  
Triumph of  
Faith.*

The substance of this Covenant of Redemption is Dialogue-wise exprest to us in *I/a. 49.* where (as Divines have well observed) Christ begins at the first and second Verses, and shews his Commission, telling his Father, how he had both called and prepared him for the Work of Redemption; *The Lord hath called me from the Womb — he hath made my Mouth like a sharp Sword, and made me a polished Shaft, &c. q. d.* by reason of that superabundant measure of the Spirit of Wisdom and Power wherewith I am anointed and filled, my Doctrine shall as a Sword pierce the Hearts of Sinners, yea, like an Arrow drawn to the head, strike point-blank into Souls standing at a great distance from God and Godliness.

Having told God how ready and fit he was for his Service, he will know of him what Reward he shall have for his Work, for he resolves his Blood shall not be sold at low and cheap Rates: hereupon, *ver. 3.* the Father offers him the Elect of *Israel* for his Reward, bidding low at first (as they that make Bargains use to do) and only offers him that small Remnant, still intending to bid higher: but Christ will not be satisfied with these, he values his Blood higher than so; therefore in *ver. 4.* he is brought in complaining, *I have laboured in vain, and spent my Strength for nought, q. d.* This is but a small Reward for so great Sufferings as I must undergo, my Blood is much more worth than this comes to, and will be sufficient to redeem all the Elect dispersed among the Isles of the Gentiles, as well as the lost Sheep of the House of *Israel*. Hereupon the Father comes up higher, and tells him, he intends to reward him better than so; and therefore, *ver. 6.* tells him, *It's a light thing that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to rest over the preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the end of the Earth.* Thus is the Treaty carried on betwixt them, transacting it after the manner of Men.

Now to open this great Point, we will here consider, (1.) The Persons transacting one with another. (2.) The Business transacted. (3.) The quality and manner of the Transaction, which is federal. (4.) The Articles to which they agree. (5.) How each

each Person performs his Engagement to the other. And lastly, the Antiquity or Eternity of this Covenant-Transaction.

(1.) The Persons transacting and dealing with each other in this Covenant; and indeed they are great Persons, God the Father, and God the Son; the former as a *Creditor*, and the latter as a *Surety*: the Father stands upon Satisfaction, the Son engages to give it. If it be demanded why the Father and the Spirit might not as well have treated about our Redemption, as the Father and Son? It is answered, Christ is the natural Son of God, and therefore fittest to make us the adopted Sons of God. Christ also is the middle Person in the Trinity, and therefore fittest to be the Mediator or middle Person betwixt us and God. The Spirit hath another Office assigned him, even to apply, as Christ's Vicegerent, the Redemption designed by the Father, and purchased by the Son for us.

Vide Robert's  
Medulla Bib.  
p. 1577. & Lyf.  
Test. p. 83, 84.

(2.) The Business transacted betwixt them, and that was the Redemption and recovery of all God's Elect; our eternal Happiness lay now before them, our dearest and everlasting Concerns were now in their hands; the Elect (tho not yet in being) are here considered as existent, yea and as fallen, miserable, forlorn Creatures. How these may again be restored to Happiness (*salva iustitia Dei*) without prejudice to the Honour, Justice, and Truth of God; this, this is the Business that lay before them.

Causa externa  
satisfactionis à  
patre decretæ,  
& à filio sus-  
ceptæ, est mi-  
seria nostra, id  
est peccata &  
quidem æternam  
pœnam promerentia,  
& exigentia,  
in quam miseratio  
Dei ferebatur,  
& ob quam pœnas  
omnes nobis  
debitas subiit  
Filius Dei, ut  
per eum pristina  
felicitas restitueretur.  
*Synop. purior.  
Theol. p. 350.*

(3.) For the manner or quality of the Transaction, it was *fe-deral*, or of the nature of a Covenant; it was by mutual engagements and stipulations, each Person undertaking to perform his part in order to our recovery.

We find each Person undertaking for himself by solemn Promise; the Father promiseth that he will *hold his Hand and keep him*, Isa. 42. 6. The Son promiseth he will obey his Father's call to suffering, and *not be rebellious*, Isa. 50. 5. and having promised, each holds the other to his Engagement. The Father stands upon the Satisfaction promised him: and when the Payment was making, he will not abate him one Farthing; Rom. 8. 32. *God spared not his own Son, (i. e.)* he abated nothing of the full Price he was to have at his hands for us.

And as the Father stood strictly upon the Terms of the Covenant, so did Christ also; Joh. 17. 4, 5. *I have glorified thee on Earth, (saith he to the Father) I have finished the Work thou gavest me to do; and now Father glorify me with thine own self: as if he had said, Father, the Work is done, now where's the Wages I was promised?*

fed? I call for Glory as my due, as much my due as the hire of the Labourer is his due when his Work is done.

(4.) More particularly ; we will next consider the Articles to which they do both agree, or what it is that each Person doth for himself promise to the other. And to let us see how much the Father's Heart is engaged in the Salvation of poor Sinners, there are *five* things which he promiseth to do for Christ if he will undertake that Work.

First, He promiseth to invest him, and anoint him to a threefold Office, answerable to a threefold Misery that lay upon the Elect ; as so many bars to all communion with, and enjoyment of God : for if ever Man be restored to that Happiness, the blindness of his Mind must be cured, the guilt of Sin expiated, and his Captivity to Sin led captive: answerably, Christ must of God be made *unto us Wisdom, Righteousness, Sanctification, and Redemption*, 1 Cor. 1. 30. And he is made so to us, as our Prophet, Priest, and King : but he could not put himself into either of these, for if so, he had acted without Commission, and consequently all he did had been invalid ; Heb. 5. 5. *Christ glorified not himself to be made a High-Priest, but he that said unto him, Thou art my Son.* A Commission there for to act authoritatively in these Offices being necessary to our recovery, the Father engages to him to seal him such a threefold Commission.

He promiseth to invest him with an Eternal and Royal Priesthood ; Psal. 110. 4. *The Lord hath sworn, and will not repent ; thou art a Priest for ever after the Order of Melchisedeck.* This Melchisedeck being King of *Righteousness*, and King of *Salem*, that is, Peace, had a Royal Priesthood ; and his descent not being reckoned, it had an adumbration of Eternity in it, and so was more apt to type and shadow forth the Priesthood of Christ, than Aaron's was, Heb. 7. 16, 17, 24, 25. as the Apostle accommodates them there.

He promiseth moreover to make him a Prophet, and that an extraordinary one, even the Prince of Prophets ; the chief Shepherd, as much superior to all others, as the Sun is to the lesser Stars : so you have it, Isa. 42. 6, 7. *I will give thee for a Light to the Gentiles, to open the blind Eyes, &c.*

And not only so, but to make him King also, and that of the whole Empire of the World ; so Psal. 2. 6, 7, 8. *Ask of me, and I will give thee the Heathen for thine Inheritance, and the utmost ends of the Earth for thy Possession.* Thus he promiseth to qualify and furnish

nish him compleatly for the work, by his investiture with this threefold Office.

Secondly, And for as much as he knew it was a hard and difficult work his Son was to undertake, a work that would have broken the backs of all the Angels in Heaven, and Men on Earth, had they engaged in it, therefore he promiseth to stand by him, and assist and strengthen him for it: so *Isa. 42. 5, 6, 7. I will hold thy hand, or take hold of thee with my hand, for so it may be rendered, (i. e.) I will under-prop and support thy Humanity when it's even overweighed with the Burden that is to come upon it, and ready to sink down under it; for so you know the case stood with him, Mark 14. 34. and so it was foretold of him, Isa. 53. 7. He was oppressed, &c. and indeed the Humanity needed a prop of no less strength than the infinite power of the Godhead: the same Promise you have in the first verse also, Behold my Servant, whom I uphold.*

*Ego, cujus immensa ac infinita est potentia, sic tibi favebo, ita te fulciam, ut nihil adversus te possint omnes adversarii tui. Marlor. in loc.*

Thirdly, He promiseth to crown his work with success, and bring it to a happy issue, *Isa. 53. 10. He shall see his Seed, he shall prolong his Days; and the Pleasure of the Lord shall prosper in his Hand.* He shall not begin, and not finish; he shall not shed his invaluable blood upon hazardous Terms; but shall see and reap the sweet fruit thereof: as the joyful Mother forgets her pangs, when she delightfully embraces and kisses her living Child.

Fourthly, The Father promiseth to accept him in his work, tho millions should eternally perish. *Isai. 49. 4. Surely (saith he) my work is with the Lord.* And (verse 5.) *I shall be glorious in the eyes of the Lord.* His faith had therein respect to this compact and promise. Accordingly the Father manifests the satisfaction he had in him, and in his work, even while he was about it on Earth, when there came such a voice from the excellent Glory saying, *This is my beloved Son, in whom I am well pleased.*

Fifthly, He engaged to reward him highly for his work by exalting him to singular and supereminent Glory and Honour, when he should have dispatched and finished it. So you read, *Psal. 2. 7. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* It's spoken of the day of his Resurrection, when he had just finished his suffering. And so the Apostle expounds and applies it, *Acts 13. 32, 33.* For then did the Lord wipe away the reproach of his Cross, and invested him with such Glory that he looked like himself again. As if the Father had said, Now thou hast again recovered thy Glory, and this day is to thee as a new Birth day.

## Christ's Compact with the Father

These are the Incouragements and Rewards proposed and promised to him by the Father. This was the joy set before him, (as the Apostle phraseth it in *Heb. 12. 2.*) which made him so patiently to endure the Cross, and despise the Shame.

And in like manner Jesus Christ restipulates, and gives his engagement to the Father; that upon these Terms he is content to be made Flesh, to divest (as it were) himself of his Glory, to come under the obedience and malediction of the Law, and not to refuse any, the hardest sufferings it should please his Father to inflict on him. So much is carried in *Isa. 50. 5, 6, 7.* *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the Smilers, and my cheeks to them that pulled off the hair; I hid not my face from shame and spitting: for the Lord God will help me, therefore shall I not be confounded; I have set my face as a flint, and I know that I shall not be ashamed.* When he saith I was not *Rebellious*, he meaneth I was most heartily willing and content to accept the Terms; for there is a *Meiosis* in the words, and much more is intended than expressed. And the sense of this place is well delivered to us in other terms, *Psal. 40. 6, 7, 8, 9, 10.* *Then said I, to I come, I delight to do thy will O God, thy Law is within my heart.* O see with what a full consent the heart of Christ closeth with the Father's Offers and Proposals; like some Echo, that answers your voice twice or thrice over. So doth Christ here answer his Father's call, *I come, I delight to do thy will; yea, thy Law is in my heart.* And thus you see the Articles to which they both subscribed, or the Terms they agreed on.

(5.) I will briefly shew how these Articles and Agreements were on both parts performed, and that precisely and punctually to a tittle. For (1.) the Son having thus consented, accordingly he applies himself to the discharge of his work. He took a Body, in it fulfill'd all Righteousness, even to a tittle, *Mat. 3. 15.* And at last his Soul was made an Offering for Sin. So that he could say as it is, *Joh. 17. 4.* *Father, I have glorified thee on Earth, I have finished the work thou gavest me to do.* He went through all the parts of his active and passive Obedience cheerfully and faithfully. (2.) The Father made good his engagements to Christ all along, with no less Faithfulness than Christ did his. He promised to assist and hold his hand, and so he did; *Luke 22. 43.* *And there appeared to him an Angel from Heaven strengthening him.* That was one of the forest brunts that ever Christ met with, it was seasonable aid and succour. He promised to accept him in his work, and that he should be



be glorious in his Eyes, so he did. For he not only declared it by a voice from Heaven, *Luk. 3. 22. Thou art my beloved Son, in whom I am well pleased:* But it was fully declared in his Resurrection and Ascension, which were a full Discharge and Justification of him. He promised him that *he should see his Seed*, and so he did, for his very Birth-dew was as the dew of the Morning; and ever since his Blood hath been fruitful in the World. He promised gloriously to reward, and exalt him; and so he hath, *Phil. 2. 9, 10, 11.* and that highly and supereminently, *giving him a Name above every name in Heaven and Earth.* Thus were the Articles performed.

(6.) Lastly, when was this Compact made betwixt the Father and Son? I answer, It bears date from Eternity. Before this World was made, then were his delights in us, while as yet we had no existence, but only in the infinite mind and purpose of God, who had decreed this for us in Christ Jesus, as the Apostle speaks, *2 Tim. 1. 9.* What Grace was that which was given us in Christ before the World began, but this Grace of Redemption, which from everlasting was thus contrived and designed for us, in that way which hath been here opened? Then was the Council, or consultation of Peace betwixt them both, as some take that Scripture *Zech. 6. 13.*

*Antequam ab omnibus retro seculis temporaria fluere inciperent, decrevit Deus hanc nobis salutis gratiam per Christum conferre. Calv. in loc.*

Next let us apply it to our selves.

Use 1.

The first Use that offers it self to us from hence, is the abundant security that God hath given the Elect for their Salvation, and that not only in respect of the Covenant of Grace made with them, but also of this Covenant of Redemption made with Christ for them; which indeed is the foundation of the Covenant of Grace. God's single promise is security enough to our Faith, his Covenant of Grace adds *ex abundanti* farther security; but both these viewed as the effects and fruits of this Covenant of Redemption, make all fast and sure. In the Covenant of Grace, we question not the performance on God's part, but are often stumbled at the grand defects on our parts: but when we look to the Covenant of Redemption, there's nothing to stagger our Faith, both the Federates being infinitely able and faithful to perform their parts; so that there is no possibility of a failure there. Happy were it, if puzzled and perplex Christians would turn their eyes from the defects that are in their own obedience, to the fulness and compleatness of Christ's Obedience; and see themselves compleat in him, when most lame and defective in themselves.

E 2

Hence

אֵלֶּיךָ  
Innitur in eo.  
Amit.

Hence also be informed, that God the Father, and God the Son, do mutually rely and trust to one another, in the business of our Redemption. The Father relies upon the Son for the performance of his part; as it is *Isa. 42. 1. Behold my Servant, whom I uphold.* Montanus turns it, on whom I lean or depend. As if the Father had said, behold what a faithful Servant I have chosen, in whom my Soul is at rest: I know he will go through with his work, I can depend upon him. And to speak plain, the Father so far trusted Christ, that upon the credit of his Promise to come into the World, and in the fulness of time to become a Sacrifice for the Elect, he saved all the Old-Testament-Saints, whose Faith also respected a Christ to come; with reference whereto it is said, *Heb. 11. 39. 40. That they received not the Promise, God having provided some better thing for us, that they without us should not be made perfect,* (i. e.) without Jesus Christ manifested in the Flesh in our Times; tho believed on as to come in the Flesh, in their Times. And as the Father trusted Christ, so doth Christ in like manner depend upon and trust his Father. For having performed his part, and left the World again, he now trusteth his Father for the accomplishment of that Promise made him, *Isa. 53. 10. That he shall see his Seed, &c.* He depends upon his Father for all the Elect that are behind, yet unregenerated, as well as those already called, that they shall be all preserved unto the Heavenly Kingdom, according to that, *Joh. 17. 11. And now I am no more in the World, but these are in the World; and I come unto thee: Holy Father, keep through thine own Name those whom thou hast given me.* And can it be imagined, that the Father will fail his Trust, who every way acquitted himself so punctually to the Son? It cannot be.

Use 3.

Moreover, Hence we infer the validity and unquestionable success of Christ's Intercession in Heaven for Believers. You read *Heb. 7. 25. That he ever lives to make Intercession;* and *Heb. 12. 24. That his Blood speaks for good things for them.* Now that his Blood shall obtain what it pleads in Heaven for, is undoubted, and that from the consideration of this Covenant of Redemption. For here you see that the things he now asks of his Father, are the very same which his Father promised him, and covenanted to give him, before this World was: so that besides the interest of the Person, the very equity of the matter speaks its success, and requires performance: whatever he asks for us, is as due to him as the Wages of the Hireling, when the work is ended; if the work

be

be done, and done faithfully, as the Father hath acknowledged it is; then the Reward is due, and due immediately: and no doubt but he shall receive it from the hands of a righteous God.

*Use 4.*

Hence in like manner you may be informed of *the consistency of Grace with full satisfaction to the Justice of God.* The Apostle 2 Tim. 1. 9. tells us, *we are saved according to his own purpose and grace, which was given us in Christ Jesus, before the World began,* that is, according to the gracious terms of this Covenant of Redemption; and yet you see notwithstanding, how strictly God stands upon Satisfaction from Christ: so then, Grace to us, and Satisfaction to Justice, are not so inconsistent as the *Socinian* Adversaries would make them; what was Debt to Christ, is Grace to us: When you hear Men cry out, *Here's Grace indeed! pay me all,* and I will forgive you; remember, how all Mouths are stop't with that one Text, Rom. 3. 24. *Being justified freely by his Grace,* and yet he adds, *through the Redemption that is in Christ.*

*Use 5.*

Again, Hence judg of *the Antiquity of the Love of God to Believers:* what an antient Friend he hath been to us; who loved us, provided for us, and contrived all our Happiness, before we were, yea, before the World was. We reap the fruits of this Covenant now; the Seed whereof was sown from Eternity; yea, it is not only antient, but also most free: no excellencies of ours could engage the Love of God, for as yet we were not.

*Use 6.*

Judg hence, *How reasonable it is that Believers should embrace the hardest terms of Obedience unto Christ, who complied with such hard Terms for their Salvation:* They were hard and difficult Terms indeed, on which Christ received you from the Father's hand; it was, as you have heard, to pour out his Soul unto Death, or not to enjoy a Soul of you: Here you may suppose the Father to say, when driving this Bargain with Christ for you:

*Father.* My Son, here be a company of poor miserable Souls; that have utterly undone themselves, and now lie open to my Justice; Justice demands Satisfaction for them, or will satisfy it self in the eternal ruin of them: What shall be done for these Souls? And thus Christ returns,

*Son.* O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety: bring in all thy Bills, that I may see what

## Christ's Compact with the Father

what they owe thee. *Lord*, bring them in all, that there may be no after-reckonings with them; at my hand shalt thou require it. I will rather choofe to suffer thy wrath, than they should suffer it. Upon me, my Father, upon me be all their Debt.

*Father*. But my Son, if thou undertake for them, thou must reckon to pay the last Mite, expect no Abatements; if I spare them, I will not spare thee.

*Son*. Content, Father, let it be so: charge it all upon me, I am able to discharge it; and tho it prove a kind of undoing to me, tho it impoverish all my Riches, empty all my Treasures, (for so indeed it did, 2 Cor. 8. 9. *tho he were rich, yet for our sakes became poor*) yet I am content to undertake it. Blush ungrateful Believers, O let Shame cover your Faces. Judg in your selves now, hath Christ deserved that you should stand with him for Triffles, that you should shrink at a few petty Difficulties, and complain, this is hard, and that is harsh? O if you knew the Grace of our Lord Jesus Christ in this his wonderful Condescension for you, you could not do it.

### Use 7.

Lastly, *How greatly are we all concerned to make it sure to our selves, that we are of this number, which the Father and the Son agreed for before the world was, that we were comprehended in Christ's bargain and compact with the Father?*

*Obj*. Yea but you will say, Who can know that? there were no Witnesses to that Bargain.

*Sol*. Yes, We may know without ascending into Heaven, or prying into unrevealed Secrets, that our names were in that Covenant, if (1.) You are Believers indeed; for all such the Father then gave to Christ, John 17. 8. *The men that thou gavest me*, (for of them he spake immediately before) *they have believed that thou didst send me*. (2.) If you savingly know God in Jesus Christ, such were given him by the Father, Joh. 17. 6. *I have manifested thy Name unto the men thou gavest me*: by this they are discriminated from the rest, ver. 25. *the World hath not known thee, but these have known*, &c. (3.) If you are Men and Women of another World: Joh. 17. 16. *they are not of the World, as I am not of the World*. May it be said of you, as of dying Men, that you are not Men and Women for this World, that you are crucified and dead to it, Gal. 6. 14. that you are Strangers in it? Heb. 11. 13, 14. (4.) If you keep Christ's word; Joh. 17. 6. *Thine they were, and thou gavest them me; and they have kept thy word*: by keeping his word, understand the receiving

Serm. 4. *for the recovery of the Elect.*

31

ceiving of the Word in its sanctifying effects and influences into your Hearts, and your perseverance in the profession and practice of it to the end; Joh. 17. 17. *Sanctify them through thy Truth, thy Word is truth*; Joh. 15. 7. *If ye abide in me, and my words abide in you, ye shall ask what ye will.* Blessed and happy is that Soul upon which these blessed Characters appear, which our Lord Jesus hath laid so close together, within the compass of a few Verses in this 17th of John; these are the Persons the Father delivered unto Christ, and he accepted from the Father in this blessed Covenant.

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The Fourth SERMON.

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JOH. III. 16.

*For God so loved the World, that he gave his only begotten Son, &c.*

Serm. 4.

*Opens the admirable Love of God in giving his own Son for us.*

**Y**OU have heard of the gracious Purpose and Design of God to recover poor Sinners to himself by Jesus Christ, and how this design of Love was laid and contrived in the Covenant of Redemption, whereof we last spake.

Now, according to the Terms of that Covenant, you shall hear from this Scripture, how that Design was by one degree advanced towards its accomplishment, in God's actual giving or parting with his own Son for us: *God so loved the World, that he gave, &c.*

The whole precedent Context is spent in discovering the Nature and Necessity of Regeneration; and the Necessity thereof is in this Text argued and inferred from the peculiar respect and eye God had upon Believers, in giving Christ for them; they only reaping all the special and saving Benefits and Advantages of that Gift: *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish.*

In the Words are considerable,

1. The original Spring or Fountain of our best Mercies, the Love of God: The Love of God is either *benevolent, beneficent,*  
or



or complacential; his benevolent Love is nothing else but his desire and purpose of saving and doing us good: so his Purpose and Grace to *Jacob* is called Love, *Rom. 9. 13. Jacob have I loved*; but this being before *Jacob* was, could consist in nothing else but the gracious Purpose of God towards him. His *beneficent* Love is his actual doing good to the Persons beloved, or the bestowing the Effects of his Love upon us according to that purpose. His *complacential* Love is nothing else but that Delight and Satisfaction he finds in beholding the Fruits and Workings of that Grace in us which he first intended for us, and then actually collated or bestowed on us. This Love of Benevolence is that which I have opened to you under the former head, God's Compact with Christ about us, or his design to save us on the Articles and Terms therein specified.

The Love of *Benevolence*, is that which this Scripture speaks of; out of this Fountain Christ flowed to us, and both run into that of Complacency; for therefore he both purposed, and actually bestowed Christ on us, that he might everlastingly delight in beholding the Glory and Praise of all this reflected on himself by his redeemed ones. This then is the Fountain of our Mercies.

2. The Mercy flowing out of this Fountain, and that is Christ: *The Mercy*, as he is emphatically called, *Luk. 1. 72. the Marrow, Kernel, and Substance of all other Mercies*. He gave his only begotten Son: This was the Birth of that Love, the like whereunto it never brought forth before, therefore it's express'd with a double Emphasis in the Text, the one is that particle *ὅτι* so; he so loved the World: Here is a *sic* without a *sicut*: How did he love it? why he so loved it; but how much, the Tongues of Angels cannot declare. And moreover, to encrease and aggravate the Mercy, he is stiled his only begotten Son: to have given a Son, had been wonderful; but to give an only begotten Son, that's Love unexpressible, unintelligible.

3. The *Objects* of this Love, or the Persons into whose Lap and Arms the eternal Love delivered Christ, and that is the [World] this must respect the Elect of God in the World, such as do or shall actually believe, as it is exegetically express'd in the next breath, *That whosoever believes in him, should not perish*: Those whom he calls the *World* in that, he stiles *Believers* in this expression; and the word [World] is put to signify the Elect, because they are scattered through all parts, and are among all Ranks of Men in the World; these are the *Objects* of this Love: it is not

Angels

Hic igitur uni-  
geniti nomen  
ἐμπατρὸν ἐστὶ  
ad commen-  
dandam in nos  
amoris divini  
vehementiam.  
*Bulling. in loc.*

Angels, but Men that were so loved; he is called φιλόανθρωπος, a Lover, a Friend of Man, but never φιλόγγελος, or φιλόκτιστος, the Lover or Friend of Angels, or Creatures of another species.

4. The manner in which this never enough celebrated Mercy flows to us from the Fountain of Divine Love, and that is most freely and spontaneously. He gave, not he sold, or barely parted from, but gave. Nor yet doth the Father's giving imply Christ to be merely passive; for as the Father is here said to give him, so the Apostle tells us, *Gal. 2. 20.* that he gave himself, *who loved me, and gave himself for me*: the Father gave him out of good will to Men, and he as willingly bestowed himself on that Service. Hence the Note is,

*Doct. That the Gift of Christ is the highest and fullest Manifestation of the Love of God to Sinners, that ever was made from Eternity to them.*

How is this Gift of God to Sinners signalized in that place of the Apostle, *1 Joh. 4. 10.* *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins?* Why doth the Apostle so magnify this Gift, in saying herein is love, as if there were love in nothing else? May we not say, that to have a being, a being among the rational Creatures, therein is Love? to have our Life carried so many years like a Taper in the hand of Providence, through so many dangers, and not yet put out in obscurity, therein is love? to have Food and Raiment convenient for us, Beds to lie in, Relations to comfort us, in all these is love? Yea, but if you speak comparatively, in all these there is no love, to the Love express in sending or giving Christ for us: these be great Mercies in themselves, but set by this Mercy, they are all swallowed up, as the light of Candles when brought into the Sunshine. No, no, herein is the Love, that God gave Christ for us. And it is remarkable that when the Apostle would shew us in *Rom. 5. 8.* what is the noblest Fruit that most commends to Men the Root of divine Love that bears it, he shews us this very Fruit of it that I am now opening; *But God (saith he) commendeth his Love towards us, in that while we were yet Sinners, Christ died for us*: This is the very Flower of that Love.

The Method into which I will cast this precious Point shall be this: (1.) To shew how Jesus Christ was given by the Father. (2.) How that Gift is the fullest and richest Manifestation of the

*Omnia diligit Deus quæ fecit, & inter ea, magis creaturas rationales, & de illis ea amplius quæ sunt membra unigeniti, & multo magis ipsum unigenitum. Aug. T. 9. in Johan.*

Love of God that was ever made to the World. (3.) And then draw forth the Uses of it.

1. How was Jesus Christ given by the Father, and what is implied therein?

You are not so to understand it, as tho God parted with his interest and propriety in his Son, when he is said to give him; he was as much his own as ever. When Men give, they transfer Propriety to another, but when God had given him, he was, I say, still as much his own as ever: but this giving of Christ implies,

(1.) His designation and appointment unto Death for us; for so you read that it was done according to the determinate Counsel of God, Acts 2. 23. Look as the Lamb under the Law was separated from the Flock, and set apart for a Sacrifice; tho it were still living; yet it was intentionally and preparatively given, and consecrated to the Lord: So Jesus Christ was by the counsel and purpose of God, thus chosen, and set apart for this Service; and therefore in *Isa.* 42. 1. God calls him *his Elect*, or chosen one.

(2.) His giving Christ, implies a parting with him, or setting him (as the *French* hath it) at some distance from himself for a time. There was a kind of parting betwixt the Father and the Son, when he came to tabernacle in our Flesh: so he expresseth it, *John* 16. 28. *I came forth from the Father, and am come into the World; again, I leave the World, and go to the Father.* This distance that his Incarnation and Humiliation set him at, was properly as to his Humanity, which was really distant from the Glory into which it is now taken up, and in respect of manifestation of delight and love: the Lord seemed to carry it as one at distance from him. O this was it that so deeply pierced and wounded his Soul, as is evident from that complaint, *Psal.* 22. 1, 2. *My God, my God, why hast thou forsaken me? Why art thou so far from the voice of my roaring? O my God, I cry in the day time, and thou hearest not, &c.*

(3.) God's giving of Christ, implies his delivering him into the hands of Justice to be punished; even as condemned Persons are by sentence of Law given or delivered into the hands of Executioners. So Acts 2. 23. *Him being delivered by the determinate Counsel of God, ye have taken, and with wicked hands have slain:* And so he is said; *Rom.* 8. 32. *To deliver him up to Death for us all.* The Lord, when the time was come that Christ must suffer, did as it were say; O all ye roaring Waves of my incensed Justice, now swell as high as Heaven, and go over his Soul and Body; sink him

him to the bottom, let him go like *Jonah* his Type into the Belly of Hell, unto the roots of the Mountains. Come all ye raging Storms, that I have reserved for this day of Wrath, beat upon him, beat him down, that he may not be able to look up, *Psal. 40. 12.* Go Justice, put him upon the Rack, torment him in every part, till all his Bones be out of joint, and his Heart within him be melted as Wax in the midst of his Bowels, *Psal. 22. 14.* And ye Assembly of the wicked Jews and Gentiles, that have so long gaped for his Blood, now he is delivered into your Hands, you are permitted to execute your Malice to the full: I now loose your Chain, and into your Hand and Power is he delivered.

(4.) God's giving of Christ, implies his application of him, with all the purchases of his Blood, and setting all this upon us as an Inheritance and Portion: *John 6. 32, 33. My Father giveth you the true Bread from Heaven; for the Bread of God is he which cometh down from Heaven, and giveth Life to the World.* God hath given him as Bread to poor starving Creatures, that by Faith they might eat and live. And so he told the *Samaritanes*, *John 4. 10. If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living Waters.* Bread and Water are the two necessities for the support of natural Life; God hath given Christ you see to be all that, and more to the spiritual Life.

2. How this Gift of Christ was the highest and fullest manifestation of the Love of God, that ever the World saw: And this will be evidenced by the following particulars.

(1.) If you consider how near and dear Jesus Christ was to the Father: He was his Son, his only Son, saith the Text: The Son of his Love: The darling of his Soul: His other self; yea one with himself: The express Image of his Person: The brightness of his Father's Glory: In parting with him, he parted with his own Heart, with his very Bowels, as I may say. Yet to us a Son is given, *Isa. 9. 6.* and such a Son as he calls his dear Son, *Col.*

1. 13. A late Writer tells us, that he hath been informed, that in the Famine in *Germany*, a poor Family being ready to perish with famine, the Husband made a motion to the Wife, to sell one of the Children for Bread, to relieve themselves and the rest: the Wife at last consents it should be so, but then they began to think which of the four should be sold: and when the Eldest was named, they both refused to part with that, being their first-born, and the beginning of their strength. Well, then they

*God might have redeemed us in another way (for I suppose 'tis opus liberi consilii) a free Dispensation; But God so loved the World, (i. e.) he took this way, that we might love Christ as well as believe in him. He might have redeemed us so much in another way, but he could not oblige us so much in another way. Man- ton on Jude,*

*Mr. Wall, in  
his None but  
Christ.*

came to the Second, but could not yield that he should be sold, being the very Picture and lively Image of his Father. The Third was named, but that also was a Child that best resembled the Mother. And when the youngest was thought on, that was the Benjamin, the Child of their old Age; and so were content rather to perish altogether in the Famine, than part with a Child for relief. And you know how tenderly Jacob took it, when his Joseph and Benjamin were rent from him. What is a Child, but a piece of the Parent wrapt up in another Skin? And yet our dearest Children are but as Strangers to us, in comparison of the unspeakable dearness that was betwixt the Father and Christ. — Now that he should ever be content to part with a Son, and such an only one, is such a manifestation of Love, as will be admired to all Eternity. And then,

(2.) Let it be considered, *to what he gave him, even to death, and that of the Cross; to be made a Curse for us; to be the Scorn and Contempt of Men; to the most unparallel'd Sufferings that ever were inflicted or born by any. It melts our Bowels, it breaks our Hearts to behold our Children striving in the pangs of Death: But the Lord beheld his Son struggling under Agonies that never any felt before him. He saw him falling to the ground, groveling in the dust, sweating Blood; and amidst those Agonies turning himself to his Father, and with a heart-rending cry beseeching him, Father, if it be possible, let this Cup pass, Luke 22.42. To Wrath, to the Wrath of an infinite God without mixture, to the very torments of Hell, was Christ delivered, and that by the Hand of his own Father. Sure then that Love must needs want a Name, which made the Father of Mercies deliver his own only Son to such miseries for us.*

(3.) It is a special Consideration to enhance the Love of God in giving Christ, that in giving him, he gave the richest Jewel in his Cabinet; a Mercy of the greatest worth, and most inestimable value: Heaven it self is not so valuable and precious as Christ is. He is the better half of Heaven. And so the Saints account him; Psal. 73.25. *Whom have I in Heaven but thee? Ten thousand thousand Worlds, (saith one) as many Worlds as Angels can number, and then as a new World of Angels can multiply, would not all be the balk of a Ballance, to weigh Christ's Excellency, Love, and Sweetness. O what a fair one! what an only one! what an excellent lovely ravishing one, is Christ! Put the Beauty of ten thousand Paradieses, like the Garden of Eden, into one; put all Trees, all Flowers, all Smells, all Colours,*

*all*

*Dolor Christi  
major fuit  
omnibus do-  
loribus. Aquina.*

*Christus, &  
coelum non  
patiuntur hy-  
perbolem.*



*all Tastes, all Joys, all Sweetness, all Loveliness in one: O what a fair and excellent thing would that be! And yet it should be less to that fair and dearest well-beloved Christ, than one drop of Rain to the whole Seas, Rivers, Lakes, and Fountains of ten thousand Earths. Christ is Heaven's wonder, and Earth's wonder.*

Now for God to bestow the Mercy of Mercies, the most precious thing in Heaven or Earth, upon poor Sinners; and as great, as lovely, as excellent as his Son was, yet not to account him too good to bestow upon us, what manner of Love is this?

(4.) Once more, let it be considered on whom the Lord bestowed his Son: Upon Angels? No, but upon Men. Upon Man his Friend? No, but upon his Enemies. This is Love: and on this consideration the Apostle lays a mighty weight, in *Rom. 5. 8, 9, 10. But God, (saith he) commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.*—When we were Enemies, we were reconciled to God by the death of his Son. Who would part with a Son for the sake of his dearest Friends? but God gave him to, and delivered him for Enemies. O Love unspeakable!

(5.) Lastly, Let us consider how freely this Gift came from him. It was not wrested out of his hand by our importunity; for we as little desired as deserved it: It was surprizing, preventing, eternal Love that delivered him to us; *Not that we loved him, but he first loved us, 1 John 4. 19.* Thus as when you weigh a thing, you cast in Weight after Weight, till the Scales break; so doth God, one Consideration upon another to overcome our Hearts, and make us admiringly to try, what manner of Love is this! And thus I have shewed you what God's giving of Christ is, and what matchless Love is manifested in that incomparable Gift.

Next we shall apply this, in some practical Corollaries.

*Learn hence the exceeding preciousness of Souls, and at what a high rate God values them, that he will give his Son, his only Son out of his Bosom, as a Ransom for them.* Surely this speaks their preciousness; God would not have parted with such a Son for small matters: All the World could not redeem them: Gold and Silver could not be their Ransom. *1 Pet. 1. 18.* So speaks the Apostle, *You were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Christ.* Such an esteem God had of them, that rather than they should perish, Jesus Christ shall be made a Man, yea a Curse for them. O then learn to put

*Christ the Royal Gift, and prime*

a due Value upon your own Souls: Don't sell that cheap, which God hath paid so dear for: Remember what a Treasure you carry about you: The Glory that you see in this World, is not equivalent in worth to it; Mat. 16. 26. *What shall a Man give in exchange for his Soul?*

*Corollary 2.*

If God has given his own Son for the World, then it follows, that *those for whom God gave his own Son, may warrantably expect any other temporal Mercies from him.* This is the Apostle's Inference, Rom. 8. 32. *He that spared not his own Son, but delivered him up to death for us all; how shall he not with him freely give us all things?* And so 1 Cor. 3. 21, 22. *All is yours, for ye are Christ's,* (i.e.) They hold all other things in Christ, who is the capital, and most comprehensive Mercy.

To make out the grounds of this comfortable Deduction, let these four things be pondered, and duly weighed in your thoughts; (1.) No other Mercy you need, or desire, is, or can be so dear to God, as Jesus Christ is: He never laid any other thing in his Bosom, as he did his Son. As for the World, and the Comforts of it, it is the dust of his Feet, he values it not; as you see by his providential disposals of it, having given it to the worst of Men. All the *Turkish Empire* (saith *Luther*) as great and glorious as it is, is but a Crum which the Master of the Family throws to the Dogs. Think upon any other outward enjoyment that's valuable in your eyes; and there is not so much compare betwixt it and Christ, in the esteem of God, as is betwixt your dear Children, and the lumber of your Houses, in your esteem. If then God have parted so freely from that which was infinitely dearer to him than these; how shall he deny these, when they may promote his Glory, and your Good? (2.) As Jesus Christ was nearer the Heart of God than all these, so Christ is in himself much greater and more excellent than them all: ten thousand Worlds, and the Glory of them all, is but the Dust of the Balance, if weighed with Christ. These things are but poor Creatures, but he is over all, God blessed for ever, Rom. 9. 5. They are common Gifts, but he is *the Gift of God*, John 4. 10. They are ordinary Mercies, but he is *the Mercy*, Luke 1. 72. as one Pearl or precious Stone is greater in value than ten thousand common Pebbles. Now if God have so freely given the greater, how can you suppose he should deny the lesser Mercies? Will a Man give to another a large Inheritance, and stand with him for

Totum Turcicum imperium quantum, quantum est; mica tantum est, quam Patrifamilias projicit canibus. *Luther.*

a Trifle? How can it be? (3.) There is no other Mercy you stand in want of, but you are entitled to it by the Gift of Christ: It is (as to right) conveyed to you with Christ. So in the fore-cited 1 Cor. 3. 21, 22, 23. *The World is yours, yea, all is yours; for ye are Christ's.* So 2 Cor. 1. 20. *For all the Promises of God in Christ, in him they are yea, and in him Amen.* With him he hath given you all things, *ἔis ἀπολαύσιν*, 1 Tim. 6. 17. richly to enjoy. The word signifies *rem aliquam cum lætitia percipere*, to have the sweet relish and comfort of an Enjoyment. So have we in all our Mercies, upon the account of our title to them in Christ. (4.) Lastly, If God have given you this *nearer, greater, and all-comprehending Mercy*, when you were Enemies to him, and alienated from him; it is not imaginable he should now deny you any inferiour Mercy, when you are come into a state of Reconciliation and Amity with him. So the Apostle reasons, *Rom. 5. 8, 9, 10. For if when we were Enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his Life.* And thus you have the second Inference with its grounds.

## Corollary 3.

If the greatest Love hath been manifested in giving Christ to the World; then it follows, *that the greatest Evil and Wickedness is manifested in despising, slighting, and rejecting Christ.* 'Tis sad to abuse the love of God manifested in the lowest gift of Providence; but to slight the richest discoveries of it, even in that peerless Gift, wherein God commends his Love in the most taking and astonishing manner, this is Sin with a witness. Blush O Heavens, and be astonished O Earth; yea, be ye horribly afraid! No guilt like this. The most flagitious wretches among the barbarous Nations are innocent in comparison of these. But are there any such in the World? Dare any slight this gift of God? Indeed if Mens words might be taken, there are few or none that dare do so; but if their Lives and Practices may be believed, this, this is the Sin of the far greater part of the Christianized World. Witness the lamentable stupidity and supineness; witness the contempt of the Gospel; witness the Hatred and Persecution of his Image, Laws, and People. What is the Language of all these but a vile esteem of Jesus Christ?

And now let me a little expostulate with these ungrateful Souls, that trample under foot the Son of God, that value not this Love that gave him forth. What is that Mercy which you so condemn and undervalue? Is it so vile and cheap a thing as your

your entertainment speaks it to be? Is it indeed worth no more than this in your eyes? Surely you will not be long of that opinion. Will you be of that mind think you, when Death and Judgment shall have thoroughly awakned you? O no, then a thousand Worlds for a Christ. As it's storied of our crook-back'd Richard, when he lost the Field, and was in great danger by his Enemies that pressed upon him; O now (said he) a Kingdom for a Horse. Or think ye, that any beside you in the World are of your mind? You are deceived, if you think so. *To them that believe he is precious through all the World, 1 Pet. 2.7.* And in the other World, they are of a quite contrary mind. Could you but hear what is said of him in Heaven, in what a dialect the Saved of the Lord do extol their Saviour; or could you but imagine the Self-revenges, the Self-torments, which the Damned suffer for this their Folly, and what a value they would set upon one tender of Christ if it might but again be hoped for; you would see that such as you are the only despisers of Christ. Beside, methinks it's astonishing that you should despise a Mercy in which your own Souls are so dearly, so deeply, so everlastingly concerned, as they are in this Gift of God. If it were but the Soul of another; nay less; if but the Body of another; and yet less than that, if but another's Beast, whose Life you could preserve, you are obliged to do it: but when it is thy self, yea, the best part of thy self; thine own invaluable Soul that thou ruineest and destroyest hereby: O what a Monster art thou to cast it away thus! What! will you slight your own Souls? care you not whether they be saved, or whether they be damned? Is it indeed an indifferent thing with you, which way they fall at death? Have you imagined a tolerable Hell? Is it easy to perish? Are you not only turned God's Enemies, but your own too? O see what Monsters can Sin turn Men and Women into! O the stupifying, besotting, intoxicating power of Sin! But perhaps you think that all these are but uncertain sounds, with which we alarm you. It may be thine own Heart will preach such Doctrine as this to thee; Who can assure thee of the reality of these things? What shouldst thou trouble thy self about an invisible World, or be so much concerned for what thine Eyes never saw, nor didst ever receive the Report from any that have seen them? Well, tho we cannot now shew you these things, yet shortly they shall be shewn you; and your own Eyes shall behold them. You are convinced and satisfied that many other things are real, which you never saw.

But

*Fig, fie (saith one) upon this condemned and foolish World, that will give so little for Christ and Salvation: O! if there were but a free Market proclaimed of Christ and Salvation in that Day, when the Trumpet of God shall awaken the Dead, how many Buyers would be there? God send me no more Happiness but that which the blind World [to their eternal Wo] setteth slip through their fingers.*

But be assured, That If the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just recompence of Reward: How shall we escape if we neglect so great Salvation, which as first began to be spoken to us by the Lord, and was confirmed to us by them that heard him, God also bearing them witness? Heb. 2. 2, 3, 4. But if they be certain, yet they are not near: it will be a long time before they come. Poor Soul! how dost thou cheat thy self? It may be not by twenty parts so long a time as thy own Fancy draws it forth for thee; thou art not certain of the next moment.

And suppose what thou imaginest, What is Twenty or Forty Years when it is past? yea, what is a Thousand Years to the vast Eternity? Go trifle away a few Days more, sleep out a few Nights more, and then lie down in the Dust; it will not be long ere the Trump of God shall awaken thee, and thine Eyes shall behold Jesus coming in the Clouds of Heaven, and then you will know the price of this Sin. O therefore, if there be any sense of Eternity upon you, any pity or love for your selves in you; if you have any Concernments more than the Beasts that perish, despise not your own offered Mercies, slight not the richest Gift that ever was yet opened to the World; and a sweeter cannot be opened to all Eternity.

## The Fifth SERMON.

Serm. 5.

Treats of  
Christ's wonder-  
ful Person.

JOH. I. 14.

*And the Word was made Flesh, and dwelt among us, &c.*

**Y**OU have heard the Covenant of Redemption opened. The work therein propounded by the Father, and consented to by the Son, is such as infinitely exceeds the power of any meer Creature to perform. He that undertakes to satisfy God by Obedience for Man's Sin, must himself be God; and he that performs such a perfect Obedience, by doing and

G

suffer-



The Incarnation is the Miracle of Miracles, a Testimony against Unbelievers, Isa. 7. 14. and a Document to Believers.

None can declare his Generation, Isa. 53. 8.

Neither can any declare his Incarnation, his Name *Secret*, Judg. 13. 18. Wonderful, Isa. 9. 6. A Name that no Man knoweth, viz. perfectly, but himself. The Trinity is the greatest, the Incarnation the next Mystery. Norton's Orth. Evang. p. 38.

First, The Incarnation of the Son of God plainly asserted.

Secondly, That Assertion strongly confirmed.

(1.) In the Assertion we have three parts.

Verbum Substantiale, non prolatum.

Fulgens. lib. 1.

1. The Person assuming, ὁ λόγος, the Word, (i. e.) the second Person, or Subsistent in the most glorious Godhead, call'd the Word, either because he is the scope and principal matter, both of the prophetic and promissory word; or because he expounds and reveals the Mind and Will of God to Men, as *vers.* 18. The only begotten Son, which is in the bosom of the Father, he hath declared or expounded him.

Voluit Evangelista uti potius carnis, quam hominis nomine; ut magis apparet, quo se divinum verbum abjecerit, cum caro factum est. Nam & vilitas major in carne apparet, & oppositio major cum spiritu. Mac-civ. loc. com.

2. The Nature assumed, σαρκί, Flesh, (i. e.) the intire Human Nature, consisting of a true Human Soul and Body. For so this word σαρκί in *Rom.* 3. 20. and the Hebrew word בשר, which answers to it, by a usual Metonymy of a part for the whole, is used, *Gen.* 6. 12. And the word *Flesh* is rather used here, than *Man*, on purpose to aggravate the admirable Condescension and Abasement of Christ: there being more of vileness, weakness, and opposition to Spirit, in this word than in that, as is pertinently noted by some. Hence the whole Nature is denominated by that part, and called *Flesh*.

3. The Assumption it self, ἐγένετο, he was made, not *fnit* he was, (as *Socius* would render, in design to overthrow the existence of Christ's glorified Body now in Heaven) but *factus est*, it was made, (i. e.) he took, or assumed the true Human Nature, (called *Flesh*, for the reason before rendered) into the unity of his Divine Person, with all its integral Parts, and essential Properties; and so was made, or became a true and real Man, by that Assumption. The Apostle speaking of the same act, *Heb.* 2. 16. uses another word, *He took on him*, ἐπιλαβόμενος, fitly rendered he took on him, or he assumed: Which assuming, tho' *inhomine* it was the work of the whole Trinity, God the Father, in the Son,

Son, by the Spirit forming or creating that Nature; as if three Sisters should make a Garment betwixt them, which only one of them wears: yet *terminative* it was the act of the Son only; 'twas he only that was *made Flesh*. And when 'tis said, he was made Flesh, misconceive not, as if there was a mutation of the Godhead into Flesh, for this was performed \* not by changing what he was. but by assuming what he was not, as *Augustine* well expresseth it. As when the Scripture in a like Expression saith, *He was made Sin*, 2 Cor. 5. 21. and made a Curse, Gal. 3. 13. the meaning is not, that he was turned into Sin, or into a Curse: no more may we think here the Godhead was turned into Flesh, and lost its own Being and Nature, because it's said he was made Flesh. This is the sum of the Assertion.

(2.) This Assertion [*that the Word was made Flesh*] is strongly confirmed. He dwelt among us, and we saw his Glory. This was no Phantasm, but a most real and indubitable thing. For ἐσθ-  
νωσεν ἐν ὑμῖν, he pitcht his Tent, or tabernacled with us. And we are eye-witnesses of it. Parallel to that, 1 Joh. 1. 1, 2, 3. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, &c. declare we unto you.* Hence note,

Doct. That Jesus Christ did really assume the true and perfect nature of Man, into a personal union with his divine nature; and still remains true God, and true Man, in one person for ever.

The Proposition contains one of the deepest Mysteries in God-  
liness, 1 Tim. 3. 16. A mystery by which Apprehension is dazled, Invention astonished, and all Expression swallowed up. If ever the tongues of Angels were desirable to explicate any word of God, they are so here. Great is the interest of words in this Doctrine. We walk upon the brink of Danger. The least tread a-  
wry may ingulph us in the Bogs of Error. Arius would have been content if the Council of Nice would but have gratified him in a Letter, ἐμολόγηται, and ἐμολόγηται. The Nestorians also desired but a Letter, θεοδόχη, θεοτόκη. These seemed but small and  
Incarnatio est opus Dei, quo Filius Dei secundum economiam divini consilii patris, & sui, & spiritus sancti sese humilians, veram, integram, perfectam, sanctamque carnem ex virgine Maria, spiritus sancti operatione, & efficacia, in unitate personae sibi assumpsit; ita ut caro illa nullam propriam subsistentiam extra Dei Filium habeat, sed ab illo, & in eo vere sustentetur & gesteretur: duabus perfectis naturis inter se ἀΐσθητος & ἀδιαιρέτως, ἀδιαιρέτως & ἀχωρίστως unitis; unde constituitur persona Christi σταθεῶς, &c. Synopsis purioris Theologiae, p. 295.

\* Reason (saith one) can never shew it self more reasonable than in ceasing to reason about things which are above Reason. Quæ sunt occulta, non sunt scrutanda. Quæ manifesta, non negligenda. Prosper.

Nomina concreta non multiplicantur, nisi multiplicentur supposita. Unum autem cum tantum sit in Christo suppositum; Unus tantum sit Christus, necesse est. *Treecat. p. 67.*

The Nature of the Hypostatical Union opened.

Non *consubstantia-*  
*lis.*

Non *quædam*.

Non *mixta*.

modest Requests, but if granted, had proved no small prejudices to Jesus Christ, and his Truths. I desire therefore the Reader would with greatest attention of mind apply himself to these Truths. 'Tis a Doctrine hard to understand, and dangerous to mistake. I am really of his mind that said \* it's better not touch the bottom, than not keep within the Circle; *melius est nescire centrum, quam non tenere circumum.* He did assume a true humane Body; that is plainly asserted, *Phil. 2. 7, 8, &c. Heb. 2. 14, 16.* In one place it's call'd taking on him the Seed of Abraham, and in the Text *Flesh.* He did also assume a true humane Soul, that's undeniable by its operations, passions, and expiration at last, *Math. 26. 38. and 27. 50.* And that both these Natures make but one Person, is as evident from *Rom. 1. 3, 4. Jesus Christ was made of the seed of David according to the Flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the Dead.* So *Rom. 9. 5. Of whom as concerning the Flesh, Christ came, who is over all, God blessed for ever, Amen.* But that you may have a sound and clear understanding of this Mystery, I will (1.) open the Nature; (2.) the Effects; and (3.) the Reasons or Ends of this wonderful Union.

*First;* The Nature of this Union. There be three illustrious and dazzling Unions in Scripture: That of three Persons in one God, *essentially*: That of two distinct Natures, and Persons; by one Spirit, *mystically*: And this of two distinct Natures, in one Person, *Hypostatically*. This is my task to open at this time. And for the more distinct and perspicuous management thereof, I shall speak to it both *Negatively* and *Positively*.

1<sup>st</sup>. *Negatively.* Think not when Christ assumed our Nature that it was united *consubstantially*, so as the three Persons in the Godhead are united among themselves. They all have but one and the same Nature, and Will; but in Christ are two distinct Natures, and Wills, tho but one Person.

2. Nor yet that they are united *Physically*, as Soul and Body are united in one Person. For Death actually dissolves that, but this is indissoluble. So that when his Soul was expir'd, and his Body interred; both Soul and Body were still united to the second Person; as much as ever.

3. Nor yet is it such a *mystical Union*, as is between Christ and Believers. Indeed that is a glorious Union; but tho Believers are said

said to be in Christ, and Christ in them, yet they are not one Person with him. They are not Christed into Christ, or Godded into God, as blasphemous *Familiists* speak.

2dly. *Positively*. But this Assumption of which I speak, is that whereby the Second Person in the Godhead did take the Human Nature into a Personal Union with himself, by virtue whereof the Manhood subsists in the Second Person, yet without Confusion, both making but one Person, or *Immanuel*, God with us.

sed autai ai φύσεις; duæ ipsæ naturæ, in personam unitæ. *Damasc.*

So that tho we truly ascribe a twofold Nature to Christ, yet not a double Person. For the Human Nature of Christ never subsisted separately and distinctly, by any personal subsistence of its own, as it doth in all other Men, but from the first moment of conception subsisted in union with the Second Person.

humana natura fuit, & postea assumpta fuit, sed ἀμα σὰρξ ἀμα θεῷ λόγος σὰρξ, atq; in persona τοῦ λόγου subsistit. Et sic una est Christi persona, in qua quidem est ἄλλο καὶ ἄλλο, aliud atq; aliud; sed non ἄλλο καὶ ἄλλο, alius atq; alius. Ut *Greg. Naz. apud Theodoret. Dialog. 2.*

To explicate this Mystery more particularly, let it be considered.

First, The Human Nature was united to the Second Person miraculously and extraordinarily, being supernaturally fram'd in the Womb of the Virgin, by the over-shadowing power of the Highest, *Luke 1. 34, 35.* By reason whereof it may truly and properly be said to be the Fruit of the Womb, not of the Loins of Man, but not by Man. And this was necessary to exempt the assumed Nature from the stain and pollution of Adam's Sin, which it wholly escaped; in as much as he received it not, as all others do, in the way of ordinary Generation, wherein Original Sin is propagated: but this being extraordinarily produced, was a most pure and holy thing, *Luke 1. 35.* And indeed this perfect shining Holiness in which it was produced was absolutely necessary, both in order to its union with the Divine Person, and the design of that Union; which was both to satisfy for, and to sanctify us. The two Natures could not be conjoined in the Person of Christ, had there been the least taint of Sin upon the Humane Nature. For God can have no Fellowship with Sin, much less be united to it. Or supposing such a conjunction with our sinful Nature, yet he being a Sinner himself, could never satisfy for the Sins of others; nor could an unholy thing ever make us holy. Such a High-priest therefore became us as is holy, harmless, undefiled, separate from Sinners,



ners, Heb. 7. 26. And such an one must he needs be, whom the Holy Ghost produces in such a peculiar way, τὸ ἅγιον, that holy thing.

Secondly, As it was produced miraculously, so it was assumed integrally; that is to say, Christ took a compleat and perfect Humane Soul and Body, with all and every Faculty and Member pertaining to it. And this was necessary (as both *Austin* and *Fulgentius* have well observed) that hereby he might heal the whole Nature of that Leprosy of Sin, which had seiz'd and infected every Member and Faculty. πάντα ἀνέλαβεν ἵνα πάντα ἁλῇ. He assumed all, to sanctify all; as *Damascen* expresseth it. He design'd a perfect recovery by sanctifying us wholly in Soul, Body, and Spirit; and therefore assumed the whole in order to it.

Aug. de Civit.  
Dei, lib. 10.  
cap. 27. p. 586.  
Fulgent. ad  
Tra. l. 1. p. 251.  
Damasc. lib. 3.  
cap. 20.

Nec ulla pec-  
cati contagio  
naturam illam  
humanam  
Christi infice-  
re potuit, cu-  
jus substanti-  
am in se alio-  
qui corruptam  
originariè, in-  
effabilis spiri-  
tus sancti ope-  
ratio ab omni  
prorsus macula  
sanctificavit &  
purgavit ple-  
nissime; & ita  
feri debuit,  
utpote in qua  
purgatio pec-  
catorum nos-  
trorum facien-  
da erat. *Trele.*  
*Instit.* p. 58.

Thirdly, He assumed our Nature as with all its integral parts, so with all its *sinless Infirmities*. And therefore it's said of him, Heb. 2. 17. *That it behoved him, καὶ ὅτι πάντα ὁμοιωθῆναι*, according to all things (that is, all things natural, not formally sinful, as it's limited by the same Apostle, Heb. 4. 15.) to be made like unto his Brethren. But here our Divines do carefully distinguish Infirmities into *Personal* and *Natural*. Personal Infirmities are such as beset particular Persons, from particular Causes, such as Dumbness, Blindness, Lameness, Leprosies, Monstrosities, and other Deformities. These it was no way necessary that Christ should, nor did he at all assume; but the natural ones, such as Hunger, Thirst, Weariness, Sweating, Bleeding, Mortality, &c. Which tho they are not in themselves formally and intrinsically sinful; yet are they the effects, and consequences of Sin. They are so many marks, that Sin hath left of it self upon our Natures. And on that account Christ is said to be sent *in the likeness of sinful Flesh*, Rom. 8. 3. Wherein the gracious condescension of Christ for us, is marvellously signalized, that he would not assume our innocent Nature, as it was in *Adam* before the fall, while it stood in all its primitive glory and perfection; but after Sin had quite defaced, ruined, and spoil'd it.

Neque tamen  
humanitas hac  
ratione exalta-  
ta, aut in dei-  
tatem mutata,  
aut cum eadem est confusa; quasi ulliusque deitatis peculiaris existeret, sive qualitatis, sive proprietatis particeps facta: sed ab eadem distincta mansit, usque manetque constans nempe finito corpore consimili; quoad substantiam & facultates essentielles hominum aliorum omnium anima. *Bradshaw de Justific.* p. 79.

Fourthly, The Humane Nature is so united with the Divine, as that each Nature still retains its own essential properties distinct. And this Distinction is not, nor can be lost by that Union. So that the two Understandings, Wills, Powers, &c. viz. the



Divine and Humane, are not confounded; but a line of Distinction runs betwixt them still in this wonderful Person. It was the Heresie of the *Eutychians* condemned by the Council of *Chalcedon*, to affirm that there was no distinction betwixt the two Natures in Christ. Against whom that Council determined, that they were united  $\alpha\gamma\omega\gamma\omega\tau\omega\varsigma$ , without any Immutation, or Confusion.

Fifthly, The Union of the two Natures in Christ, is an *inseparable Union*; so that from the first moment thereof, there never was, nor to Eternity shall be, any Separation of them.

*Doubt.* If you ask how the Union remained betwixt them, when Christ's Human Soul and Body were separated from each other upon the Cross? Is not Death the dissolution of Union, betwixt Soul and Body?

*Resolution.* True, The natural Union betwixt his Soul and Body was dissolved by Death for a time, but this Hypostatical Union remained even then as intire and firm as ever. For tho his Soul and Body were divided from each other, yet neither of them from the Divine Nature. Divines assist our conception of this Mystery by an apt Illustration. A man that holds in his hand a Sword sheathed, when he pleaseth, draws forth the Sword; but still holds that in one hand, and the sheath in the other, and then sheaths it again, still holding it in his hand: so when Christ died, his Soul and Body retained their Union with the Divine Nature, tho not (during that space) one with another.

*Tollems rem  
sic eleganter  
illustrat.  
Quemadmo-  
dum homo ha-  
bens ensẽ in  
vagina, quando  
vult exerit en-  
sem, & tamen  
unã manu va-  
ginam tenet, &  
altera ensẽ;*

sic divina persona per mortem, animam à corpore veluti ensẽ à vagina separavit, utramque tamen partem sibi habuit unitam: per resurrectionem autem animam corpori copulavit, quasi ensẽm reponens in vagina.

And thus you are to form and regulate your conceptions of this great Mystery. Some adumbrations and imperfect similitudes of it may be found in Nature. Among which some \* commend that \* Just. Mart. Union which the Soul and Body have with each other; they are of different natures, yet both make one individual Man. Others † fault this, because both these united make but one compleat † Alex. Alex. Human Nature; whereas in Christ's Person are two perfect Natures: and commend to us a more perfect Emblem, viz. that of the *Cygn* and the Tree or Stock, which have two Natures, yet make but one Tree. But then we must remember that the *Cygn* wants a Root of its own, which is an integral part; but Christ assumed our Nature integrally. This defect is by others \* suppli- \* Roberts of the Covenant. ed.

ed in the *Miscletoe*; and the *Oak*, which have different Natures; and the *Miscletoe* subsists in Union with the *Oak*, still retaining the difference of Nature; and tho making but one Tree, yet bears different Fruits. And so much to the first thing, namely the nature of this Union.

*The results of the Hypostatical Union.* Secondly; For the effects or immediate results of this marvellous Union, let these three be well considered.

1. The two Natures being thus united in the Person of the Mediator, by virtue thereof the properties of each Nature are attributed and do truly agree to the whole Person: so that it's proper to say, the Lord of Glory was crucified, *1 Cor. 2. 8.* and the Blood of God redeemed the Church, *Acts 20. 28.* That Christ was both in Heaven, and in Earth at the same-time, *Joh. 3. 13.*

*Proprietates utriusq; naturæ toti personæ, in concreto verè competunt. Filius hominis, qui est persona duabus constans naturis, est omnipræ-sens, æternus, adorabilis, adorandus, nempe secundum naturam divinam, cujus hæc sunt innotuæ; adoramus deitatem incarnatam, ipsa autem deitas est proprium & absolutum Divinæ adorationis objectum.*

Yet, we do not believe that one Nature doth transfuse or impart its Properties to the other, or that it is proper to say the Divine Nature suffered, bled or died; or the Humane is Omniscient, Omnipotent, Omnipresent: but that the Properties of both Natures are so ascribed to the Person, that it is proper to affirm any of them of him in the concrete, tho not abstractly. The right understanding of this would greatly assist in reaching the true Sense of the forenamed, and many other dark Passages in the Scriptures.

2. Another fruit of this Hypostatical Union, is the singular advancement of the Human Nature in Christ far beyond and above what it is capable of in any other Person; it being hereby replenish'd and fill'd with an unparallel'd measure of Divine Graces and Excellencies; in which respect he is said to be *anointed above or before his Fellows*, *Psal. 45. 8.* and so becomes the Object of Adoration, and Divine Worship, *Acts 7. 59.* This the *Socinians* oppose, with this Argument. He that is worshiped with a Divine Worship, as he is Mediator, is not so worshiped as God: but Christ is worshiped as Mediator. But we say, that to be worshiped as Mediator, and as God, are not opposite, but the one is necessarily included in the other; and therein is farther included the *ratio formalis sub quâ* of that Divine Religious Worship.

*Natura humana ita assumpta, supra creaturam universam assumptionis hujus virtute mirum est exaltata, Heb. 1. 4, 5, 6.*

3. Hence, in the last place, follows, as another excellent fruit of this Union, *The concurrence and co-operation of each Nature to his Mediator Works: For in them he acts according to both Natures.* The Human

*Gul. Bradshaw de justificatione, p. 79.*

man Nature doing what is Human, viz. Suffering, Sweating, Bleeding, Dying: and his Divine Nature stamping all these with infinite value; and so both sweetly concur unto one glorious work and design of Mediation. *Papists* generally deny that he performs any of his Mediatorial works as God, but only as Man; but how boldly do they therein contradict these plain Scriptures? See *2 Cor.* 5. 19. *Heb.* 9. 14, 15. And so much as to the second thing propounded, viz. the fruits of this Union.

*Thirdly*, The last thing to be opened is the grounds and reasons of this Assumption. And we may say touching that, (1.) That the Human Nature was not assumed to any intrinsecal perfection of the Godhead, but to make that Human Nature it self perfect. The Divine did not assume the Human Nature necessarily, but voluntarily; not out of indigence, but bounty; not because it was to be perfected by it, but to perfect it, by causing it to lie as a Pipe to the infinite all-filling Fountain of Grace and Glory, of which it is the great Receptacle. (2.) And so consequently to qualify and prepare him for a full discharge of his Mediatorship in the Offices of our Prophet, Priest, and King. Had he not this double Nature in the unity of his Person, he could not have been our Prophet: for as God he knows the Mind and Will of God, *Joh.* 1. 18. & 3. 13. and as Man he is fitted to impart it suitably to us, *Deut.* 18. 15, 16, 17, 18. compared with *Acts* 3. 22.

As Priest, had he not been Man, he could have shed no Blood; and if not God, it had been no adequate value for us, *Heb.* 2. 17. *Acts* 20. 28.

As King, had he not been Man, he had been an Heterogenous, and so no fit Head for us. And if not God, he could neither rule nor defend his Body the Church.

These then were the designs and ends of that assumption.

*Use 1.*

Let all Christians rightly inform their Minds in this Truth, of so great concernment in Religion; and hold it fast against all subtle Adversaries that would wrest it from them. The Learned Hooker observes that the dividing of Christ's Person, which is but one, and the confounding of his Natures which are two, hath been the occasion of those Errors which have so greatly disturbed the Peace of the Church. The *Arians* deny'd his Deity, levelling him with other meer Men. The *Apollinarians* maimed his Humanity. The *Sabellians* affirmed that the Father and Holy Ghost were incarnated,

H

as

*The Reasons of the Hypostatical Union.*

In naturâ humanâ satisfecit, sed pretium, dignitas, efficacia, & applicatio illius satisfactionis à natura divina prævenit. Ames. Bell. Enerv. lib. 5.

*Of the Person of Christ,*

as well as the Son; and were forced upon that Absurdity by another Error, *viz.* denying three distinct Persons in the Godhead, and affirming they were but three Names. The *Eutychians* confounded both Natures in Christ, denying any distinction of them. The *Selenians* affirmed that he unclothed himself of his Humanity when he ascended, and hath no Human Body in Heaven. The *Nestorians* so rent the two Natures of Christ asunder, as to make two distinct Persons of them.

*But ye* (Beloved) *have not so learned Christ.* Ye know he is (1.) True and very God. (2.) True and very Man: that (3.) These two Natures make but one Person, being united inseparably. (4.) That they are not confounded or swallowed up one in another, but remain still distinct in the Person of Christ. Hold ye the form of sound words, which cannot be condemned. Great things hang upon all these Truths. O suffer not a stone to be loosed out of the Foundation.

Use 2.

Adore the Love of the Father, and Son, who bid so high for your Souls; and at this rate were contented you should be recovered.

1. The Love of the Father is herein admirably conspicuous; who so vehemently willed our Salvation, that he is content to degrade the Darling of his Soul to so vile and contemptible a State, which was upon the matter an undoing to him, in point of Reputation; as the Apostle intimates, *Phil. 2. 7.* If two Persons be at variance, and the Superior, who also is the wronged Person, begin to stoop first, and say, you have deeply wronged me, yea, your Blood is not able to repair the wrongs you have done me; however such is my Love to you, and willingness to be at peace with you, that I will part with what is most dear to me in all the World, for peace-sake; yea, tho I stoop below my self, and seem as it were to forget my own Relation and Endearments to my own Son, I will not suffer such a breach betwixt me and you. *Joh. 3. 16.* *God so loved the world, that he gave his only begotten Son.*

2. And how astonishing is the Love of Christ! that would make such a stoop as this to exalt us! O 'tis ravishing to think he should pass by a more excellent and noble species of Creatures, refusing the Angelical Nature, *Heb. 2. 16.* to take Flesh; and not to <sup>\*</sup>solace and dispart himself in it neither, not to experience sensitive Pleasures in the Body: for as he needed them not, being at the Fountain-head of the highest Joys, so it was not at all in his design, but the very contrary, even to make himself a Sub-

ject

Ἄλληθι  
 9. πλεθ  
 ἀνθροπ  
 ἀδιδρέτως  
 ἀσυνχύτως  
 &c.

Nullus jacen-  
tem suscitavit,  
nisi inflexione  
sui. *Nierem.*  
\* Ideo carnem  
assumpsit, ut  
per patibile, id  
quod est impa-  
tibile, passionem,  
sustineret. *Theod.*



ject capable of Sorrows, Wounds and Tears. It was, as the Apostle elegantly expresseth it, in *Heb. 2. 9.* ὅπως καὶ πικρὸς θάνατος ἔσται τῶν σαρρῶν; that he might sensibly taste what relish Death hath, and what bitterness is in those Pangs and Agonies. Now O that you would get your Hearts suitably imprest and affected with these high Expressures of the Love both of the Father and Son! How is the Courage of some *Noble Romans* celebrated in History, for the brave Adventures they made for the Commonwealth! But they could never stoop as Christ did, being so infinitely below him in personal Dignity.

Use 3.

And here the Infinite Wisdom hath also left a famous and everlasting mark of it self; which invites, yea, even chains the eyes of Angels and Men to it self. Had there been a general Council of Angels, to advise upon a way of recovering poor Sinners, they would all have been at an everlasting demur and loss about it. It could not have entred their thoughts, (tho they are Intelligencies, and most sagacious Creatures) that ever Mercy, Pardon and Grace should find such a way as this to issue forth from the Heart of God to the Hearts of Sinners. O how wisely is the method of our Recovery laid! So that Christ may well be call'd θεὸς σωτὴρ, ἡ σαρξ, 1 *Cor. 1. 24.* the Power, and Wisdom of God; for as much as in him the Divine Wisdom is more glorified, than in all the other Works of God, upon which he hath imprest it. Hence it is that some of the Schoolmen affirm (tho I confess my self unsatisfied with it) that the Incarnation of Christ was in it self so glorious a Demonstration of God's Wisdom and Power, and thereupon so desirable in it self, that tho Man had not sinned, yet Christ would have been made Man.

Use 4.

Hence also we infer the incomparable sweetness of the Christian Religion, that shews poor Sinners such a fair Foundation to rest their trembling Consciences upon. While poor distressed Souls look to themselves, they are perpetually puzzled. That's the cry of distressed natural Conscience, *Mic. 6. 6.* *Wherewith shall I come before the Lord?* the Hebrew is יִהְיֶה אֵלֶיךָ בָּסָר how shall I prevent or anticipate the Lord? and so *Montanus* renders it, *in quo preoccupabo Dominum?* Conscience sees God arming himself with Wrath to avenge himself for Sin; cries out, *O how shall I prevent him!* If he would accept the fruit of my Body (those dear pledges of Nature) for

Non est ingenui vel humani, vel angelici etiam, ejusmodi aliquem inventum iri; aut excogitatum sperare. Unde si peccator maledictionis divinae peccatis suis debita, ad ejusmodi investigandum sibi ipsi relinqueretur; quo magis in negotio isto desideraret, eo se magis in infinitum horrore & desperationis barathrum precipitem daret. *Brut. 1. 74.*

ἄντιπρὸς, anticipavit, obvenit. *Buxtorf.*



## Of the Person of Christ,

the Sin of my Soul, he should have them. But now we see God coming down in Flesh, and so intimately uniting our Flesh to himself, that it hath no proper subsistence of its own, but is united with the Divine Person; hence it's easy to imagine what worth and value must be in that Blood, and how eternal Love, springing forth triumphantly from it, flourishes into Pardon, Grace, and Peace. Here is a way in which the Sinner may see Justice and Mercy kissing each other, and the latter exercised freely, without prejudice to the former. All others Consciences through the World lie either in a deep sleep in the Devil's Arms, or else are rolling (Sea-sick) upon the Waves of their own Fears and dismal Presages. O happy are they that have dropt Anchor on this Ground, and not only know they have Peace, but why they have it!

### Use 5.

*Of how great concernment is it, that Christ should have Union with our particular Persons, as well as with our common Nature?* For by this Union with our Nature alone, never any Man was, or can be saved. Yea, let me add, that this Union with your Natures is utterly in vain to you, and will do you no good, except he have Union with your Persons by Faith also. It is indeed infinite Mercy that God is come so near you, as to dwell in your Flesh; and that he hath fitted such an excellent Method to save poor Sinners in. And hath he done all this? Is he indeed come home, even to your own doors, to seek Peace? Doth he veil his unsupportable Glory under Flesh, that he might treat thee more familiarly? And yet do you refuse him, and shut your hearts against him? then hear one word, and let thine ears tingle at the sound of it; thy Sin is hereby aggravated beyond the Sin of Devils, who never sinn'd against a Mediator in their own Nature; who never despised, or refused, because indeed they were never offered terms of Mercy, as you are.

And I doubt not but the Devils themselves, who now tempt you to reject, will to all Eternity upbraid your Folly for rejecting this great Salvation, which in this excellent way is brought down, even to your own doors.

### Use 6.

*If Jesus Christ has assumed our Nature, Then he is sensibly toucht with the Infirmities that attend it, and so hath pity and compassion for us under all our Burdens.* And indeed this was one end of his assuming it, that he might be able to have compassion on us, as you  
read,

read, Heb. 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* O what a comfort is this to us, that he who is our High-priest in Heaven, hath our Nature on him, to enable him to take compassion on us!

## Use 7.

Hence we see, *To what a height God intends to build up the Happiness of Man, in that he hath laid the Foundation thereof so deep, in the incarnating of his own Son.*

They that intend to build high, use to lay the Foundation low. The Happiness and Glory of our Bodies, as well as Souls, is founded in Christ's taking our Flesh upon him. For therein, as in a Model or Pattern, God intended to shew what in time he resolves to make of our Bodies; for he will μεταχηματίζειν, transform our vile Bodies, and make them one day conformable to the glorious Body of Jesus Christ, Phil. 3. 21. This Flesh was therefore assumed by Christ, that in it might be shewn, as in a Pattern, how God intends to honour and exalt it. And indeed a greater Honour cannot be done to the Nature of Man, than what is already done it, by this Grace of Union. Nor are our Persons capable of a higher Glory, than what consists in their conformity to this glorious Head. Indeed the Flesh of Christ will ever have a distinct Glory from ours in Heaven, by reason of this Union; for being the Body which the Word assumed, it is two ways advanced singularly above the Flesh and Blood of all other men, viz. Subjectively, and Objectively: Subjectively, it is the Flesh and Blood of God, Acts 20. 28. and so hath a distinct and incommunicable Glory of its own. And Objectively, it is the Flesh and Blood which all the Angels and Saints adore. But tho in these things it be supereminently exalted, yet it is both the *Medium* and *Pattern* of all that Glory which God designs to raise us to.

## Use 8.

Lastly, *How wonderful a Comfort is it that he who dwells in our Flesh is God!* What Joy may not a poor Believer make out of this? What Comfort one made out of it, I will give you in his own words. *I see it a work of God. (saith he) that Experiences are all lost, when Summons of Improbation to prove our Charters of Christ to be counterfeited, are raised against poor Souls in their heavy Trials. But let me be a Sinner, and worse than the chief of Sinners, yea a guilty Devil; I am sure*

sure my well beloved is God, and my Christ is God. And when I say my Christ is God, I have said all things, I can say no more. I would I could build as much on this, My Christ is God, as it would bear: I might lay all the world upon it.

God and Man in one Person, O thrice happy Conjunction! As Man, he is full of experimental sense of our Infirmities, Wants, and Burdens; and as God, he can support, and supply them all. The Aspect of Faith upon this wonderful Person, how relieving, how reviving, how abundantly satisfying is it? God will never divorce the believing Soul, and its comfort, after he hath married our Nature to his own Son, by the Hypostatical, and our Persons also by the blessed Mystical Union.

## Serm. 6.

*Shews the  
Authority by  
which Christ  
as Mediator  
acted.*

## The Sixth SERMON.

JOH. VI. 27.

*For him hath God the Father sealed.*

**Y**OU have heard Christ's Compact or Agreement with the Father, in the Covenant of Redemption; as also what the Father did in pursuance of the Ends thereof, in giving his Son out of his Bosom, &c. also what the Son hath done towards it, in assuming Flesh. But tho the glorious Work be thus far advanced, yet all he should act in that assumed Body, had been invalid and vain, without a due Call and Commission from the Father so to do. Which is the import of the Words now before you.

This Scripture is a part of Christ's excellent reply to a self-ended Generation, who followed him, not for any spiritual excellencies that they saw in him, or Soul-advantages they expected by him, but for Bread. Instead of making his Service their Meat and Drink, they only served him that they might eat and drink. *Self* is a thing may creep into the best Hearts and Actions; but it only predominates in the Hypocrite. These people had sought Christ

Christ from place to place, and having at last found him, they salute him with an impertinent Compliment, *Rabbi, when camest thou hither? vers. 25.* Christ's reply is partly *dissuasive*, and partly *directive*. He dissuades them from putting the secondary and subordinate, in the place of the principal, and ultimate end; not to prefer their Bodies to their Souls, their fleshly Accommodations to the Glory of God. *Labour not for the meat that perisheth.* Wherein he doth not take them off from their Lawful Labours and Callings: but he dissuades them, *first*, from minding these things too intently; and *secondly*, he dissuades them from that odious Sin of making Religion but a pretence for the Belly.

And it is partly *directive*, and that in the main end and business of Life. *But labour for that Meat which endureth to eternal Life: &c.* to get Bread for your Souls, to live eternally by. And that he might engage their Diligence in seeking it to purpose, he sheweth them not only where they may have it, [*Which the Son of Man shall give you*] but also how they may be fully satisfied that he hath it for them, in the Clause I have pitched on; *For him hath God the Father sealed.*

In these words are three parts observable.

1. The Person sealing, or investing Christ with Authority and Power; which is said to be *God the Father*. Tho all the Persons in the Godhead are equal in Nature, Dignity and Power, yet in their Operation there is an Order observed among them; the Father sends the Son, the Son is sent by the Father; the *Holy Ghost* is sent by both.

2. The Subject in which God the Father lodges this Authority [*Him*] that is the Son of Man. Jesus Christ he is the *μεσσω δεικτιμον*, first Receptacle of it. And he must here be understood exclusively. God the Father hath so sealed him as he never sealed any other before him, or that shall arise after him. No Name is given in Heaven or Earth, but this Name by which we are saved, *Acts 4. 12.* *The Government is upon his Shoulders, Isa. 9.*

3. Here is farther observable, the way and manner of the Father's delegating and committing this Authority to Christ; and that is, by *Sealing* him. Where we have both a *Metonymy*, the Symbol of Authority being put for the Authority itself; and a *Metaphor*, *Sealing*, which is a human act, for the ratifying and confirming an Instrument or Grant, being here applied to God. *Like as Princes, by sealed Credentials, confirm the Authority of those that are sent by them*; as the Dutch Annotators well express the meaning of it. Hence we note,

Doct.

**Doct.** That Jesus Christ did not of himself undertake the work of our Redemption, but was solemnly sealed unto that Work by God the Father.

When I say he did not of himself undertake this Work, I mean not that he was unwilling to go about it, for his Heart was as fully and ardently engaged in it as the Father's was: so he tells us, *Psal. 40. 7. Lo, I come to do thy Will O God, thy Law is in my Heart.* But the meaning is, he came not without a due Call, and full Commission from his Father. And so it is to be understood in opposition to Intrusion, not voluntary Suception. And this is the meaning of that Scripture, *Job. 8. 42. I proceeded and came from God; neither came I of my self, but he sent me.* And this the Apostle plainly expresseth, and fully clears, *Heb. 5. 4. 5. And no Man taketh this Honour to himself, but he that is call'd of God, as was Aaron: so also Christ glorified not himself to be made a High Priest; but he that said unto him, Thou art my Son.* And on the account of these sealed Credentials he received from his Father, he is called the Apostle and High Priest of our Profession, *Heb. 3. 1. i. e. one called and sent forth by the Father's Authority.* Our present business then is to open Christ's Commission, and view the great Seal of Heaven by which it was ratified.

Nihil aliud  
posse ex dicto  
Apostoli elici,  
nisi hoc, Christum  
ab eo vocatum  
esse ad munus  
mediatorum,  
à quo  
genitus est.  
Cameronis  
Myrothec.  
p. 317.

And to preserve a clear Method in the explication of this great Truth, into which your Faith and Comfort is resolved, I shall,

*First,* Shew what was the Work and Office to which the Father sealed him.

*Secondly,* What his sealing to this Work doth imply.

*Thirdly,* How and by what acts the Father sealed him to it.

*Fourthly,* Why it was necessary that he should be thus sealed, and authorized by his Father. And then improve it in its proper Uses.

*First,* What was that Office or Work to which his Father sealed him? I answer more generally, he was sealed to the whole Work of Mediation for us, thereby to recover and save all the Elect, whom the Father had given him: So *John. 17. 2. It was to give eternal Life to as many as were given him: It was to bring Jacob again to him. Isa. 49. 5. or, as the Apostle expresses it, 1 Per. 3. 18. That he might bring us to God.* More particularly, in order to the sure and full effecting of this most glorious Design, he was sealed to the



the Offices of a Prophet, Priest and King, that so he might bring about and compass this Work.

1. God sealed him a Commission to preach the glad tidings of Salvation to Sinners. This Commission Christ opened and read in the audience of the People, *Luke 4. 18, 19, 20, 21.* And when he had opened the Book, he found the place where it is written, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor; he hath sent me to heal the broken-hearted, to preach Deliverance to the Captives, and the recovering of Sight to the Blind; to set at liberty them that are bruised; to preach the acceptable Year of the Lord.* And he closed the Book, &c. And he began to say unto them, *This day is this Scripture fulfilled in your Ears.*

2. He also sealed him to the Priesthood, and that the most excellent; authorizing him to execute both the parts of it, *viz. Oblatory, and Intercessory.* He call'd him to offer up himself a Sacrifice for us. *I have Power (saith he) to lay down my Life; this Commandment have I received of my Father, Joh. 10. 18.* And upon that account his offering up of his Blood is by the Apostle stiled an Act of Obedience, as it is *Phil. 2. 8.* *He became obedient unto Death.* He also call'd him to intercede for us, *Heb. 7. 21, 24, 25.* *These Priests were made without an Oath, but this with an Oath; by him that said unto him, The Lord sware, and will not repent, thou art a Priest for ever: Because his Sacrifice is virtually continued in his living for ever to make Intercession, as it is ver. 24.* Yea, he call'd him to his Regal Office; he was set upon the highest Throne of Authority by his Father's Commission, as it is, *Matth. 28. 18.* *All Power in Heaven and Earth is given to me.* To all this was Christ sealed and authorized by his Father.

Secondly, What doth the Father's sealing of Christ to this Work and Office imply? There are divers things implied in it. As,

1. The Validity and Efficacy of all his Mediatory Acts. For by virtue of this his sealing, whatever he did was fully ratified. And in this very thing lies much of a Believer's Comfort and Security; for as much as all Acts done without Commission and Authority, (how great or able soever the Person that doth them is, yet) are in themselves null and void. But what is done by Commission and Authority, is authentick and most allowable among Men. Had Christ come from Heaven, and entered upon his Mediatory Work without a due Call, our Faith had been stumbled at the very threshold; but this greatly satisfies.

2. It imports the great Obligation lying upon Jesus Christ to be faithful in the Work he was sealed to. For the Father in this Commission devolves a great Trust upon him, and relies upon him for his most faithful discharge thereof. And indeed upon this very account Christ reckons himself specially obliged to pursue the Father's design and end, *Joh. 9. 4. I must work the Works of him that sent me.* And *Joh. 5. 30. I seek not my own Will, but the Will of the Father which sent me.* Still his Eye is upon that Work and Will of his Father. And he reckons himself under a necessity of punctual and precise Obedience to it; and, as a faithful Servant, will have his own Will swallowed up in the Father's Will.

3. It imports Christ's compleat qualification or instrumental fitness, to serve the Father's design and end in our Recovery. Had not God known him to be every way fit and qualified for the Work, he would never have sealed him a Commission for it. Men may, but God will not seal an unfit or incapable Person for his Work. And indeed whatever is desirable in a Servant, was eminently found in Christ. For *Faithfulness*, none like him. *Moses* indeed was faithful to a Pin, but still as a Servant: but Christ as a Son, *Heb. 3. 2.* He is the faithful and true Witness, *Rev. 1. 5.* For Zeal, none like him. The Zeal of God's House did eat him up, *Joh. 2. 16, 17.* He was so intent upon his Father's Work, that he forgot to eat Bread, counting his Work his Meat and Drink, *Joh. 4. 32.* Yea, and Love to his Father carried him on through all his Work, and made him delight in the hardest piece of his Service; for he served him as a Son, *Heb. 3. 5, 6.* All that ever he did was done in love. For Wisdom, none like him. The Father knew him to be most wise, and said of him before he was employ'd, *Behold, my Servant shall deal prudently, Isa. 52. 13.* To conclude, for Self-denial, never any like him; he sought not his own Glory, but the Glory of him that sent him, *Joh. 8. 50.* Had he not been thus faithful, zealous, full of Love, prudent, and self-denying, he had never been employed in this great Affair.

4. It implies Christ's sole Authority in the Church, to appoint and enjoin what he pleaseth. And this is his peculiar Prerogative. For the Commission God sealed him in the Text, is a single, not a joint Commission; he hath sealed him, and none beside him. Indeed there were some that pretended a Call and Commission from God; but all that were before him were Thieves and Robbers, that came not in at the Door as he did, *Joh. 10. 8.*

And

And he himself foretels, that after him some should arise, and labour to deceive the World with a feigned Commission, and a counterfeit Seal, *Matth. 24. 24. There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders; insomuch that, if it were possible, they should deceive the very Elect.* But God never commissioned any besides him, neither is there any other Name under Heaven, *Acts 4. 12.* Thus you see how the validity of his Acts, his Obligation to be faithful, his compleat Qualifications, and sole Authority in the Church, are imported in his Sealing.

Omnes ante me (id est, me non mitente, ultrò cum non fuerint missi cucurrerunt, se pro Messia vendiderunt) sunt fures, & latrones; latronum more adulterino

quæpiam ostia cœli commenti sunt, & per ea homines in æternæ damnationis speluncam præcipitârunt. *Dietericus.*

*Thirdly,* Let us enquire how God the Father sealed Jesus Christ to this Work, and we shall find that he was sealed by four Acts of the Father.

1. *By solemn Designation to this Work.* He singled him out, and set him apart to it; and therefore the Prophet *Isaiah*, chap. 42. v. 1. calls him *God's Elect*. And the Apostle *Peter*, 1 *Pet. 2. 4. Chosen of God.* This word which we render *Elect*, doth not only signify one that in himself is eximious, worthy, and excellent, but also one that is set apart and designed, as Christ was for the work of Mediation. And so much is carried in *Joh. 10. 36.* where the Father is said to sanctify him, i. e. to separate, and devote him to this Service.

יְהוָה  
Electus, i. e. eximius, prastans, excellens.

Vid. *Dutch Annot.* in loc.

2. He was sealed not only by solemn Designation, but also by *super eminent, and unparallel'd Sanctification.* He was anointed, as well as appointed to it. The Lord filled him with the Spirit, and that without measure, to qualify him for this Service. So *Isa. 61. 1, 2, 3. The Spirit of the Lord is upon me, because he hath anointed me to preach, &c.* Yea, the Spirit of the Lord was not only upon him, but he was full of the Spirit, *Luke 4. 1.* and so full as never was any beside him: For God anointed him with the Oil of Gladness above his fellows, *Psal. 45. 7.* Believers are his Fellows, or Copartners of this Spirit: They have an Anointing also, but not as Christ had: In him it dwelt in its fulness, in them according to measure. It was poured out on Christ our Head abundantly, and ran down to the hem of his Garment. God gave not the Spirit to him by measure, *Joh. 3. 34.* God filled Christ's Human Nature to the utmost capacity with all fulness of the Spirit of Knowledge, Wisdom, Love, &c.

A Christo Christiani dicuntur (b. e.) unctionis sanctæ participes: non enim titulum gerunt sine re, sed qui dicuntur verè Christiani, xeliqua etiam obtinent. *Gloss. H.*

*Dona ista abs lûre & in se finita fuere, sicut & ipsa Christi natura finita est; nostri tamen respectu sunt absq; mensura.* Dr. *Alt. Explicat. Cur.* pars 2. p. 170.

beyond all Creatures, for the plenary and more effectual Administration of his Mediatorship: He was full *extensively* with all kinds of Grace; and full *intensively* with all degrees of Grace. *It pleased the Father that in him should all fulness dwell*, Col. 1. 19. as Light in the Sun, or Water in a Fountain, that he might not only fill all things, as the Apostle speaks, *Ephes. 1. 22.* but that he might be prompt, expedite, and every way fit to discharge his own Work, which was the next and immediate end of it: So that the holy Oil that was poured out upon the Heads of Kings and Priests, whereby they were consecrated to their Offices, was but typical of the Spirit by which Christ was consecrated, or sealed to his Offices.

Exod. 30. 23,  
24, 25, 30, 31,  
32.

3. Christ was sealed by the Father's immediate Testimony from Heaven, whereby he was declared to be the Person whom the Father had solemnly designed and appointed to this Work. And God gave this extraordinary Testimony of him at two remarkable seasons; the one was just at his entrance on his publick Ministry, *Mat. 3. ult.* the other but a little before his Sufferings, *Matth. 17. 5.* This Voice was not formed by such Organs and Instruments of Speech as ours are, but by creating a Voice in the Air, which the People heard sounding there; by this God owned, approved, and as by a Seal ratified his Work.

Caryll in  
Job 1. 7.

4. Christ was sealed by the Father in all those extraordinary miraculous Works wrought by him, in which the Father gave yet more full and convincing Testimonies to the World, that this was He whom he had appointed to be our Mediator. These were convictive to the World that God had sent him, and that his Doctrine was of God. God anointed Jesus of Nazareth with the Holy Ghost and Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him, *Acts 10. 38.* And so *Joh. 5. 36.* I have a greater Witness than that of John; for the Works which the Father hath given me to finish, the same Works that I do bear witness of me, that the Father hath sent me. Therefore he still referr'd those that doubted of him, or of his Doctrine, to this Seal of his Father, even the miraculous Works he wrought in the Power of God, *Matth. 11. 3, 4. 5.* And thus the Father sealed him.

Fourthly, and lastly, We will enquire why it was necessary Christ should be sealed by his Father to this Work: And there are these three weighty Reasons for it.

1. Else he had not corresponded with the Types which prefigured him, and in him it was necessary that they be all accomplished. You know under

under the Law, the Kings and High-Priests had their Inaugurations by solemn Unctions; in all which, this Consecration, or sealing of Christ to his Work, was shadow'd out: And therefore you shall find, *Heb. 5. 4, 5. No Man taketh this Honour to himself, but he that is called of God, as was Aaron: So also* (mark the necessary Correspondency betwixt Christ and them) *Christ glorified not himself, to be made a High-Priest; but he that said unto him, Thou art my Son.*

2. Moreover, hereby the Hearts of Believers are the more engaged to love the Father, in as much as it appears hereby that the Father's Love and Good will to them was the Original and Spring of their Redemption. For had not the Father sealed him such a Commission, he had not come; but now he comes in the Father's Name, and in the Father's Love as well as his Name: and so all Men are bound to ascribe equal Glory and Honour to them both; as it is *Joh. 5. 23.*

3. And especially, Christ would not come without a Commission, because *else you had no ground for your Faith in him.* How should we have been satisfied that this is indeed the true Messiah, except he had opened his Commission to the World, and shew'd his Father's Seal annexed to it? If he had come without his Credentials from Heaven, and only told the World that God had sent him, and that they must take his bare word for it; Who could have rested his Faith on that Testimony? And that is the true meaning of that place, *Joh. 5. 31. If I bear witness of my self, my witness is not true. How so? You will say, doth not that contradict what he saith, Joh. 8. 14. Tho I bear record of my self, yet my Record is true?* Therefore you must understand Truth, not as it is opposed to Reality; but the meaning is, if I had only given you my bare word for it, and not brought other Evidence from my Father, my Testimony had not been authentick and valid, according to human Laws; but now all Doubtings are precluded. Let us next improve this.

*Inference 1.*

Hence we infer the unreasonableness of Infidelity, and how little the Rejecters of Christ can have to pretend for their so doing. You see he hath opened his Commission in the Gospel, shewn the World his Father's Hand and Seal to it, given as ample Satisfaction as Reason it self could desire or expect; yet even his own received him not, *Joh. 1. 11.* And he knew it before-hand, and therefore complain'd by the Prophet, *Isa. 53. 1. Who hath believed our Report? &c.* Yea, and that he is believed on in the World,



World, is by the Apostle put among the great Mysteries of Godliness, *1 Tim. 3. 16.* A Man that well considers with what convincing Evidence Christ comes, would rather think it a Mystery that any should not believe. But O the brutish Obstinacy and devilish Enmity that is in Nature to Jesus Christ! Devilish did I say? you must give me that word again, for he compell'd the Devils Assent; *We know thee whom thou art.* And it is equally as wonderful to see the facility that is in Nature to comply (mean while) with any, even the most foolish Imposture. Let a false Christ arise, and he shall deceive many, as it is *Mat. 24. 24.* Of this Christ complains, and not without great reason, *Joh. 5. 43. I am come in my Father's Name, and ye receive me not: If another come in his own Name, him will ye receive. q. d.* You are incredulous to none but me: Every Deceiver, every pitiful Cheat that hath but Wit, or rather Wickedness enough to tell you the Lord hath sent him, tho you must take his own single word for it, he shall obtain and get Disciples: but tho I come in my Father's Name, *i. e.* shewing you a Commission sign'd and seal'd by him, doing those Works that none but a God can do, yet ye receive me not. But in all this we must adore the Justice of God in permitting it to be so, giving Men up to such unreasonable Obstinacy and Hardness. It is a sore Plague that lies upon the World, and a wonder that we all are not ingulphed in the same Infidelity.

*Inference 2.*

If Christ were sealed to his Work by his Father, then *how great is the Sin of those that reject and despise such as are sent and sealed by Jesus Christ?* for look as he came to us in his Father's Name, so he hath sent forth by the same Authority, Ministers in his Name; and as he acts in his Father's, so they in his Authority. *As thou hast sent me into the World, even so have I also sent them into the World, Joh. 17. 18.* And so *Joh. 20. 21. As my Father hath sent me, so have I sent you.* You may think it a small matter to despise or reject a Minister of Christ, (a Sin, in the guilt whereof I think no Age hath been plunged deeper than this) but hear, and let it be a warning to you for ever; in so doing you despise, and put the slight both upon the Father that sent Jesus Christ, and upon Christ that sent them: So that it is a Rebellion, that however it seems to begin low in some small piques against their Persons, or some little quarrels at their Parts and Utterance, Tones, Methods or Gestures; yet it runs high, even to the Fountain-head

Hæc Apostolorum à Christo missionis formula satis evidenter comprobatur Apostolici muneris dignitatem in Apostolorum auctoritate & potestate, quæ fuit summa, & incomparabilis. Cameron.

head of the most supream Authority. You that set your selves against a Minister of Christ, set your selves against God the Father, and God the Son; Luke 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* God expects that you behave your selves under the Word spoken by us, as if he himself spake it: Yea, he expects submission to his Word in the mouths of his Ministers, from the greatest on Earth. And therefore it was that God so severely punished Zedekiah, because he humbled not himself before Jeremiah the Prophet, speaking from the Mouth of the Lord, 2 Chron. 36. 12. God was angry with a great King, for not humbling himself before a poor Prophet. Yet here you must distinguish both of *Persons*, and of *Acts*. This reverence and submission is not due to them as Men, but as Men in Office, as Christ's Embassadors; and must involve that respect still in it. Again, we owe it not to them, commanding or forbidding in their own names, but in Christ's; not in venting their own Spleen, but the Terrors of the Lord: And then to resist is a high Rebellion and Affront to the sovereign Authority of Heaven. And by the way, this may instruct Ministers, that the way to maintain that veneration and respect that is due to them in the Consciences of their Hearers, is by keeping close to their Commission.

*Inference 3.*

Hence also we infer, *How great an evil it is to intrude into the Office of the Ministry, without a due Call.* It's more than Christ himself would do; he glorified not himself: The Honours and Advantages attending that Office, have invited many to run before they were sent. But surely this is an insufferable violation of Christ's Order. Our Age hath abounded with as many Church-levellers, as State-levellers. I wish the Ministers of Christ might at last see and consider, what they were once warned of by a faithful Watchman: 'I believe (*saith he*) God hath permitted so many to intrude into the Ministers Calling, because Ministers have too much medled with, and intruded into other Mens Callings.

*Inference 4.*

Hence be convinced of the great Efficacy that is in all Gospel-Ordinances duly administred: For Christ having received full Commission from his Father, and by virtue thereof having instituted and appointed those Ordinances in the Church, all the Power in

Ut si herus  
simulo præ-  
scribat pri-  
mum quid de-  
beat præscri-  
bere agendum  
in familia; tum  
subjungeret,  
Qui te audie,  
me audit: non  
inde sequere-  
tur fieri non  
posse ut ille  
famulus dis-  
cedat ab heri  
præsripto;  
aut sic ubi  
discesserit, ei  
esse paran-  
dum. Camer.  
Myro. p. 130.

Mr. Strong.

Heaven

Heaven is engaged to make them good, to back and second them, to confirm and ratify them. Hence, in the Censures of the Church you have that great Expression, *Mat. 18. 18. Whatsoever ye bind or loose on Earth, shall be bound or loosed in Heaven.* And so for the Word and Sacraments, *Mat. 28. 18, 19, 20. All Power in Heaven and Earth is given unto me: Go therefore, &c.* They are not the Appointments of Men; your Faith stands not in the Wisdom of Men, but in the Power of God. That very Power God the Father committed to Christ, is the Fountain whence all Gospel-Institutions flow. And he hath promised to be with his Offices, not only the extraordinary Offices of that Age, but with his Ministers in succeeding Ages to the end of the World. O therefore when ye come to an Ordinance, come not with slight thoughts, but with great reverence, and great expectations, remembering Christ is there to make all good.

*Inference 5.*

Again, here you have another Call to admire the Grace and Love both of the Father and Son to your Souls: It is not lawful to compare them, but it's duty to admire them. Was it not wonderful Grace in the Father, to seal a Commission for the Death of his Son, for the humbling him as low as Hell, and in that method to save you, when you might have expected he should have sealed your *Mitimus* for Hell, rather than a Commission for your Salvation? He might rather have set his irreversible Seal to the Sentence of your Damnation, than to a Commission for his Son's Humiliation for you. And no less is the Love of Christ to be wondered at, that would accept such a Commission as this for us, and receive this Seal, understanding fully (as he did) what were the Contents of that Commission that the Father delivered him thus sealed, and knowing that there could be no reverting of it afterwards.

O then, love the Lord Jesus all ye his Saints, for still you see more and more of his Love breaking out upon you. I commend to you a sealed Saviour this day: O that every one that reads these Lines might, in a pang of Love, cry out with the enamoured Spouse, *Cant. 8. 6. Set me as a Seal upon thy Heart, as a Seal upon thy Arm; for Love is strong as Death, jealousy is cruel as the Grave: the Coals thereof are Coals of Fire, which have a vehement Flame.*

*Inference 6.*

Once more, hath God sealed Christ for you? Then draw forth the Comfort of his sealing for you, and be restless till ye also be sealed by him.

Serm. 6. great Seal of Heaven produced.

85

1. Draw out the Comfort of Christ's sealing for you. Remember that hereby God stands engaged, even by his own Seal, to allow and confirm whatever Christ hath done in the business of your Salvation. And on this ground you may thus plead with God: Lord, thou hast sealed Christ to this Office, and therefore I depend upon it, that thou allowest all that he hath done, and all that he hath suffered for me, and wilt make good all that he hath promised me. If Men will not deny their own Seals, much less wilt thou.

2. Get your Interest in Christ sealed to you by the Spirit, else you cannot have the Comfort of Christ's being sealed for you. Now the Spirit seals two ways, *Objectively*, and *Effectively*; the first is by working those Graces in us, which are the Conditions of the Promises; the latter is by shining upon his own Work, and helping the Soul to discern it, which follows the other both in order of Nature, and of Time. And these Sealings of the Spirit are to be distinguished both *ex parte Subiecti*, by their Subject, or the Quality of the Person sealed, which always is a Believer, *Eph. 1. 13.* for there can be no reflex, till there have been a *direct Act* of Faith; and *ex parte Materia*, by the Matter of which that Comfort is made; which if it be of the Spirit, is ever consonant to the written Word, *Isa. 8. 20.* And partly *ab effectu*, by its Effects; for it commonly produces in the sealed Soul great care and caution to avoid Sin, *Ephes. 4. 30.* great love to God, *John 14. 22.* Readiness to suffer any thing for Christ, *Rom. 5. 3, 4, 5.* Confidence in Addresses to God, *1 John 5. 13, 14.* and great Humility and Self-abasement; as in *Abraham*, who lay on his face when God sealed the Covenant to him, *Gen. 17. 1, 2, 3.* This, O this brings home the sweet and good of all, when this Seal is superadded to that.

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## Serm. 7.

Treats of the  
solemn Con-  
secration of  
the Media-  
tor.

## The Seventh SERMON.

JOHN XVII. 19.

*And for their sakes I sanctify my self.*

**J**ESUS Christ being fitted with a Body, and authorized by a Commission, now actually devotes, and sets himself apart to his Work. In the former Sermon you heard what the Father did; in this you shall hear what the Son hath done towards the farther advancement of that glorious Design of our Salvation: *He sanctified himself for our sakes.* Wherein observe, (1.) Christ's sanctifying of himself. (2.) The End or Design of his so doing.

1. You have Christ's sanctifying of himself. The word *ἁγιάζω* is not here to be understood for the cleansing, purifying, or making holy that which was before unclean and unholy, either in a moral sense, as we are cleansed from Sin by Sanctification; or in a ceremonial sense, as persons and things were sanctified under the Law; tho here is a plain Allusion to those legal Rites. But Christ's sanctifying himself imports, (1.) His Separation, or setting apart to be an Oblation or Sacrifice. So Beza, *nempe ut sacerdos & victima*; as the Priest and Sacrifice. I sanctify my self, imports, (2.) His Consecration, or Dedication of himself to this holy Use and Service. So the Dutch Annotations, I sanctify my self, (i. e.) *I give up my self for a Holy Sacrifice.* And so our English Annotations, I sanctify, (i. e.) I consecrate, and voluntarily offer my self a holy and unblemished Sacrifice to thee for their Redemption. And thus under the Law, when any Day, Person, or Vessel was consecrated and dedicated to the Lord, it was so intirely for his use and service, that to use it afterward in any common Service, was to profane and pollute it, as you see Dan. 5. 3.

2. The End of his so sanctifying himself [*for their sakes, and that*

Sanctificare est  
in usum divi-  
nos separare.  
Brentius in loc.



that they might be sanctified] where you have the *finis cuius*, the End for whom, for their (i. e.) for the Elect sake, for them whom thou gavest me; and the *finis cui*, the End for which, that they might be sanctified. Where you also see that the Death of Christ wholly respects us; he offered not for himself, as other Priests did, but for us, that we may be sanctified. Christ is so in love with Holiness, that at the price of his Blood he will buy it for us. Hence the Observation is;

Doct. That Jesus Christ did dedicate, and wholly set himself apart to the Work of a Mediator, for the Elect sake.

This Point is a Glass, wherein the eye of your Faith may see Jesus Christ preparing himself to be offered up to God for us, fitting himself to die. And to keep a clear method, I shall open these two things in the doctrinal part; *First*, What his sanctifying himself implies. *Secondly*, How it respects us.

*First*, What is implied in this Phrase, *I sanctify my self*. And there are seven things carried in it.

1. This Phrase [*I sanctify my self*] implies the personal union of the two Natures in Christ: For what is that which he here calls himself, but the same that was consecrated to be a Sacrifice, even his humane Nature? This was the Sacrifice. And this also was himself: so the Apostle speaks, *Heb. 9. 14. He through the eternal Spirit, offered up himself to God, without spot*. So that our Nature by that assumption, is become himself. Greater honour cannot be done it, or a greater ground of Comfort proposed to us. But having spoken of that Union in the former Sermon, I shall remit the Reader thither.

2. This sanctifying or consecrating himself to be a Sacrifice for us, implies the greatness and dreadfulness of that Breach which Sin made betwixt God and us. You see no less Sacrifice than Christ himself must be sanctified to make Atonement. Judge of the greatness of the Wound by the breadth of the Plaster. *Sacrifice and offering, and burnt-offering for Sin, thou wouldest not; but a Body hast thou prepared me*, *Heb. 10. 5*. All our Repentance, could we shed as many tears for Sin, as there have fallen drops of Rain since the Creation, could not have been our Atonement: But God was in Christ reconciling the World to himself. And had he not sanctified Christ to this end, he would have sanctified himself upon us, in Judgment and Fury for ever.

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3. This

Est igitur sensus; ego sanctifico meipsum, i. e. mori-  
or pro ipsis,  
ut ipsi per  
mortem me-  
am spiritu  
sanctificati im-  
pleantur, & fi-  
ant sancta Dei  
vasa, per reve-  
larum Dei  
spiritum.  
Marlorat. in  
loc.

ישל אגדל  
עצמו.

3. This his sanctifying himself, implies *his free and voluntary undertaking of the Work*. It is not *I am sanctified*, as if he had been merely passive in it, as the Lambs that typed him out were when pluckt from the Fold; but it's an active Verb that he useth here, *I sanctify my self*; he would have none think that he died out of a necessity of compulsion, but out of choice: Therefore he is said to *offer up himself to God*, Heb. 9. 14. And in *John 10. 18. I lay down my Life of my self, no Man takes it from me*. And altho it's often said *his Father sent him, and gave him*; yet his Heart was as much set on that Work, as if there had been nothing but Glory, Ease and Comfort in it; he was under no constraint but that of his own Love. Therefore as when the Scripture would set forth the willingness of the Father to this Work, it saith, *God sent his Son, and God gave his Son*: So when it would set forth Christ's willingness to it, it saith, *he offered up himself, gave himself*, and here in the Text, *sanctified himself*. The Sacrifice that struggled, and came not without force to the Altar, was reckon'd ominous, and unlucky by the Heathen: Our Sacrifice dedicated himself; he died out of choice, and was a free-will Offering.

4. His sanctifying himself, implies *his pure and perfect Holiness*; *That he had no spot or blemish in him*. Those Beasts that prefigured him, were to be without blemish, and none else were consecrated to that service. So, and more than so, it behoved Christ to be. Heb. 7. 26. *Such a High-Priest became us, who is holy, harmless, undefiled, separate from Sinners*: And what it became him to be, he was. Therefore in allusion to the Lambs offered under the Law, the Apostle calls him, *a Lamb without blemish, or spot*, 1 Per. 1. 19. Every other Man hath a double spot on him, the Heart-spot, and the Life-spot; the Spot of Original, and the Spots of actual Sins. But Christ was without either, he had not the Spot of Original Sin, for he was not by Man; he came in a peculiar way into the World, and so escaped that: Nor yet of actual Sins; for as his Nature, so his Life was spotless and pure, *Isa. 53 9. He did no Iniquity*. And tho tempted to sin externally, yet he was never defiled in heart or practice; he came as near it as he could for our sakes, yet still without sin, *Heb. 4. 15*. If he sanctify himself for a Sacrifice, he must be such as the Law required, pure and spotless.

5. His sanctifying himself for our sakes, speaks *the strength of his Love, and largeness of his Heart to poor Sinners, thus to set himself wholly and entirely apart for us*: So that what he did and suffered, must all of it have a respect and relation to us. He did

not (when consecrated for us) live a moment, do an act, or speak a word, but it had some tendency to promote the great Design of our Salvation. He was only, and wholly, and always doing your Work, when consecrated for your sakes. His Incarnation respects you; *Isa. 9. 6. For us a Child is born, to us a Son is given.* And he would never have been the Son of Man, but to make you the Sons and Daughters of God. God would not have come down in the likenels of sinful flesh, in the habit of a Man; but to raise up sinful Man into the likenels of God. All the Miracles he wrought were for you, to confirm your Faith. When he raised up *Lazarus*, *John 11. 42. Because of the People which stand by, I said it, that they might believe that thou hast sent me.* While he lived on Earth, he lived as one wholly set apart for us; and when he died, he died for us: *Gal. 3. 13. He was made a Curse for us.* When he hanged on that cursed Tree, he hanged there in our room, and did but fill our place. When he was buried, he was buried for us; for the end of it was, to perfume our Graves, against we come to lie down in them. And when he rose again, it was (as the Apostle saith) *for our Justification*, *Rom. 4. 25.* When he ascended into Glory, he protested it was about our business, that he went *to prepare places for us:* And if it had not been so, he would have told us, *John 14. 2.* And now he is there, it is for us that he there lives: *For he ever lives to make intercession for us*, *Heb. 7. 25.* And when he shall return again to judg the World, he will come for us too. *He comes (whenever it be) to be glorified in his Saints, and admired in them that believe*, *2 Theff. 1. 10.* He comes to gather his Saints home to himself, that where he is, there they all may be, in Soul and Body, with him for ever. Thus you see how, as his Consecration for us doth speak him set apart for our use; so he did wholly bestow himself, time, life, death, and all upon us; living and dying for no other end, but to accomplish this great Work of Salvation for us.

6. His sanctifying himself for us, plainly speaks the *Viceregency* of his Death, that it was in our room or stead. When the Priest consecrated the Sacrifice, it was set apart for the People. So it's said of the scape-Goat; *And Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their transgressions in all their Sins, putting them upon the head of the Goat, and shall send him away by the hand of a fit Man into the Wilderness*, *Levir. 16. 21.* Thus, *Isa. 53. 6, 7.*

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## The Consecration of

He stood in our room, to bear our burden. And as *Aaron* laid the Iniquities of the People upon the Goat, so were ours laid on *Christ*: It was said to him in that day; On thee be their pride, their unbelief, their hardness of heart, their vain thoughts, their earthly-mindedness, &c. Thou art consecrated for them, to be the Sacrifice in their room. His Death was in our stead, as well as for our good. And so much his sanctifying himself [for us] imports.

7. His sanctifying himself, imports the extraordinariness of his Person: For it speaks him to be both Priest, Sacrifice, and Altar, all in one; a thing unheard of in the World before. So that his Name might well be called *Wonderful*. *I sanctify my self*: I sanctify, according to both Natures: My self, that is my humane Nature, which was the Sacrifice upon the Altar of my Divine Nature; for 'tis the Altar that sanctifies the Gift. As the three Offices never met in one Person before, so these three things never met in one Priest before. The Priests indeed consecrated the bodies of Beasts for Sacrifice, but never offered up their own Souls and Bodies as a whole Burnt-offering, as *Christ* did. And thus you have the import of this Phrase, *I sanctify my self for their sake*.

Secondly, I shall shew you briefly the habitude and respect that all this hath to us: for unto us the Scriptures every where refer it. So in *1 Cor. 5. 7. Christ our Passover is sacrificed for us. Eph. 5. 2. He loved the Church, and gave himself for it. See Tit. 2. 14.* This will be made out by a threefold consideration of *Christ's* Death. And,

1. Let it be considered, that he was not offered up to God for his own Sins; for he was most holy. *Isa. 53. 9. No Iniquity was found in him.* Indeed the Priests under the Law offered for themselves as well as the People; but *Christ* did not so, *Heb. 7. 27. He needed not daily as those High-Priests, to offer up Sacrifice, first for his own Sins, and then for the Peoples.* And indeed had he been a Sinner, what value or efficacy could have been in his Sacrifice? He could not have been the Sacrifice, but would have needed one. Now if *Christ* were most holy, and yet put to death, and cruel sufferings; either his Death and Sufferings must be an act of Injustice and Cruelty; or it must respect others, whose Persons and Cause he sustained in that suffering capacity. He could never have suffered or died by the Father's hand, had he not been a Sinner by imputation. And in that respect (as *Luther* speaks) he was the greatest of Sinners; or, as the Prophet *Isaiah* speaks, all

*our Sins were made to meet upon him*; not that he was so intrinsically, but was made so, *sc.* by Imputation, as is clear from *2 Cor. 5. 21. He was made Sin for us, that had no Sin.* So that hence it's evident, that Christ's Death, or Sacrifice, is wholly a respective or relative thing.

2. It is not to be forgotten here, that the Scriptures frequently call the Death of Christ a *Price*, *1 Cor. 6. 20.* and a *Ransom*, *Mat. 20. 28.* or Counterprice. To whom then doth it relate, but to them that were and are in Bondage and Captivity? If it were to redeem any, it must be Captives: but Christ himself was never in Captivity; he was always in his Father's Bosom, as you have heard, but we were in cruel Bondage and Thralldom, under the Tyranny of Sin and Satan: and it's we only that have the benefit of this Ransom.

*λύτρον, ἀντί-  
λυτρον, i. e.  
pretium ex ad-  
verso respon-  
dens.*

3. Either the Death of Christ must relate to Believers, or else he must die in vain. As for the Angels, those that stood in their Integrity needed no Sacrifice; and those that fell, are totally excluded from any benefit by it: He is not a Mediator for them. And among Men that have need of it, Unbelievers have no share in it, they reject it; such have no part in it. If then he neither died for himself, as I proved before, nor for Angels, nor Unbelievers; either his Blood must be shed with respect to Believers, or, which is most absurd, and never to be imagined, shed as water upon the ground, and totally cast away: So that you see by all this it was for *our sakes* (as the Text speaks) that he sanctified himself. And now we may say, Lord, the *Condemnation* was thine, that the *Justification* might be mine; the *Agony* thine, that the *Victory* might be mine; the *Pain* was thine, and the *Ease* mine; the *Stripes* thine, and the *healing Balm* issuing from them mine; the *Vinegar* and *Gall* was thine, that the *Honey* and *Sweet* might be mine; the *Curse* was thine, that the *Blessing* might be mine; the *Crown of Thorns* was thine, that the *Crown of Glory* might be mine; the *Death* was thine, the *Life* purchased by it mine: Thou paidst the *Price*, that I might enjoy the *Inheritance*.

We come next to the Inferences of Truth deducible from this point, which follow.

*Inference 1.*

If Jesus Christ did wholly for himself apart for Believers, *How reasonable is it, that Believers should consecrate and set themselves apart wholly for Christ?* Is he all for us, and shall we be nothing for him? What he was, he was for you. What ever he did, was done for you:



Synechdoche  
Hebraica, pro  
vos totos. Sic  
Pareus in loc.

you : And all that he suffered, was suffered for you. O then, I beseech you, Brethren, by the mercies of God, present your Bodies, i. e. your whole selves, (for so Body is there synecdochically put, to signify the whole Person) I say, present your Bodies a living Sacrifice, holy, acceptable to God; which is your reasonable service, Rom. 12. 1. As your Good was Christ's end, so let his Glory be your end. Let Christ be the end of your Conversation, Heb. 13. 17. As Christ could say, to me to live is you; So do you say, for us to live is Christ, Phil. 1. 21. O that all who profess Faith in Christ, could subscribe cordially to that profession, Rom. 14. 8. None of us liveth to himself, and no Man dieth to himself; but whether we live, we live to the Lord; and whether we die, we die to the Lord: so then whether we live or die, we are the Lord's. This is to be a Christian indeed. What is a Christian, but a holy dedicated thing to the Lord? And what greater evidence can there be that Christ set himself apart for you, than your setting your selves apart for him?

This is the Marriage-Covenant, Hof. 3. 3. Thou shalt be for me, and not for another; so will I be for thee. Ah what a Life is the Life of a Christian! Christ all for you, and you all for him. Blessed exchange! Soul (saith Christ) all I have is thine. Lord, (saith the Soul) and all I have is thine. Soul (saith Christ) my Person is wonderful, but what I am, I am for thee: My Life was spent in labour, and travel; but I lived for thee. And Lord (saith the Believer) my Person is vile, and not worth thy accepting; but such as it is, it's thine; my Soul, with all and every Faculty; my Body, and every Member of it, my Gifts, Time, and all my Talents are thine.

And see that as Christ bequeathed and made over himself to you, so ye in like manner bestow and make over your selves to him. He lived not, neither died (as you hear) for himself, but you. O that you in like manner would down with Self, and up with Christ in the room of it. "Wo, wo, is me (saith one) that the holy profession of Christ is made a stagy Garment by many to bring home a vain Fame; and Christ is made to serve Mens ends. This is to stop an Oven with a King's Robes. Except Men martyr and slay the Body of Sin in sanctified Self-denial, they shall never be Christ's Martyrs and faithful Witnesses. O if I could be master of that House-Idol my self, mine own, mine own Wit, Will, Credit, and Ease, how blessed were I! O but we have need to be redeemed from our selves, rather than from the Devil and the World. Learn to put out  
" your

"your selves, and to put in Christ for your selves. I should make  
 "a sweet Bargain, and give old for new, if I could shuffle out  
 "Self, and substitute Christ my Lord in place of my self; to say,  
 "not I, but Christ, not my will, but Christ's, not my Ease, not  
 "my Lusts, not my Credit, but Christ, Christ. — O wretch-  
 "ed Idol my Self, when shall I see thee wholly decourted, and  
 "Christ wholly put in thy room? O if Christ had the full place  
 "and room of my self, that all my Aims, Purposes, Thoughts  
 "and Desires would coast and land upon Christ, and not upon  
 "my Self.

He set himself apart for you Believers, and no others; no not  
 for Angels, but for you: Will ye also set your selves apart pecu-  
 liarly for Christ? be his, and no other's? Let not Christ and the  
 World share and divide your Hearts, in two halves betwixt them;  
 let not the World step in and say, *half mine*. You will never do  
 Christ right, nor answer this Grace, till you can say, as it is, *Psal.*  
*73. 25. Whom have I in Heaven but thee? and on Earth there is none*  
*that I desire in comparison of thee.* None but Christ, none but Christ,  
 is a proper Motto for a Christian.

He left the highest and best Injoyments, even those in his Fa-  
 ther's Bosom, to set himself apart for Death and Sufferings for  
 you; Are you ready to leave the Bosom of the best and sweetest  
 Injoyments you have in this World to serve him? If you stand  
 not habitually ready to leave Father, Mother, Wife, Children,  
 Lands, yea, and Life too, to serve him, you are not worthy  
 of him, *Mat. 10. 37.*

He was so wholly given up to your service, that he refused not  
 the worst and hardest part of it, even bleeding, groaning, dying  
 work; his love to you sweetned all this to him: Can you say so  
 too? do you account the Reproaches of Christ greater riches than the  
*Treasures of Egypt? as Moses did, Heb. 11. 26.*

He had so intirely devoted himself to your Work, that he  
 could not be at rest till it was finished. He was so intent upon  
 it, that he forgot to eat Bread, *Joh. 4. 31, 32.* So it should be with  
 you; his service should be Meat and Drink to you. To conclude,

He was so wholly given up to your Work and Service, that he  
 would not suffer himself to be in the least diverted, or taken off  
 from it. And if Peter himself counsel him to favour himself, he  
 shall hear, *Get thee behind me Satan.* O happy were it if our Hearts  
 were but so engaged for Christ! In Galen's time it was prover-  
 bial, when they would express the impossibility of a thing; *You*

## The Consecration of

*may as soon take off a Christian from Christ.* Thus you see what use you should make of Christ's sanctifying himself for you.

*Inference 2.*

If Christ have sanctified or consecrated himself for us; learn hence *what a horrid evil it is to use Christ, or his Blood, as a common and un sanctified thing.* Yet so some do, as the Apostle speaks, *Heb. 10. 29.* The Apostate is said to tread upon the Son of God, as if he were no better than the Dirt under his Feet, and to count his Blood an unholy (or common) thing. But wo to them that so do, they shall be counted worthy of something worse than dying without Mercy, as the Apostle there speaks.

And as this is the Sin of the Apostate, so is it also the Sin of all those that without Faith approach, and so profane the Table of the Lord, unbelievably and unworthily handling those awful things. Such *eat and drink judgment to themselves, not discerning the Lord's Body, 1 Cor. 11. 29.* whereas the Body of Christ was a thing of the deepest Sanctification that ever God created; sanctified (as the Text tells us) to a far more excellent and glorious purpose, than ever any Creature in Heaven or Earth was sanctified. It was therefore the great Sin of those *Corinthians*, not to discern it, and not to behave themselves towards it, when they saw and handled the signs of it, as so holy a thing.

And as it was their great Sin, so God declared his just Indignation against it, in those sore Strokes inflicted for it. As they discerned not the Lord's Body, so neither did the Lord discern their Bodies from others, in the judgments that were inflicted. And as one well observes, God drew the Model and Platform of their Punishment, from the structure and proportion of their Sin. And truly, if the moral and spiritual Seeds and Originals of many of our outward Afflictions and Sicknesses were but duly sifted out, possibly we might find a great part of them in the Bowels of this Sin.

The just and righteous God will build up the Breaches we make upon the Honour of his Son, with the Ruins of that beauty, strength and honour which he hath given our Bodies. O then, when you draw nigh to God in that Ordinance, take heed to sanctify his Name, by a spiritual discerning of this most holy, and most deeply sanctified Body of the Lord; sanctified beyond all Creatures, Angels or Men, not only in respect of the Spirit, which fill'd him without measure with inherent Holiness, but also in respect of its dedication to such a Service as this; it being set a-

part

part by him to such holy solemn ends and uses, as you have heard.

And let it for ever be a warning to such as have lifted up their Hands to Christ in a holy Profession, that they never lift up their Heel against him afterwards by *Apostacy*. The Apostate treads on God's dear Son, and God will tread upon him for it. *Thou hast troden down all that err from thy Statutes*, Psal. 119. 118.

*Inference 3.*

*What a choice Pattern of Love to Saints have we here before us!* calling all that are in Christ to an Imitation of him, even to give up our selves to their Service, as Christ did; not in the same kind, so none can give himself for them, but as we are capable. You see here how his Heart was affected to them, that he would sanctify himself as a Sacrifice for them. See to what a height of Duty the Apostle improves this Example of Christ, 1 Joh. 3. 16. *Hereby perceive we the Love of God, because he laid down his Life for us; and we ought also to lay down our Lives for the Brethren.* Some Christians came up fairly to this Pattern in the Primitive Times; *Priscilla* and *Aquila* laid down their Necks for *Paul*, Rom. 16. 4. i. e. eminently hazarded their Lives for him; and even he himself could rejoice if he were offered up upon the Sacrifice and Service of their Faith, Phil. 2. 17. And in the next times, what more known, even to the Enemies of Christianity, than their fervent Love one to another? *Ecce quam mutuo se diligant, & mori volunt pro alterutris!* See how they love one another, and are willing to die one for another!

But alas! that Primitive Spirit is almost lost in this degenerate Age. Instead of laying down Life, how few will lay down Twelve Pence for them? I remember it's the Observation of a late Worthy, upon *Mat.* 5. 40. That he is perswaded there is hardly that Man to be found this Day alive, that fully understands, and fully believes that Scripture. O did Men think what they do for them, is done for Christ himself, it would produce other effects than are yet visible.

*Inference 4.*

Lastly, If Christ sanctified himself, that we might be sanctified by [or in] the Truth; then it will follow by sound Consequence, *That true Sanctification is a good Evidence that Christ set apart himself to die for us.* \* In vain did he sanctify himself (as to you) unless you be sanctified. Holy Souls only can claim the benefit of the great Sacrifice. O try then, whether true Holiness (and that is only to be judged by its conformity to its Pattern, 1 Pet. 1. 15. *As he that called you is holy, so be ye holy*) whether such a Holiness as

\* Neque enim sic sanctificavit semetipsum Christus pro nobis, ut nos maneamus profani, & alieni à communione spiritus, & sanctificationis illius. Qui illius sunt expertes, frustra sibi commercium Christi pollicentur. *Musc.* is, in loc.

## The Consecration of the great Sacrifice.

is, and acts (according to its measure) like God's Holiness, in the following Particulars, be found in you.

1. God is *universally holy* in all his ways; so *Psal.* 145. 17. *His Works are all holy*: whatever he doth, it's still done as becomes a holy God. He is not only holy in all things, but at all times unchangeably holy. Be ye therefore holy in all things, and at all times too, if ever ye expect the benefit of Christ's sanctifying himself to die for you.

O Brethren, let not the Feet of your Conversation be as the Feet of a lame Man, which are unequal, *Prov.* 20. 7. Be not sometimes hot, and sometimes cold; at one time careful, at another time careless; one day in a spiritual Rapture, and the next in a fleshly Frolick: but be ye holy *ἐν παντί ἀναστροφῇ*, *1 Pet.* 1. 15. *in all manner of Conversation*; in every creek and turning of your lives: and let your holiness hold out to the end. *Let him that is holy, be holy still*, *Rev.* 22. 11. Not like the Hypocrites paint, but as a true natural Complexion.

2. God is *exemplarily holy*. Jesus Christ is the great Pattern of Holiness. Be ye Examples of Holiness too, unto all that are about you. *Let your Light so shine before Men, that they may see your good Works*, *Mat.* 5. 16. As wicked Men infect one another by their Examples, and diffuse their Poison and Malignity wherever they come; so do ye disseminate Godliness in all places and companies: and let those that frequently converse with you, especially those of your own Families, receive a deeper Dye and Tincture of Heavenliness, every time they come nigh you; as the Cloth doth, by every new dipping into the Vat.

3. God *delights in nothing but Holiness, and Holy Ones*; he hath set all his pleasure in the Saints. Be ye holy herein, as God is holy. Indeed there is this difference betwixt God's Choice and yours; he chooses not Men because they are holy, but that they may be so: so you are to choose them for your delightful Companions, that God hath chosen, and made holy. *Let all your Delights be in the Saints, even them that excel in Vertue*, *Psal.* 16. 3.

4. God *abhors and hates all Unholiness*: Doye so also, that you may be like your Father which is in Heaven. And when the Spirit of Holiness runs down thus upon you, a sweeter evidence the World cannot give that Christ was sanctified for you. Holy Ones may confidently lay the Hand of their Faith on the Head of this great Sacrifice; and say, *Christ our Passover is sacrificed for us*.



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The Eighth SERMON.

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Serm. 8.

*Gives an account of the nature of Christ's Mediation.*

I TIM. II. 5.

*And one Mediator betwixt God and Men, the Man Christ Jesus.*

Great and long Preparations bespeak the Solemnity and Greatness of the Work for which they are designed: A Man that had but seen the Heaps of Gold, Silver and Brass which *David* amassed in his time, for the building of the Temple, might easily conclude before one Stone of it was laid, that it would be a magnificent Structure. But lo here is a design of God, as far transcending that, as the Substance doth the Shadow. For indeed that glorious Temple was but the Type and Figure of Jesus Christ, *Joh. 2. 19, 21.* and a weak adumbration of that living spiritual Temple which he was to build, cementing the lively Stones thereof together with his own Blood, *1 Pet. 2. 5, 6.* that the great God might dwell and walk in it, *2 Cor. 6. 16.* The Preparations for that Temple were but of few years, but the Consultations and Preparations for this were from Eternity, *Prov. 8. 31.* And as there were Preparations for this Work (which Christ dispatcht in a few years) before the World began; so it will be matter of eternal Admiration and Praise, when this World shall be dissolved. What this astonishing glorious Work is, this Text will inform you, as to the general nature of it. It is the Work of Mediation betwixt God and Man; managed by the sole Hand of the Man Christ Jesus.

In this Scripture (for I shall not spend time to examine the Words in their Contexture) you have a description of *Jesus the Mediator*, and he is here described four ways, *viz.* by his Work or Office, a *Mediator*; by the Singularity of his Mediation, *one Mediator*; and by the Nature and Quality of his Person employ'd in this singular way of Mediation, *the Man*; and lastly, his Name, *Jesus Christ*.

I. He

## The Mediation of Christ

1. He is described by the Work or Office he is employ'd about, *μεσιτης*, a Mediator, a middle Person. So the word imports, a fit, indifferent and equal Person, that comes between two Persons that be at variance, to take up the Difference, and make Peace. Such a middle, equal, indifferent Person is Christ. *A Days-man*, to lay his hand upon both; to arbitrate and award justly, and give God his due, and that without ruin to poor Man.

2. He is described by the Singularity of his Mediation, *One Mediator*, and but one. Tho there be many Mediators of Reconciliation among Men, and many Intercessors in a petitionary way, betwixt God and Men; yet but *εἰς μεσιτης*, one only Mediator of Reconciliation betwixt God and Men: and 'tis as needless and impious to make more Mediators than one, as to make more Gods than one. *There is one God, and one Mediator betwixt God and Men.*

3. He is described by the Nature and Quality of his Person, *ἄνθρωπος ὁ χριστός*, &c. *the Man Christ Jesus*. This Description of him by one Nature, and that the Human Nature also, (wherein, as you shall see anon, the Lord especially consulted our Encouragement and Comfort) I say his being so described to us, hath through the Corruption of Men been improved to the great dishonour of Jesus Christ, both by the *Arians* and *Papists*. The former took occasion from hence, to affirm that he was but *ἄλλος ἄνθρωπος*, a meer Man. The latter allow him to be the true God, but on this weak ground affirm, that he performed not the Work of Mediation as God, but only as Man. Thus what the Spirit ordered for our comfort, is wickedly retorted to Christ's dishonour. For I doubt not but he is described by his Human Nature in this place; not only because in this Nature he paid that Ransom, (which he speaks of in the words immediately following) but especially for the drawing of Sinners to him; seeing he is the Man Christ Jesus, one that clothed himself in their own Flesh; and to encourage the Faith of Believers, that he tenderly resents all their Wants, and Miseries, and that they may safely trust him with all their Concerns, as one that will carefully mind them as his own, and will be for them a merciful and faithful High Priest in things pertaining to God.

4. He is described by his Names; by his *appellative Name Christ*, and his *proper Name Jesus*. The Name *Jesus*, notes his Work about which he came, and *Christ* the Offices to which he was anointed; and in the execution of which he is *our Jesus*. In the Name

*Jesus*

Cur quæso ad-  
didit homo?  
nisi ad expri-  
mendā natu-  
ram, secundum  
quam Christus  
est mediator?  
*Beil. de Christ.*  
*to Med. lib. 5.*  
*cap. 3. tom. 2.*

*Jesus* the whole Gospel is hid; it is the Light, the Food, the Medicine of the Soul, as one speaks. The note from hence is,

Doct. *That Jesus Christ is the true and only Mediator betwixt God and Men.*

*Ye are come to Jesus the Mediator of the New Covenant, Heb. 12. 24. And for this cause he is the Mediator of the New Testament, &c. Heb. 9. 14.* I might shew you a whole vein of Scriptures running this way; but to keep a profitable and clear Method, I shall shew,

*First*, What is the sense of this word *Mediator*, a Mediator.

*Secondly*, What it implies, as it is applied to Christ.

*Thirdly*, How it appears that he is the true and only Mediator betwixt God and Men.

*Fourthly*, In what capacity he performed his Mediatory Work.

*First*, What is the Sense and Import of this word *Mediator*, a Mediator? The true Sense and Importance of it, is a *middle person*, or one that interposes betwixt two Parties at variance, to make peace betwixt them. So that as Satan is *medium disjungens*, a Medium of Discord; so Christ is *medium conjungens*, a Medium of Concord and Peace. And he is such a Middler, both in respect of his Person and Office: In respect of his Person, he is a Middler; that is, one that hath the same Nature both with God and us, true God, and true Man; and in respect of his Office or Work, which is to interpose or transact the business of Reconciliation between us and God. The former some call his *substantial*, the latter his *evergistical* or operative Mediation. Tho I rather conceive that which is call'd his substantial Mediation, is but the aptitude of his Person to execute the Mediatorial Function; and that it doth not constitute two kinds of Mediation. His being a middle Person, fits and capacitates him to stand in the midst betwixt God and us. This, I say, is the proper sense of the word; & idem.

tho *Mediator*, a Mediator, be rendred variously; sometimes an Umpire, or Arbitrator; sometimes a Messenger, that goes betwixt two Persons; sometimes an Interpreter, imparting the mind one to another; sometimes a Reconciler, or Peace-maker. And in all these senses Christ is the *mediator*, the middle Person, in his Mediation of Reconciliation or Intercession, that is, either in his mediating by suffering, to make Peace, as he did on Earth; or to continue, and maintain Peace, as he doth in Heaven, by meritorious Intercession. Both these ways he is the only Mediator. And he manageth this his Mediation,

In nomine  
JESU totum  
latet evangeli-  
um; hoc nom-  
en est lux,  
cibus, & medi-  
cina anima.  
S. Glasius.

Vocamus me-  
diatorem eum  
qui inter ali-  
quos dissiden-  
tes, aut certe  
conjunctos  
medium se in-  
terponit, ut eos  
redigat ad con-  
cordiam, vel  
novo fœdere  
conjungat.  
Nomen Media-  
toris in sua  
propria signifi-  
catione non est  
nomen substan-  
tia, sed mune-  
ris; & officii  
substantia igitur  
& opera-  
tio, non consti-  
tuunt duo ge-  
nera mediati-  
onis, sed unum  
& idem.

Dr. Ames.

Bellarmin. lib. 5.  
p. 117.

Mediator dici-  
tur Christus,  
cum quâ medi-  
us, cum quam  
medians; me-  
dius persona,  
medians offi-  
cio. Trelcat.

1. As Justit. p. 78.

*Medius, Se-*  
*quester, Arbi-*  
*ter, Interpre-*  
*ter, Concilia-*  
*tor.*

1. As an *Umpire* or *Arbitrator*; one that layeth his hands upon both Parties, as *Job* speaks, *eb. 9. 33.* so doth Christ, he layeth his hands (speaking after the manner of Men) upon God; and saith, Father, wilt thou be at peace with them, and readmit them into thy favour? If thou wilt, thou shalt be fully satisfied for all that they have done against thee. And then he layeth his hand upon Man, and saith, Poor Sinner, be not discouraged, thou shalt be justified, and saved.

2. As a *Messenger* or *Ambassador*; so he came to impart the mind of God to us, and so he presents our desires to God. And in this sense only *Socinus* would allow Christ to be Mediator. But therein he endeavours to undermine the Foundation, and to exclude him from being a Mediator by Suretiship. Which is

3. The third way of this Mediation. So the Apostle speaks, *Heb. 7.* he is *ἐγγυς*, the Surety, or Pledg. Which, as the learned *David Pareus* well expresseth it, is one that engageth to satisfy another, or gives caution or security by a Pledg in the hand for it. And indeed both these ways Christ is our Mediator by Suretiship, *viz.* in a way of satisfaction, coming under our obligation to answer the Law; this he did on the Cross; and in a way of caution, a surety for the Peace, or good Behaviour. But to be more explicate, and clear, I shall

*Secondly*, In the next place enquire, what it implies and carries in it, for Christ to be a Mediator betwixt God and us. And there are mainly these five things in it.

1. At the first sight, it carries in it a most dreadful breach and jar betwixt God and Men; else no need of a Mediator of Reconciliation. There was indeed a sweet League of Amity once between them, but it was quickly dissolved by Sin; the wrath of the Lord was kindled against Man, pursuing him to Destruction. *Psal. 5. 5.* Thou hatest all the Works of Iniquity. And Man was filled with unnatural Enmity against his God, *Rom. 1. 30.* *ἡτρώγες*, Haters of God; this put an end to all friendly Commerce and Intercourse between him and God. Reader, say not in thy Heart, that it's much one Sin, and that seemingly so small, should make such a Breach as this, and cause the God of Mercy and Goodness so to abhor the works of his hands, and that as soon as he had made Man; for it was a hainous and aggravated Evil. It was upright, perfect Man, created in the Image of God, that thus sinned: he sinned when his Mind was most bright, clear and apprehensive; his Conscience pure and active; his Will free, and able to with-

*ἐγγυς* est  
sponsor, fide-  
jussor, pras, a  
*πίστεως*, manus;  
ἐκ *ἐν*, quasi  
*ἐν πίστει* in  
manibus; vel  
ut *Suidas* ἀγών;  
vel *πίστα* terra,  
quæ est firma,  
stabilis, immo-  
bilis.

stand any Temptation; his Conscience pure and undefiled: yea, he was a *publick*, as well as a perfect Man, and well knew that the Happiness, or Misery of his numberless Offspring was involved in him.

The Condition he was placed in was exceeding happy. No necessity or want could arm and edg a Temptation. He lived amidst all natural and spiritual Pleasures and Delights, the Lord most delightfully conversing with him. Yea, he sinned while as yet his Creation-mercy was fresh upon him; and in this Sin was most horrible Ingratitude, yea, a casting off the yoke of Obedience, almost as soon as God had put it on. God now saw the Work of his hands spoiled, a Race of *Rebels* now to be propagated, who in their successive Generations would be fighting against God. He saw it, and his just Indignation sparkled against Man, and resolves to pursue him to the bottom of Hell.

2. It implies a necessity of Satisfaction and Reparation to the Justice of God: for the very design and end of this Mediation was to make Peace, by giving full Satisfaction to the Party that was wronged. The *Photinians*, and some others, have dreamed of a Reconciliation with God, founded not upon Satisfaction, but upon the absolute Mercy, Goodness, and Free-will of God. But concerning that absolute Goodness and Mercy of God, reconciling Sinners to himself, there is a deep silence throughout the Scriptures: And whatever is spoken of it upon that account, is as it works to us through Christ, *Ephes. 1. 3, 4, 5. Acts 4. 12. Joh. 6. 40.* And we cannot imagine, either how God could exercise Mercy to the prejudice of his Justice, which must be, if we must be reconcil'd without full Satisfaction; or how such a full Satisfaction should be made by any other than Christ. Mercy indeed moved in the Heart of God to poor Man; but from his Heart it found no way to vent it self for us, but through the Heart-blood of Jesus Christ: And in him the Justice of God was fully satisfied, and the Misery of the Creature fully cured. And so, as *Augustine* speaks, God neither lost the severity of his Justice in the goodness of Mercy, nor the goodness of his Mercy in the exactness of his Severity. But if it had been possible God could have found out a way to reconcile us without satisfaction, yet it's past doubt now, that he hath pitch'd and fix'd on this way. And for any now to imagine to reconcile themselves to God by any thing but Faith in the Blood of this Mediator, is not only most vain in it self, and destructive to the Soul, but most

M

insolent-

De absoluta enim bonitate, & voluntate salvandi, scriptura magis muta est quam piscis. *Dieteric.* His positis, sequitur Dei neque naturam, neque justiciam summam pati, ut legis transgressio ulla, sine compensatione justa, dimittatur. *Bradshaw de Justif. p. 68.* Nec in bonitate misericordiae perdit iudicii severitatem; nec in iudicando cum severitate amittit misericordiae bonitatem. *Aug. in Pf. 100.*



Parce unica  
ipſi cetius or-  
bis, O tu qui  
deſtruis neces-  
ſarium decus  
mdei. *Tertul-  
lib. de Carne  
Chriſti.*

insolently derogatory to the Wisdom and Grace of God.

And to such I would say, as *Terrullian* to *Marcion*, whom he calls the Murderer of Truth, Spare the only hope of the whole World, O thou who destroyest the most necessary Glory of our Faith! All that we hope for is but a Fantasm without this. Peace of Conscience can be rationally settled on no other Foundation but this: for God having made a Law to govern Man, and this Law violated by Man; either the Penalty must be levied on the Delinquent, or Satisfaction made by his Surety. As good no Law, as no Penalty for Disobedience; and as good no Penalty, as no Execution. He therefore that will be a Mediator of Reconciliation betwixt God and Man, must bring God a Price in his hand, and that adequate to the Offence and Wrong done him, else he will not treat about Peace; and so did our Mediator.

3. Christ's being a Mediator of Reconciliation and Intercession, implies the infinite value of his Blood and Sufferings, as that which in it self was sufficient to stop the course of God's Justice, and render him not only placable, but abundantly satisfied and well-pleased, even with those that before were Enemies. And so much is said of it, *Col. 1. 21, 22.* And ye that were sometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled, in the Body of his Flesh through Death, to present you holy and unblameable, and unreprouable in his sight. Surely, that which can cause the holy God, justly incensed against Sinners, to lay aside all his Wrath, and take an Enemy into his Bosom, and establish such an Amity as can never more be broken, but to rest in his Love, and to joy over him with singing, as it is *Zeph. 3. 17.* this must be a most excellent and efficacious thing.

4. Christ being a Mediator of Reconciliation, implies the ardent Love, and large Pity that filled his Heart towards poor Sinners. For he doth not only mediate by way of Intreaty, going betwixt both, and perswading and begging Peace; but he mediates (as you have heard) in the capacity of a Surety, by putting himself under an Obligation to satisfy our Debts. O how compassionately did his Heart work towards us, that when he saw the Arm of Justice lifted up to destroy us, would interpose himself, and receive the stroke, tho he knew it would smite him dead! Our Mediator, like *Jonah* his Type, seeing the stormy Sea of God's Wrath working tempestuously, and ready to swallow us up, cast in himself to appease the Storm. I remember how much that noble Act of *Marcus Curtius* is celebrated in the Roman Story, who be-

ing.

ing informed by the Oracle, that the great Breach made by the Earthquake could not be closed, except something of worth were cast into it, heated with love to the Commonwealth, he went and cast in himself. This was looked upon as a bold and brave Adventure: but what was this to Christ?

5. Christ being a Mediator betwixt God and Men, implies, as the fitness of his Person, so his authoritative Call to undertake it. And indeed the Father, who was the wronged Person, call'd him to be the Umpire and Arbitrator, trusting his Honour in his hands. Now Christ was invested with this Office and Power *virtually*, soon after the Breach was made by Adam's Fall; for we have the early promise of it, *Gen. 3. 15.* Ever since till his Incarnation he was a virtual and effectual Mediator; and on that account he is call'd the Lamb slain from the beginning of the World, *Rev. 13. 8.* And *actually*, from the time of his Incarnation. But having discussed this more largely in a former Discourse, I shall dismiss it here and apply my self to the third thing proposed, which is,

*Thirdly*, How it appears that Jesus Christ is the true and only Mediator betwixt God and Men. I reply, it's manifest he is so,

1. Because he, and no other, is revealed to us by God: And if God reveal him, and no other, we must receive him, and no other as such. Take but two Scriptures at present, that in *1 Cor. 8. 5.* *The Heathen have many Gods, and many Lords*, i. e. many great Gods, supream Powers and ultimate Objects of their Worship; and lest these great Gods should be defiled by their immediate and unhallowed approaches to them, they therefore invented Heroes, Demigods, intermediate Powers, that were to be as Agents, or Lord-Mediators betwixt the Gods and them, to convey their Prayers to the Gods, and the Blessings of the Gods back again to them. But unto us (saith he) there is but one God, the Father, of whom are all things, and we by him, i. e. one supream Essence, the first Spring and Fountain of Blessings; and one Lord, i. e. one Mediator, *διὰ τοῦ πατρὸς, ἡμεῖς δι' αὐτοῦ*; by whom are all things, and we by him. By whom are all things which come from the Father to us, and by whom are all our Addresses to the Father; so *AET.*

4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we must be saved. No other Name, i. e. no other Authority, or rather no other Per-*

*sonem, i. e. uspiam. Neque enim hoc loco cœlum opponitur terræ, quasi in cœlo sint alii præter Christum deprecatores; in terra, vero non item; sed in Heb. est Pleonasmus. Bera. in loc.*

*Διὰ δαμω-  
αν πᾶσι ὁμι-  
λῖα, καὶ διὰ δέ-  
κα μετὰ τοῦ  
θεῶν, καὶ ἀν-  
θρώπων. Plut.*

*Ὀνομα ἕτερον,  
i. e. Alia cu-  
jusquam auc-  
toritas. Per  
nomen, res ip-  
sa, hic Christus  
ipse; ὑπὸ τοῦ*

son authorized *under Heaven*, i. e. in the whole World: for Heaven is not here opposed to Earth, as tho there were other Intercessors in Heaven besides Christ; no, no, in Heaven and Earth God has given him, and none but him, to be our Mediator. One Sun is sufficient for the whole World; and one Mediator for all Men in the World. So that the Scriptures affirm this is he, and exclude all others.

2. Because he, and no other, is fit for and capable of this Office. Who but he that hath the Divine and Human Nature united in his single Person, can be a fit Days-man to lay his Hand upon both? Who but he that was God, could support under such Sufferings as were by Divine Justice exacted for Satisfaction? Take a Person of the greatest Spirit, and put him but an hour in the case Christ was in when he sweat Blood in the Garden, or utter'd that heart-rending Cry upon the Cross, and he had melted under it as a Moth.

3. Because he is alone sufficient to reconcile the World to God by his Blood, without accessions from any other. The virtue of his Blood reach'd back as far as *Adam*, and reaches forward to the end of the World; and will be as fresh, vigorous, and efficacious then, as the first moment it was shed. The Sun makes Day before it actually rise, and continues Day to us some time after it is set: So doth Christ, who is the same yesterday, to day, and for ever; so that he is the true and only Mediator betwixt God and Men: No other is revealed in Scripture; no other sufficient for it; no other needed beside him.

*Fourthly*, The last thing to be explained is, In what a capacity he executed his Mediatory Work.

About which we affirm, according to Scripture, that he performs that Work as God-Man in both Natures. Papists in denying Christ to act as Mediator according to his Divine Nature, do at once spoil the whole Mediation of Christ of all its Efficacy, Dignity and Value, which rises from that Nature, which they deny to co-operate, and exert its virtue in his active and passive Obedience. They say the Apostle in my Text distinguishes the Mediator from God, in saying, *There is one God, and one Mediator*. Ours aptly reply, that the same Apostle distinguishes Christ from Man, *Gal. 1. 1. Not by Man, but by Jesus Christ*. Doth it thence follow, that Christ is not true Man? or that, ac-

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Aug. Hom. 2.

Appellationes officii competunt Christo secundum utramque naturam. Ames Belion. cap. 5.

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cording to his Divine Nature only he call'd *Paul*? But what need I stay my Reader here? Had not Christ, as Mediator, power to lay down his Life, and power to take it up again? *Joh. 10. 17, 18.* Had he not, as Mediator, all Power in Heaven and Earth to institute Ordinances, and appoint Officers? *Matth. 28. 18.* to baptize Men with the Holy Ghost and Fire? *Matth. 3. 11.* to keep those his Father gave him in this World? *Joh. 17. 12.* to raise up the Saints again in the last day? *Joh. 1. 54.* Are all these, with many more I might name, the Effects of the meer Human Nature? Or, were they not performed by him as God-man? And besides, how could he, as Mediator, be the Object of our Faith, and Religious Adoration, if we are not to respect him as God-man? But I long now to be at the Application of this. And the first Inference from it is this.

## Inference 1.

*That it is a dangerous thing to reject Jesus Christ, the only Mediator betwixt God and Men.* Alas, there is no other to interpose and screen thee from the devouring Fire, the everlasting Burnings! O it's a fearful thing to fall into the hands of the living God! And into his hands you must needs fall, without an Interest in the only Mediator. Which of us can dwell with devouring Fire? who can endure the everlasting Burnings? *Isa. 33. 14.* You know how they singed and scorched the green Tree, but what would they do to the dry Tree? *Luke 23. 31.* Indeed, if there were another Plank to save after the Shipwreck, any other way to be reconciled to God beside Jesus the Mediator, somewhat might be said to excuse this Folly; but you are shut up to the Faith of Christ, as to your last Remedy, *Gal. 3. 23.* You are like starving Beggars that are come at the last door. O take heed of despising or neglecting Christ! if so, there's none to intercede with God for you; the Breach betwixt him and you can never be composed. I remember here the words of *Eli* to his profane Sons, who caused Men to abhor the Offerings of the Lord, *1 Sam. 2. 25.* *If one Man sin against another, the Judge shall judge him; but if a Man sin against the Lord, who shall intreat for him?* the meaning is, in common Trespases betwixt Men, the Civil Magistrate takes cognizance of it, and decides the Controversy by his Authority, so that there is an end of that Strife: but if Man sin against the Lord, who shall intreat or arbitrate in that case? *Eli's* Sons had despised the Lord's Sacrifices, which were the sacred Types of Christ, and the stared way that Men had then to act

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## The Mediation of Christ

Faith on the Mediator in. Now (saith he) if a Man thus sin against the Lord, by despising Christ shadowed out in that way, who shall intreat for him? what hope, what remedy remains?

I remember it was the saying of *Luther*, and he spake it with deep resentment, *Nolo Deum absolutum*, I will have nothing to do with an absolute God, *i. e.* with God without a Mediator. Thus the Devils have to do with God: but will ye, in whose Nature Christ is come, put your selves into their state and case? God forbid.

### Inference 2.

Hence also be informed, *how great an Evil it is to join any other Mediators, either of Reconciliation, or meritorious Intercession, with Jesus Christ.* O this is a horrid Sin, and that which both pours the greatest Contempt upon Christ, and brings the surest and sorest Destruction upon the Sinner! I am ashamed my Pen should englisth what mine Eyes have seen in the Writings of Papists, ascribing as much, yea more, to the Mediation of *Mary* than to Christ, with no less than blasphemous Impudence, thus commenting upon Scripture; What is that which the Lord saith, *I have trod the Wine-press alone, and of the People there was no Man with me?* true Lord, there was no Man with thee, but there was a Woman with thee, who received all these Wounds in her Heart, which thou receivedst in thy Body. I will not blot my Paper with more of this, but refer the learned Reader to the Margin, where he may (if he have a mind to see more) be informed, not only what Blasphemy hath dropt from single Pens, but even from Councils, to the reproach of Jesus Christ, and his Blood.

How do they stamp their own sordid Works with the peculiar dignity and value of Christ's Blood; and therein seek to enter at the Gate which God hath shut to all the World, because Jesus Christ the Prince entred in thereby, *Ezek. 44. 2, 3.* He entred into Heaven in a direct immediate way, even in his own Name, and for his own sake; this Gate, saith the Lord, shall be shut to all others: And I wish Men would consider it, and fear lest while they seek entrance into Heaven at the wrong Door, they do not for ever shut against themselves the true and only Door of Happiness.

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If Jesus Christ be the only Mediator of Reconciliation betwixt God and Men; then reconciled Souls should thankfully ascribe all the Peace, Favour, and Comforts they have from God, to their Lord Jesus Christ.

Mariale Argentinenſe, lib.  
1. c. 4. fol. 13.  
Vincent. Brun.  
in meditat.  
feſt. E. Virginiſ,  
Colon.  
1559. p. 11.  
Liber Cantionum  
Dilingæ,  
Anno 1573.  
Concil. Trident.  
Seſſ. 25.  
Pfakt. Maria,  
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Immediately upon *Adam's Sin*, the Door of Communion with God was lock'd, yea chain'd up, and no more coming nigh the Lord. Not a Soul could have any access to him, either in a way of Communion in this World, or of Enjoyment in that to come. It was Jesus the Mediator that open'd that Door again, and in him it is that we have boldness, and access with Confidence, *Ephes. 3. 12.* We can now come to God by a new and a living way, consecrated for us through the Vail, that is to say, his Flesh, *Heb. 10. 20.* The Vail had a double use, as Christ's Flesh answerably hath: It hid the Glory of the *Sanctum Sanctorum*, and also gave entrance into it. Christ's Incarnation rebates the Edg of the Divine Glory and Brightness, that we may be able to bear it, and converse with it; and it gives admission into it also. O thank your dear Lord Jesus for your present, and your future Heaven! These are Mercies which daily emerge out of the Ocean of Christ's Blood, and come swimming in it to our doors. Blessed be God for Jesus Christ.

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If Jesus Christ be the true and only Mediator, both of Reconciliation and meritorious Intercession, betwixt God and Men, *how safe and secure then is the condition and state of Believers!* Surely as his Mediation by Sufferings hath fully reconciled, so his Mediation by Intercession will everlastingly maintain that state of Peace betwixt them and God, and prevent all future Breaches. *Being justified by Faith, we have Peace with God, through our Lord Jesus Christ, Rom. 5. 1.* It's a firm and lasting Peace, and the Mediator that made it, lies as a Lidger in Heaven to maintain it for ever, and prevent new Jars, *Heb. 9. 24.* *there to appear in the presence of God for us;* according to the custom of Princes, and States, who being confederated, have their Agents resident in each others Courts, who upon all occasions appear in the presence of the Prince, in the name and behalf of those whom they represent, and negotiate for.

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Fœlicior Job  
in sterquilinio,  
quam Adamus  
in Paradiso.

O quam fœli-  
citer cecidi in  
Adamo, qui  
post lapsum  
fœlicius re-  
surrexi in  
Christo! Aug.

Utinam in me  
convertant te-  
la, & meo fan-  
guine satien-  
tur. Jer.  
Bonum est mi-  
hi, si dignetur  
Deus me uti  
pro clypeo.  
Bern.

And here it's proper to reflect upon the profound and incomprehensible Wisdom of God, who hath made an advantage to us even out of our Sin and Misery. Come see and adore the Wisdom of our God, that hath so improved, reduced, and disposed the Fall of *Adam*, as to make a singular advantage thereby to advance his Offspring to a better State. It was truly said by one of the Antients upon this account, that *Job* was a happier Man upon the Dunghil, than *Adam* was in Paradise. His Holiness indeed was perfect, his Happiness very great; but neither of them permanent and indefeatable, as our Happiness by the Mediator is. So that in the same sense, some Divines call *Judas* his Treason *fœlix scelus*, a happy Wickedness; we may call *Adam's* Fall *fœlix lapsus*, a happy Fall, because ordered and over-ruled by the Wisdom of God, to such an advantage for us. And to that purpose *Austin* somewhere sweetly speaks; O how happily did I fall in *Adam*, who rose again more happily in Christ! Thus did the Lord turn a Poison into an Antidote, thus did that dreadful Fall make way for a more blessed and fixed State. Now we are so confirmed, fixed, and established by Christ in the Favour of God, that there can be no more such fatal Breaches and dreadful Jars betwixt God and his reconciled ones for ever. The Bone that's well set, is stronger where it's knit than it was before. Blessed be God for Jesus Christ.

#### Inference 5.

Did Jesus Christ interpose betwixt us and the Wrath of God, as a Mediator of Reconciliation? did he rather choose to receive the stroke upon himself, than to see us ruined by it? *How well then doth it become the People of God, in a thankful sense of this Grace, to interpose themselves betwixt Jesus Christ, and the Evils they see like to fall upon his Name and Interest in the World.* O that there were but such a Heart in the People of God! I remember it's a saying of *Jerom*, when he heard the Revilings and Blasphemings of many against Christ, and his precious Truths, O (said he) that they would turn their Weapons from Christ to me, and be satisfied with my Blood! And much to the same sense is that sweet one of *Bernard*, Happy were I, if God would vouchsafe to use me as a Shield. And *David* could say, the Reproaches of them that reproached thee fell upon me, *Psal. 69. 9.* Ten thousand of our Names are nothing to Christ's Name: His Name is *κελον ἔνδοξα*, a worthy Name; and no Man that gives up his Name as a Shield to Christ, but shall thereby secure and increase the true Honour of it. And tho wicked

wicked Men for present may bespatter them, yet Jesus Christ will take it out of the Dirt, (as one speaks) wipe it clean, and give it us again. O 'tis the least one can do to interpose ourselves and all that is dear to us, betwixt Jesus Christ and the Wrath of Men, when he (as you hear) interposed himself betwixt you and the eternal Wrath of God!

*bit of Heaven could go betwixt my Lord, and Blasphemy and Dishonour! said another*

*O if I could  
be a Bridg o-  
ver the Water  
for my Lord  
Jesus to walk  
upon, and keep  
his Feet dry!  
O, if my poor  
another Worthy.*

## The Ninth SERMON.

### ACTS III. 22.

*A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.*

Serm. 9.  
Opens the  
first Branch  
of the Pro-  
phetical Of-  
fice, consisting  
in the Reve-  
lation of the  
Will of God.

**H**AVING in the former Discourses shewn you the solemn Preparations both on the Father's part, and on the Son's part, for the blessed Design of reconciling us by the meritorious Mediation of Christ; and given you a general prospect of that his Mediation in the former Sermon; Method now requires, that I proceed to shew how he executes this his Mediation, in the discharge of his blessed Offices of *Prophet, Priest and King*.

His *Prophetical Office* consists of two parts, one *external*, consisting in a true and full Revelation of the Will of God to Men, according to that *John 17. 6. I have manifested thy Name to the Men thou gavest me.* The other in *illuminating the Mind*, and opening the Heart to receive and embrace that Doctrine. The first part is contained in the words before us; *A Prophet shall the Lord your God raise up, &c.*

Which words are an Allegation out of *Moses*, recorded in *Deut. 18. 15.* and here by *Peter* pertinently applied to Christ, to convince the incredulous *Jews*, that he is the true and only Messiah, and the great Prophet of the Church; whose Doctrine it was

N

highly

highly dangerous to contemn, tho out of the mouths of such (otherwise) contemptible Persons as he and *John* were. And it's well observed by *Calvin*; he singles out this Testimony of *Moses* rather than any other, because of the great esteem they had for *Moses* and his Writings beyond any others. Now in the words themselves are two general Parts.

*First*, Christ, according to his prophetical Office, described.

*Secondly*, Obedience to him, as such a Prophet, strictly enjoined.

*First*, You have here a description of Christ in his prophetical Office; *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me.* Where Christ is described,

1. By his Title, *Prophet*; and that, *Princeps Prophetarum*, the Prince of the Prophets, or the great and chief Shepherd, as he is stiled, *Heb. 13. 10.* *1 Pet. 5. 4.* It belongs to a Prophet to expound the Law, declare the Will of God, and foretell things to come: All these meet, and that in a singular and eminent manner, in Christ our Prophet, *Mat. 5. 21, &c.* *Joh. 1. 18.* *1 Pet. 1. 11.*

2. He is described by his Type; A Prophet like unto *Moses*, who therein typified and prefigured him. But is it not said of *Moses*, in *Deut. 34. 10.* That there arose not a Prophet since in *Israel* like unto *Moses*, whom the Lord knew face to face? True, of meer Men there never arose so great a Prophet in *Israel*, as *Moses* was; either in respect of his familiarity with God, or of his Miracles which he wrought in the Power of God: but *Moses* himself was but a Star to this Sun. However, in these following Particulars Christ was like him. He was a Prophet that went between God and the People; carried God's Mind to them, and returned theirs to God, they not being able to bear the Voice of God immediately. *Deut. 18. 16, 17.* According to all that thou desirest of the Lord thy God in Horeb, in the day of the Assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great fire any more, that I die not. And upon this their Request, God makes the Promise which is cited in the Text; *Vers. 17, 18.* They have well spoken that which they have spoken; I will raise them up a Prophet like unto thee, &c. *Moses* was a very faithful Prophet, precisely faithful, and exact in all things that God gave him in charge, even to a Pin of the Tabernacle. *Moses* verily was faithful in all his houses, as a Servant, for a Testimony of those things which were to be spoken after: But Christ as a Son over his own house, *Heb. 3. 5, 6.* Again, *Moses* confirmed his Doctrine by Miracles, which he wrought in the presence, and to the conviction of gain-sayers.

Non similis  
quoad sequen-  
tia, nempe fa-  
miliaritatem  
cum Deo, &  
portentia. *Esti-  
us in loc.*

Qui divinam  
illam majesta-  
tem è cœlo lo-  
quentem for-  
midarent, jam  
in assumpta  
carne delites-  
centem & si-  
mitem illis  
factam, audire  
non timent.

sayers. Herein Christ our Prophet is also like unto *Moses*, who wrought many, mighty, and uncontrolled Miracles, which could not be denied, and by them confirmed the Gospel which he preached. Lastly, *Moses* was that Prophet which brought God's *Israel* out of literal *Egypt*, and Christ his out of spiritual *Egypt*, whereof that Bondage was a figure. Thus he is described by his likeness to *Moses*, his Type.

3. He is described by his Stock and Original, from which, according to the flesh, he sprang. *I will raise him up from among thy Brethren. Of Israel, as concerning the flesh, Christ came, Rom. 9. 5. And it's evident that our Lord sprang out of Judah, Heb. 7. 14.* He honoured that Nation by his Nativity. Thus the great Prophet is described.

Secondly, Here is a strict Injunction of Obedience to this Prophet; *Him shall ye hear in all things, &c.* By hearing, understand Obedience. So words of sense are frequently put in Scripture, to signify those Affections that are moved by, and use to follow those senses. And this Obedience is required to be yielded to this Prophet *only universally*, and under great penalties. It's required to be given to him only, for so [*him*] in the Text must be understood, as exclusive of all others. It's true, we are commanded to obey the Voice of his Ministers, *Heb. 13. 17.* But still it's Christ speaking by them, to whom we pay our Obedience: *He that heareth you, heareth me: We obey them in the Lord, i. e. commanding or forbidding in Christ's Name and Authority.* So when God said, *Deut. 6. 13, [Thou shalt serve him]* Christ expounds it exclusively, *Mat. 4. 10. Him only shalt thou serve.* He is the only Lord, *Jude 4.* and therefore to him only our Obedience is required. And as it's due to him only, so to him universally; *Him shall ye hear in all things:* His Commands are to be obeyed, not disputed. A Judgment of discretion indeed is allowed to Christians, to judge whether it be the Will of Christ, or no. We must prove what is that holy, good and acceptable Will, *Rom. 12. 2. His Sheep hear his Voice, and a Stranger they will not follow: they know his Voice, but know not the Voice of Strangers,* *John 10. 4. 5.* But when his Will is understood and known, we have no liberty of choice, but are concluded by it, be the Duty commanded never so difficult, or the Sin forbidden never so tempting: And this is also required severely, under penalty of being destroyed from among the People, and of God's requiring it at our hands; as it is in *Deut. 18. 17. 18.* of revenging himself in the destruction of the disobedient. Hence the Observation is;

*Ipsum audies, i. e. ipsum solum; sic illi servies, Deut. 6. 13. exponitur illi soli, Mat. 4. 10.*

Doct. That Jesus Christ is called and appointed by God to be the great Prophet, and Teacher of the Church.

He is anointed to preach good Tidings to the meek, and sent to bind up the broken-hearted, *Isa. 61. 1.* When he came to preach the Gospel among the People, then was this Scripture fulfilled, *Mat. 11. 27.* Yea, all things are delivered him of his Father; so as no Man knoweth who the Father is, but the Son, and he to whom the Son will reveal him. All Light is now collected into one Body of Light, the Sun of Righteousness; and he enlightneth every Man that cometh into the World, *John 1. 9.* And tho he dispenseth Knowledge variously, in times past speaking in many ways, and divers manners, to the Fathers; yet now the method and way of revealing the Will of God to us, is fixt and settled in Christ: In these last times he hath spoken to us by his Son.

Twice hath the Lord solemnly sealed him to this Office, or approved and owned him in it, by a miraculous Voice from the most excellent Glory, *Mat. 3. ult.* and *Mat. 17. 5.*

In this Point there are two things doctrinally to be discussed and opened, viz. What Christ's being a Prophet to the Church implies: And how he executes and discharges this his Office.

First, What is implied in Christ's being a Prophet to the Church. And it necessarily imports these three things.

1. The natural ignorance and blindness of Men in the things of God. This shews us that *vain Man is born as the wild Asses Colt.*—The World is involved in darkness: The people sit as in the region and shadow of Death, till Christ arise upon their Souls, *Mat. 4. 15, 16, 17.* 'Tis true, in the state of Innocence, Man had a clear apprehension of the Will of God without a Mediator; but now that Light is quencht in the corruption of Nature, and the natural Man receiveth not the things of God, *1 Cor. 2. 14.* These things of God are not only contrary to corrupt carnal Reason, but they are also above right Reason. Grace indeed useth Nature, but Nature can do nothing without Grace. The Mind of a natural Man hath not only a native blindness, by reason whereof it cannot discern the things of the Spirit, but also a natural enmity, *Rom. 8. 7.* and hates the Light, *1 John 3. 19, 20.*

Res cœlestes rationis capum excedunt, sunt enim supra rationem rectam; prudentia carnis adversantur, sunt enim contra rationem pravam: natura indiget gratiâ, ut facultas ad supernaturale objectum recipiendum recte disponatur; & gratia utitur naturâ, ut mentis acumine, judicii perspicacia, & bonarum literarum luce, feliciores fiant in sacrarum literarum studio progressus. Dr. Reynold's Animalis homo.



So that until the mind be healed, and enlightned by Jesus Christ, the natural Faculty can no more discern the things of the Spirit, than the sensitive Faculty can discern the things of Reason. The Mysteries of Nature may be discovered by the Light of Nature; but when it comes to the supernatural Mysteries, there *omnis Platonorum caligavit subtilitas*, as Cyprian somewhere speaks, the most subtile, searching, penetrating Wit and Reason is stalled, and at a loss.

2. It implies the Divinity of Christ, and proves him to be true God, forasmuch as no other can reveal to the World in all Ages the Secrets that lay hid in the Heart of God, and that with such convincing Evidence and Authority. He brought his Doctrine from the Bosom of his Father; John 1. 18. *The only begotten Son, who is in the Bosom of the Father, he hath revealed him.* The same words which his Father gave him, he hath given us, John 17. 8. He spake to us that which he had seen with his Father, John 8. 38. What Man can tell the Bosom-counsels and Secrets of God? who but he that eternally lay in that Bosom can expound them?

Si doctrina Christi ejusdemq; conciones examinentur, ex iisdem sole clarius patebit verba ejus non esse verba nudi hominis, aut Prophetæ aliqujus, sed ipsius Patris, adeoque veri

Dei. Protulit enim non tantum evangelium & doctrinam suam ex sinu Patris, sed & non docuit ut Pharisei & alii (puri puti) homines, sed *ὡς ἐξουσίαν ἔχων*, ut habens divinam auctoritatem, Luk. 4. 23. Id quod Phariseorum ministri, hostes ejus, confitebantur his verbis, nunquam ita locutus est homo ut hic homo; quod si ergo verba ejus Patris sunt verba, & non humanâ, sed divinâ auctoritate prolata sunt, utiq; & verus Deus erit, cum effectus divinus arguat causam; & sic cum non sit, nisi unus verus Deus unicus certe, & ejusdem cum Patre essentia Christus erit. Dietericus *Analysis Evang. pars 3. p. (mihi) 341.*

Besides, other Prophets had their times assigned them to rise, shine, and set again by Death, Zech. 1. 5. Your Fathers, where are they? and do the Prophets live for ever? But Christ is a fixed and perpetual Sun, that gives Light in all Ages of the World: for he is *the same yesterday, to day, and for ever*, Heb. 13. 8. Yea, and the very Beams of his Divinity shone with awfulness upon the Hearts of them that heard him. So that his very Enemies were forced to acknowledg, that *never any Man spake like him*, John 7. 46.

3. It implies Christ to be the Original and Fountain of all that Light which is ministerially diffused up and down the World by Men. Ministers are but Stars, which shine with a borrowed Light from the Sun: So speaks the Apostle, 2 Cor. 4. 6, 7. *For God who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the Glory of God, in the face*

*face of Jesus Christ.* Those that teach Men, must be first taught by Christ: All the Prophets of the Old, and all the Apostles, Pastors, and Teachers of the New Testament, have lighted their Candles at his Torch: 'Twas Christ that *gave them a Mouth, and Wisdom*, Luke 21. 15. What Paul received from the Lord, he delivered to the Church, 1 Cor. 11. 23. Jesus Christ is the chief Shepherd, 1 Pet. 5. 4. And all the under-Shepherds receive their Gifts and Commissions from him. These things are manifestly implied in Christ's Prophetical Office.

*Secondly,* We shall next enquire how he executes and discharges this his Office, or how he enlightens and teacheth Men the Will of God. And this he hath done variously, gradually, plainly, powerfully, sweetly, purely, and fully.

1. Our great Prophet hath revealed to Men the Will of God variously; not holding one even and constant tenour in the manifestations of the Father's Will, but as the Apostle speaks, *πολυμερῶς καὶ πολυτρόπως*, at sundry times, and in divers manners, Heb. 1.1. Sometimes he taught the Church *immediately*, and in his own Person, John 18. 20. He declared God's Righteousness in the great Congregation, Psal. 22. 22. And sometimes *mediately*, by his Ministers and Officers, deputed to that Service by him: So he dispensed the knowledge of God to the Church before his Incarnation; it was Christ that in the time, and by the Ministry of Noah went and preached to the Spirits in Prison, as it is 1 Pet. 3. 19. that is, to Men and Women then alive, but now separated from the Body, and imprisoned in Hell for their disobedience: and it was Christ that was with the Church in the Wilderness, instructing and guiding them by the Ministry of Moses and Aaron, Acts 7. 37, 38. and so he hath taught the Church since his Ascension. He cannot now be personally with us, having other business to do for us in Heaven; but however, he will not be wanting to teach us by his Officers, whom for that end he hath set and appointed in the Church, Ephes. 4. 11, 12.

2. He hath dispensed his blessed Light to the Church gradually. The discoveries of Light have been *πολυμερῶς*, that is, in many parts or parcels; sometimes more obscure and cloudy, as it was to the Old-Testament-Believers, by Visions, Dreams, Urims, Thummim, vocal Oracles, Types, Sacrifices, &c. which tho comparatively it were but a weak glimmering Light, and had no glory set by that which now shines, 2 Cor. 3. 7, 8, 9, 10, 11. yet it was sufficient for the Instruction and Salvation of the Elect in those times;

times; but now is Light sprung up gloriously in the Gospel-dispensation: *And we all with open face, behold as in a Glass, the Glory of the Lord.* It is to us not a twilight, but the Light of a perfect Day; and still it is advancing in the several Ages of the World. I know more (said *Luther*) than blessed *Austin* knew; and they that come after me will know more than I know.

3. Jesus Christ our great Prophet hath manifested to us the Will of God plainly and perspicuously. When he was on Earth himself, he taught the People by Parables, and *without a Parable he spake nothing*, Mat. 13. 3, 4. He clothed sublime and spiritual Mysteries in earthly Metaphors, stooping them thereby to the low and dull capacities of Men; speaking so familiarly to the People about them, as if he had been speaking earthly things to them, *John* 3. 12. And so (according to his own Example) would he have his Ministers preach, *using great plainness of speech*, 2 Cor. 3. 12. and by manifestation of the Truth, commending themselves to every Man's Conscience, 2 Cor. 4. 2. Yet not allowing them to be rude and careless in Expression, pouring out indigested, crude, immethodical Words; no, a holy, serious, strict, and grave Expression befits the Lips of his Embassadors: And who ever spake more weightily, more logically, or persuasively than that Apostle, by whose Pen Christ hath admonished us to beware of vain affectation, and swelling words of vanity? But he would have us stoop to the understandings of the meanest, and not give the People a Comment darker than the Text: He would have us rather pierce their Consciences, than tickle their Fancies; and break their Heart, than please their Ears. Christ was a very plain Preacher.

Nec tamen eò tendit hac Apostoli apologia quasi concionatoribus qualibet loquendi fordes, & quicquid in buccam venerit, effutendi libidinem, nullo sensu, methodo, gravitate, judicio dictaret. Quis enim Paulo nostro aut conscientibus hominum al-

tius innotat, aut Argumentorum pondere firmiorem assensum cogit? Quis suavi magis, sed cœlesti vi, affectus in transversum rapit? *Reynolds* ubi supra.

4. Jesus Christ discovered Truth powerfully; speaking as one having Authority, and not as the Pharisees, Mat. 7. 29. They were cold and dull Preachers, their words did even freeze betwixt their lips; but Christ spake with Power, there was heat as well as light in his Doctrine: And so there is still, tho it be in the mouth of poor contemptible Men, 2 Cor. 10. 4. *The weapons of our warfare are not carnal, but mighty through God, to the casting down of strong holds*: 'Tis still quick and powerful, sharper than a two-edged Sword, and piercing to the dividing asunder of Soul and Spirit, and of the Joins and Marrow, Heb. 4. 12. The blessed Apostle imitated Christ;

Oprabat Augustinus Paulum audivisse e suggestu, quem tubant appellabat Christi, & Dei nubem, ut quœ verba, tot tonitrua, auribus suis insonare videbantur.

and being filled with his Spirit, spake home and freely to the hearts of Men. So many Words, so many claps of Thunder, (as one said of him) which made the hearts of Sinners shake and tremble in their Breasts. All faithful and able Ministers are not alike gifted in this particular; but surely there is a holy seriousness, a spiritual grace and majesty in their Doctrine, commanding reverence from their Hearers.

5. This Prophet Jesus Christ taught the People the Mind of God in a sweet, affectionate, and taking manner. His words made their hearts burn within them, *Luke 24. 32.* It was prophesied of him, *Isa. 42. 2.* *He shall not cry, nor lift up, nor cause his Voice to be heard on high. A bruised reed he shall not break, and smoking flax he shall not quench.* He knew how to speak a word in season to the weary Soul, *Isa. 61. 1.* *He gathered the Lambs with his Arms, and gently led those with young,* *Isa. 4. 11.* How sweetly did his words slide to the melting hearts about him! He drew with Cords of Love, with the Bands of a Man: He discouraged none, upbraided none that were willing to come to him: His familiarity and free condescensions to the most vile and despicable Sinners, was often made the matter of his reproach. Such is his gentle and sweet carriage to his People, that the Church is called *the Lamb's wife*, *Rev. 19. 7.*

6. He revealed the Mind of God purely to Men; his Doctrine had not the least dash of Error to debase it; his most enviously observant Hearers could find nothing to charge him: He is *the faithful and true Witness*, *Rev. 1. 5.* and he hath commanded his Ministers to conserve the simplicity and purity of the Gospel, and not to blend and sophisticate it, *2 Cor. 4. 2.*

7. And lastly, He revealed the Will of God perfectly and fully, keeping back nothing needful to Salvation. So he tells the Disciples, *John 15. 15.* *All things that I have heard of my Father, I have made known unto you.* He was faithful as a Son, over his own House, *Heb. 3. 6.* Thus you have a brief account of what is implied in this part of Christ's Prophetical Office, and how he performed it.

#### *Inference 1.*

If Jesus Christ, who is now passed into the Heavens, be the great Prophet and Teacher of the Church; hence we justly infer the continual necessity of a standing Ministry in the Church: For by his Ministers he now teacheth us, and to that intent hath fixed them in the Church, by a firm Constitution, there to remain to the end

end of the World, *Mat. 28. ult.* He teacheth Men no more Personally but Ministerially. His Ministers supply the want of his Personal Presence, *2 Cor. 5. 20.* *We pray you in Christ's stead.* These Offices he gave the Church at his Ascension, *i.e.* when he ceased to teach them any longer with his own Lips; and so set them in the Church, that their Succession shall never totally fail. For so that word *Seto, he hath set,* *1 Cor. 12. 28.* plainly implies. They are set by a sure Establishment, a firm and unalterable Constitution, even as the *Times and Seasons, which the Father hath put, Seto, in his own power;* it's the same Word: and it's well they are so firmly set and fixed there, for how many Adversaries in all Ages have endeavoured to shake the very Office it self? pretending that it's needless to be taught by Men, and wresting such Scriptures as these to countenance their Error, *Joel 2. 28, 29.* *I will pour out my Spirit upon all Flesh; and your Sons and Daughters shall prophesy, &c.* And *Jer. 31. 34.* *They shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me from the least of them to the greatest of them.* As to that of *Joel* it is answered; that if an Old-Testament-Prophecy may be understood according to a New-Testament-Interpretation, then that Prophecy doth no way oppose but confirm the Gospel-Ministry. How the Apostle understood the Prophet in that his Prophecy, may be seen in *Acts 2. 16.* when the Spirit was poured out on the Day of *Pentecost* upon the Apostles. And surely he must be a confident Person indeed, that thinks not an *Apostle* to be as good an *Expositor* of the *Prophet*, as himself. And for that in *Jer. 31.* we say,

1. That if it conclude against Ministerial Teachings, it must equally conclude against Christian Conferences.

2. We say that cannot be the sense of one Scripture which contradicts the plain sense of other Scriptures: But so this would, *Eph. 4. 11, 12.* *1 Cor. 12. 28.*

3. And we say, the sense of that Text is not *negative* but *comparative*; not that they shall have no need to be taught any Truth, but no such need to be taught the first Truths; That there is a God, and who is this true God: *They shall no more teach every Man his Brother, saying, Know the Lord; for they shall all know me.* To conclude, God hath given Ministers to the Church for Conversion, and Edification-work, till we all come into the unity of the Faith, to a perfect Man, *Eph. 4. 11, 12.* So that when all the Elect are converted, and all those Converts become perfect Men; when there



is no Error in Judgment or Practice, and no Seducer to cause it, then, and not till then, will a Gospel-Ministry be useless. But (as it's well observed) there is not a Man that opposes a Gospel-Ministry, but the very being of that Man is a sufficient Argument for the continuance of it.

*Inference 2.*

If Christ be the great Prophet of the Church, and such a Prophet; then it follows, *That the weakest Christians need not be discouraged at the Aulness and incapacity they find in themselves.* For Christ is not only a patient and condescending Teacher, but he can also (as he often hath done) reveal that to Babes which is hid from the Wise and Learned, *Mat. 11. 25. The Testimonies of the Lord are sure, making wise the simple, Psal. 19. 7.* Yea, and such as you are the Lord delights to choose, that his Grace may be the more conspicuous in your Weakness, *1 Cor. 1. 26, 27.* You will have nothing of your own to glory in: You will not say, as a proud Wretch once said, *Ego, & Deus meus*; I, and my God did this. Jesus Christ affects not social Glory, he will not divide the Praise with any. Well then, be not discouraged; others may know more in other things than you, but you are not incapable of knowing so much as shall save your Souls, if Christ will be your Teacher. In other Knowledge they excel you; but if ye knew Jesus Christ, and the Truth as it is in him one Drop of your Knowledge is worth a whole Sea of their Gifts: One Truth suckt by Faith and Prayer from the Breast of Christ, is better than ten thousand dry Notions beaten out by wracking the Understanding. It's better in kind; the one being but natural, the other supernatural, from the saving Illuminations and inward Teachings of the Spirit: and so is one of those better things *that accompany Salvation.* It's better in respect of Effects; other Knowledge leaves the Heart as dry, barren, and unaffected, as if it had its seat in another Man's Head: but that little you have been taught of Christ, sheds down its gracious Influences upon your Affections, and slides sweetly to your melting Hearts. So that as one prefer'd the most despicable work of a plain Rustick Christian, before all the Triumphs of *Alexander* and *Cesar*; much more ought ye to prefer one saving Manifestation of the Spirit, to all the powerless Illuminations of natural Men.

*Inference 3.*

If Christ be the great Prophet and Teacher of the Church; it follows, *That Prayer is a proper means for the increase of Knowledge:*  
Prayer

*Si mihi daretur optio, eligerem Christiani rustici sordidissimum & maxime agreste opus, præ omnibus victoriis & triumphis Alexandri & Cesaris.*

Prayer is the Golden Key which unlocks that Treasure. When *Daniel* was to expound that Secret which was contained in the King's Dream, about which the *Chaldean Magicians* had racked their Brains to no purpose; what course doth *Daniel* take? Why, *he went to his House* (saith the Text) *Dan. 2. 17, 18. and made the thing known to Hananiah, Mishael, and Azariah his Companions; that they would desire Mercies of the God of Heaven concerning this Secret.* And then was the Secret revealed to *Daniel*. *Luther* was wont to say, three things make a Divine; Meditation, Temptation, and Prayer. Holy Mr. *Bradford* was wont to study upon his Knees. Those Truths that are got by Prayer, leave an unusual Sweetness upon the Heart. If Christ be our Teacher, it becomes all his Saints to be at his Feet.

*Tria faciunt  
Theologum,  
Meditatio,  
Tentatio, Pre-  
catio. Luther.*

## Inference 4.

If Christ be the great Prophet and Teacher of the Church; *We may thence discern and judge of Doctrines, and it may serve us as a Test to try them by.* For such as Christ is, such are the Doctrines that flow from him; every Error pretends to derive it self from him: but as Christ was holy, humble, heavenly, meek, peaceful, plain, and simple, and in all things alien, yea contrary to the wisdom of the World, the gratifications of the Flesh; such are the Truths which he teacheth. They have his Character and Image engraven on them. Would you know then whether this or that Doctrine be from the Spirit of Christ or no? examine the Doctrine it self by this rule. And whatsoever Doctrine you find to encourage and countenance Sin, to exalt Self, to be accommodated to earthly Designs and Interests, to warp and bend to the Humours and Lufts of Men; in a word, what Doctrine soever directly, and as a proper cause, makes them that profess it carnal, turbulent, proud, sensual, &c. you may safely reject it, and conclude this never came from Jesus Christ. The Doctrine of Christ is after Godliness; his Truth sanctifies. There is a *gustus spiritualis judicii*, a Spiritual taste, by which those that have their senses exercised, can distinguish things that differ. *The Spiritual Man judgeth all things, 1 Cor. 2. 15. His Ear tries Words, as his Mouth tasteth Meats, Job 34. 3.* Swallow nothing (let it come never so speciously) that hath not some relish of Christ and Holiness in it. Be sure Christ never reveal'd any thing to Men, that derogates from his own Glory, or prejudices and obstructs the ends of his own Death.

# The External Part of

## Inference 5.

And as it will serve us for a Test of Doctrines, *so it serves for a Test of Ministers*; and hence you may judg who are authorized, and sent by Christ the great Prophet to declare his Will to Men. Surely those whom he sends have his Spirit in their Hearts, as well as his Words in their Mouths. And according to measures of Grace received, they faithfully endeavour to fulfil their Ministry for Christ, as Christ did for his Father: *As my Father hath sent me, (saith Christ) so send I you, Joh. 20. 21.* They take Christ for their Pattern in the whole course of their Ministration, and are such as sincerely endeavour to imitate the great Shepherd, in these six particulars following.

1. Jesus Christ was a faithful Minister, the faithful, and true Witness, Rev. 1. 5. He declared the whole Mind of God to Men. Of him it was prophetically said, *Psal. 40. 10. I have not hid thy Righteousness within my Heart; I have declared thy Faithfulness, and thy Salvation; I have not concealed thy loving Kindness and thy Truth from the great Congregation.* To the same sense, and almost in the same words, the Apostle Paul professed, in *Acts 20. 20. I have kept back nothing that was profitable unto you; and vers. 35. I have shewed you all things.* Not that every faithful Minister doth in the course of his Ministry, anatomize the whole body of Truth, and fully expound and apply each particular to the People: no, that is not the meaning, but of those Doctrines which they have opportunity of opening, they do not out of fear, or to accommodate and secure base low ends, withhold the Mind of God, or so corrupt and abuse his words, as to subject Truth to their own or other Mens Lusts. *They preach not as pleasing men, but God, 1 Thess. 2. 4. For if we yet please men, we cannot be the servants of Christ, Gal. 1. 10.* Truth must be spoken, tho the greatest on Earth be offended.

2. Jesus Christ was a tender-hearted Minister, full of compassion to Souls. He was sent to bind up the broken in heart, *Isa. 61. 1.* He was full of Bowels to poor Sinners. *He grieved at the hardness of Mens Hearts, Mark 3. 5.* He mourned over Jerusalem, and said, *O Jerusalem, Jerusalem, how oft would I have gathered thy Children as a Hen gathers her brood under her wings! Matth. 23. 37.* His Bowels yerned when he saw the multitude as Sheep having no Shepherd, *Matth. 9. 36.* These Bowels of Christ must be in all the under-Shepherds. *God is my witness (saith one of them) how greatly I long after you all in (or after the pattern of) the bowels of Christ Jesus, Phil. 1. 8.* He that shews a hard Heart, unaffected with the

in, pro instar.

the Dangers and Miseries of Souls, can never shew a Commission from Christ to authorize him for Ministerial work.

3. Jesus Christ was a *laborious painful Minister*, he put a necessity on himself to finish his Work in his day; a Work infinitely great, in a very little time. *Joh. 9. 4. I must work the Works of him that sent me, while it is day: the night cometh when no man can work.* O how much Work did Christ do in a little time on Earth! He went about doing good, *Acts 10. 38.* He was never idle. When he sits down at *Jacob's Well*, to rest himself being weary, presently he falls into his Work, preaching the Gospel to the *Samaritanes*. In this must his Ministers resemble him; *(striving according to his working, that worketh in them mightily, Col. 1. 28, 29.)* An idle Minister seems to be a contradiction in adjecto; as who should say, a dark Light.

4. *Jesus Christ delighted in nothing more than the success of his Ministry*; to see the Work of the Lord prosper in his hand, this was meat and drink to him. When the Seventy returned, and reported the success of their first Embassy; *Lord, even the Devils are subject to us through thy Name.* Why, saith Christ, *I beheld Satan fall as Lightning from Heaven.* As if he had said, you tell me no News, I saw it when I sent you out at first. I know the Gospel would make work where it came. *And in that hour Jesus rejoiced in Spirit, Luk. 10. 17, 18, 21.* And is it not so with those sent by him? Don't they value the Success of their Ministry at a high rate? It is not (saith one) the expence, but the recoiling of our labours back again upon us, that kills us. Ministers would not die so fast, nor be grayheaded so soon, could they but see the travel of their Souls. *My little Children (saith Paul) of whom I travel again in birth, πάλιν ἐσθίω, till Christ be formed in you, Gal. 4. 19.* As for those that have the name of Shepherds only, who visit the Flock only once a year, about shearing time; who have the instruments of a foolish Shepherd (*forpices & mulltra*) the Shears and Pail, *Zech. 11. 15.* woful will be their condition at the appearing of this great Shepherd.

5. *Jesus Christ was a Minister that lived up to his Doctrine*: His Life and Doctrine harmonized in all things. He pressed to Holiness in his Doctrine, and was the great Pattern of Holiness in his Life, *Matth. 11. 28. Learn of me, I am meek and lowly.* And such his Ministers desire to approve themselves, *Phil. 4. 9. What ye have heard, and seen in me, that do.* He preached to their Eyes, as well as Ears. His Life was a Comment on his Doctrine.

They

They might see Holiness acted in his Life, as well as founded by his Lips. He preached the Doctrine, and lived the Application.

6. And Lastly; *Jesus Christ was a Minister that minded and maintained sweet, secret communion with God, for all his constant publick labours.* If he had been preaching and healing all the day, yet he would redeem time from his very sleep to spend in secret Prayer: *Matth. 14. 23. When he had sent the Multitude away, he went up into a Mountain apart to pray; and was there alone.* O blessed Pattern! Let the Keepers of the Vineyards remember they have a Vineyard of their own to keep; a Soul of their own that must be look'd after as well as other Mens. Those that in these things imitate Christ, are surely sent to us from him, and are worthy of double honour: They are a choice Blessing to the People.

Serm. 10.  
Opens the second Branch  
of the Prophetic  
Office,  
consisting in  
the Illumination  
of the  
Understanding.

## The Tenth SERMON.

LUKE XXIV. 45.

*Then opened he their Understandings, &c.*

**K**nowledge of Spiritual things is well distinguished into Intellectual and Practical: the first hath its seat in the Mind, the latter in the Heart. This latter Divines call a Knowledge peculiar to Saints; and in the Apostle's Dialect it is *ὑπερῶν γνώσεως χριστοῦ*, Phil. 3. 8. *The eminency, or excellency of the Knowledge of Christ.*

And indeed there is but little excellency in all those pretty Notions which furnish the Lips with discourse, unless by a sweet and powerful influence they draw the Conscience and Will to the Obedience of Christ: Light in the Mind is necessarily antecedent to the sweet and heavenly motions and mountings of the Affections. For the farther any man stands from the Light of Truth, the farther he must needs be from the Heat of Comfort. Heavenly quicknings are begotten in the Heart, while the Sun of Righteousness spreads the Beams of Truth into the Understanding, and  
the



the Soul sits under those its wings : yet all the Light of the Gospel spreading and diffusing it self into the Mind, can never savingly open and change the Heart, without another act of Christ upon it; and what that is, the Text informs you, *Then opened he their Understandings, that they might understand the Scriptures.*

In which Words we have both an Act of Christ upon the Disciples Understandings, and the immediate end and scope of that Act.

1. Christ's Act upon their Understandings; he *opened their Understandings.* By Understanding is not here meant the Mind only, in opposition to the Heart, Will and Affections, but these were opened by and with the Mind. The Mind is to the Heart, as the Door to the House: what comes into the Heart, comes in at the Understanding, which is introductive to it; and altho Truths sometimes go no farther than the Entry, never penetrate the Hearts, yet here this effect is undoubtedly included.

Expositors make this Expression parallel to that in *Acts 16. 14.* *The Lord opened the Heart of Lydia.* And it is well observed, that it is one thing to open the Scriptures, that is, to expound them, and give the meaning of them, as *Paul* is said to do in *Acts 18. 3.* and another thing to open the Mind or Heart, as it is here. There are, as a learned Man truly observes, two doors of the Soul barr'd against Christ; the Understanding by Ignorance, and the Heart by Hardness; both these are opened by Christ. The former is opened by the preaching of the Gospel, the other by the internal operation of the Spirit. The former belongs to the first part of Christ's Prophetical Office, opened in the former; the latter to that special internal part of his Prophetical Office, to be opened in this Sermon.

*Ipse est qui  
appetit cor  
nostrum in le-  
ge sua. Capel.  
specil. p. 57.*

And that it was not a naked Act upon their Minds only, but that their Hearts and Minds did work in fellowship, being both touched by this Act of Christ, is evident enough by the Effects mentioned, *vers. 52, 53.* *They returned to Jerusalem with great Joy, and were continually in the Temple praising and blessing God.* It is confessed, that before this time Christ had opened their Hearts by Conversion; and this Opening is not to be understood simply, but *secundum quid*, in reference to those particular Truths, in which till now they were not sufficiently informed, and so their Hearts could not be duly affected with them. They were very dark in their apprehensions of the Death and Resurrection of Christ; and consequently their Hearts were sad and dejected about that which had

had befallen him, *vers. 17.* but when he opened the Scriptures, and their Understandings and Heart together, then things appeared with another Face, and they return blessing and praising God.

2. Here is farther to be considered the design and end of this Act upon their Understandings; *That they might understand the Scriptures.* Where let it be marked, Reader, that the Teachings of Christ, and his Spirit, were never designed to take Men off from the reading, studying and searching of the Scriptures, as some vain Notionists have pretended, opposing those things which are subordinated; but to make their studies and duties the more fruitful, beneficial and effectual to their Souls, or that they might this way receive the end or blessing of all their Duties. God never intended to abolish his Word by giving his Spirit. And they are true Fanaticks (as *Calvin* upon this place calls them) that think, or pretend so. By this means he would at once impart more Light, and make that they had before more operative and useful to them, especially in such a time of need as this was. Hence we observe,

Neque enim spiritum Deus suis confert, qui verbi sui usum aboleat, sed potius qui fructuosum reddat; quare perperam Fanatici homines revelationum prætextu spernenda scripturæ sibi licentiam concedunt. *Calv. in loc.*

*Doct. That the opening of the Mind and Heart, effectually to receive the Truths of God, is the peculiar Prerogative and Office of Jesus Christ.*

Collyrium oculis inungendum, quo cæcitate demptâ, homo spirituali visui restituitur. *Glas. Phil. 2. part. p. 340.*

One of the great Miseries under which lapsed Nature labours, is spiritual Blindness. Jesus Christ brings that Eye-salve which only can cure it. *Rev. 3. 18. I counsel thee to buy of me Eye-salve, that thou mayst see.* Those to whom the Spirit hath applied it, can say as it is *1 Joh. 5. 20. We know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal Life.*

Ad perfectam

& propriam rerum supernaturalium cognitionem, non sufficit ex parte objecti revelatio, nec ex parte subjecti debitus usus rationis, sed insuper requiri gratia Christi, & speciale adiutorium spiritus sancti, quo cor operiatur, emolliatur, & supernaturalis veritatis dulcedinis habeat proportionatam *2<sup>am</sup>*, & gustum spiritualis iudicii. *Reynolds, Animal. Homo, p. 23.*

To the Spiritual Illumination of a Soul it suffices not that the Object be revealed, nor yet that Man, the Subject of that Knowledge, have a due use of his own Reason; but it is further necessary that the Grace and special Assistance of the Holy Spirit be superadded, to open and mollify the heart, and so give it a due taste and

and relish of the sweetness of Spiritual Truth. By opening the Gospel, he reveals Truth to us, and by opening the heart in us. Now tho this cannot be without that, yet it's much more excellent to have Truth revealed in us, than to us. This Divines call *præcipuum illud ἀποτέλεσμα munus Propheticum*, the principal perfective effect of the Prophetical Office; the special Blessing promised in the new Covenant, *Heb. 8. 10. I will put my Laws in their Mind, and write them in their Hearts.*

For explication of this part of Christ's Prophetical Office, I shall, as in the former, shew what is included in the opening of the Understanding, and by what Acts Christ performs it.

*First*, Give you a brief account of what is included in this Act of Christ; take it in the following Particulars.

1. It implies the transcendent nature of Spiritual things, far exceeding the highest flight and reach of Natural Reason. Jesus Christ must by his Spirit open the Understandings of Men, or they can never comprehend such Mysteries. Some Men have strong natural Parts, and by improvement of them, are become Eagle-ey'd in the Mysteries of Nature. Who more acute than the Heathen Sages? yet to them the Gospel seem'd foolishness, *1 Cor. 1. 20. Ausin* confesses that before his Conversion, he often felt his Spirit swell with offence and contempt of the Gospel; and he despising it, said *dedignabar esse parvulus*; he scorned to become a Child again. *Bradwardine*, that profound Doctor, learned *usque ad stuporem*, even to a wonder, professes that when he read *Paul's* Epistles, he contemned them, because in them he found not a Metaphysical Wit. Surely it's possible a man may with *Berengarius*, be able to dispute *de omni scibili*, of every point of Knowledge; to unravel Nature, from the Cedar in *Lebanon*, to the Hyssop on the Wall; and yet be as blind as a Bat in the Knowledge of Christ. \* Yea it's possible a Man's Understanding may be improved by the Gospel to a great ability in the literal knowledge of it, so as to be able to expound the Scriptures orthodoxly, and enlighten others by them, as it is *Mat. 7. 22.* The *Scribes* and *Pharisees* were well acquainted with the Scriptures of the Old Testament; yea, such were their abilities, and esteem

*common Grace*; and common Grace leaves them in the state of Nature, under the power of Sin, and in the very Suburbs of Heil, wholly at the command of Satan: and if any Man think otherwise, let him take heed that very Thought doth not nail him fast to that unregenerate and cursed Estate for evermore. Dr. Chynelles *Divin. Trin.* p. 410, &c.

among the People for them, that the Apostle stiles them the *Princes of this World*, 1 Cor. 2.8. And yet notwithstanding Christ truly calls them *blind Guides*, Mat. 23. Till Christ open the heart, we can know nothing of him, or of his Will, as we ought to know it. So experimentally true is that of the Apostle, 1 Cor. 2.14,15. *The natural Man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things; yet he himself is judged of no Man.* The spiritual Man can judg and discern the carnal Man, but the carnal Man wants a faculty to judg of the spiritual Man. As a Man that carries a dark Lanthorn, can see another by its light, but the other cannot discern him. Such is the difference betwixt persons whose Hearts Christ hath, or hath not opened.

Modum institutionis prophetica duplicem statui-mus; immedi-atam, & medi-atam; priore docendi modo & mentes ho-minum, aliquo posterioris ad-miniculo intus illustrari, & corda ipsorum ad fidei obedi-entiam inflati possunt. Postere-neutrum effectum absq; prioris subfi-dio produci potest. *Synopsis pur. Theol. diff. XXVI. p. 318.*

2. Christ opening the Understanding, implies the insufficiency of all external Means, 'how excellent so ever they are in themselves, to operate savingly upon Men, till Christ by his Power open the Soul, and so makes them effectual. What excellent Preachers were *Isaiah* and *Jeremiah* to the Jews? the former spake of Christ more like an Evangelist of the New, than a Prophet of the Old Testament; the latter was a most convictive and pa-thetical Preacher: yet the one complains, *Isa. 53.1. Who hath be-lieved our Report? and to whom is the Arm of the Lord revealed?* the o-ther laments the successlesness of his Ministry, *Jer. 6.28. The Bel-lows are burnt, the Lead is consumed of the Fire, the Founder melteth in vain.* Under the New Testament what People ever enjoyed such choice helps and means, as those that lived under the Mini-stry of Christ and the Apostles? yet how many remained still in Darkness? *Mat. 11.27. We have piped to you, but ye have not danced; we have mourned unto you, but ye have not lamented.* Neither the de-lightful Airs of Mercy, nor the doleful Ditties of Judgment could affect or move their Hearts.

And indeed if you search into the reason of it, you will be sa-risfied, that the choicest Means can do nothing upon the Heart, till Christ by his Spirit open it, because Ordinances work not as natural Causes do: for then the effect would always follow, un-less miraculously hindered; and it would be equally wonderful that all that hear should not be converted, as that the three Children should be in the fiery Furnace so long, and yet not be burned: no, it works not as a natural, but as a moral Cause; whose efficacy depends on the gracious and arbitrary concurrence of the Spirit.

**Spirit.** *The wind bloweth where it listeth*, Joh. 3. 8. The Ordinances are like the Pool of *Bethesda*, *John* 5. 4. At a certain time an Angel came down and troubled the Waters, and then they had a healing virtue in them. So the Spirit comes down at certain times, in the Word; and opens the Heart, and then it becomes the power of God to Salvation. So that when you see Souls daily sitting under excellent and choice means, and remain dead still, you may say as *Martha* did to Christ of her Brother *Lazarus*, Lord, if thou hadst been here, they had not remained dead. If thou hadst been in this Sermon, it had not been so ineffectual to them.

3. It implies the utter Impotency of Man to open his own Heart, and thereby make the Word effectual to his own Conversion and Salvation. He that at first said, *Let there be Light*, and it was so, must shine into our Hearts, or they will never be savingly enlightened, *2 Cor.* 4. 6. A double Misery lies upon a great part of Mankind, viz. *Impotency* and *Pride*. They have not only lost the true liberty and freedom of their Wills, but with it have so far lost their Understanding and Humility, as not to own it. But alas! Man is become a most impotent Creature by the Fall; so far from being able to open his own Heart, that he cannot know the things of the Spirit, *1 Cor.* 2. 14. cannot believe, *Joh.* 6. 44. cannot obey, *Rom.* 8. 7. cannot speak one good Word, *Mat.* 12. 34. cannot think one good Thought, *2 Cor.* 3. 5. cannot do one good Act, *Joh.* 15. 5. O what a helpless shiftless thing is a poor Sinner! Sutable to this state of Impotence, Conversion is in Scripture call'd Regeneration, *John* 3. 3. a Resurrection from the Dead, *Eph.* 2. 5. a Creation, *Eph.* 2. 10. a Victory, *2 Cor.* 10. 5. Which doth not only imply Man to be purely passive in his Conversion to God, but a renitency, and opposition made to that Power which goes forth from God to recover him.

Lastly, Christ's opening the Understanding imports his Divine power, whereby he is able to subdue all things to himself. Who but God knows the Heart? who but a God can unlock and open it at pleasure? no meer Creature, no not the Angels themselves, who for their large Understandings are Intelligencies, can command or open the Heart. We may stand and knock at mens Hearts, till our own ake; but no opening till Christ come. He can fit a Key to all the cross-wards of the Will, and with sweet efficacy open it, and that without any force or violence to it. These things are carried in this part of his Office, consisting in

*Fatendum est igitur, nos modis omnibus deficere, ut celestis doctrina non aliter utilis sit nobis vel efficiatur, nisi quantum spiritus & mentes nostras ad eam intelligendam, & corda nostra ad subeundum eius jugum format. Calv. in loc.*

*Cathedram in coelis habet, qui corda docet.*



opening the Heart: Which was the first thing propounded for Explication.

*Secondly*, In the next place, let us see by what Acts Jesus Christ performs this Work of his, and what way and method he takes to open the Heart of Sinners.

And there are two principal ways by which Christ opens the Understandings and Hearts of Men, *viz.* By his Word, and Spirit.

1. By his Word; to this end was Paul commissioned and sent to preach the Gospel, *Acts* 26. 18. *To open their Eyes, and turn them from Darkness to Light, and from the Power of Satan to God.* The Lord can, if he pleases, accomplish this immediately; but tho he can do it, he will not do it ordinarily without Means, because he will honour his own Institutions. Therefore you shall observe, that when *Lydia's* Heart was to be opened, *there appeared unto Paul a Man of Macedonia, who prayed him, saying, Come over into Macedonia, and help us, Acts* 19. 9. God will keep up the Reputation of his Ordinances among Men: and tho he hath not tied himself, yet he hath tied us to them. *Cornelius* must send for *Peter*. God can make the Earth produce Corn, as it did at first, without Cultivation and Labour; but he that shall now expect it in the neglect of Means, may perish for want of Bread.

2. But the Ordinances in themselves cannot do it, as I noted before; and therefore Jesus Christ hath sent forth the Spirit, who is his *Prorex*, his Vicegerent to carry on this Work upon the Hearts of his Elect. And when the Spirit comes down upon Souls, in the administration of the Ordinances, he effectually opens the Heart to receive the Lord Jesus, by the hearing of Faith. He breaks in upon the Understanding and Conscience by powerful Convictions and Compunctions: so much that word, *Joh.* 16. 8. imports, *He shall convince the World of Sin*; convince by clear Demonstration, such as inforces Assent, so that the Soul cannot but yield it to be so: And yet the Door of the Heart is not opened, till he has also put forth his Power upon the Will, and by a sweet and secret Efficacy overcome all its Reluctations, and the Soul be made willing in the day of his Power. When this is done, the Heart is opened. Saving Light now shines in it; and this Light set up by the Spirit in the Soul is,

1. A new Light, in which all things appear far otherwise than they did before. The names of *Christ* and *Sin*, the words *Heaven* and *Hell* have another sound in that Man's Ears, than formerly they

ἐκδηλοῦται De-  
monstratio est  
Syllogismus.  
faciens scire.  
Τὸ μὴ δύνασθαι  
ἀλλὰ εἶναι  
ἀλλ' ὅτι  
μὲν λέγουσιν  
ἀλλ'.

they had. When he comes to read the same Scriptures, which possibly he had read a hundred times before, he wonders he should be so blind as he was, to overlook such great, weighty and concerning things as he now beholds in them; and saith, Where were mine Eyes, that I could never see these things before?

2. It is a very *affecting Light*; a Light that hath Heat and powerful Influences in it, which makes deep Impressions on the Heart. Hence they whose Eyes the great Prophet opens, are said to be *brought out of Darkness into his marvellous Light*, 1 Pet. 2: 9. The Soul is greatly affected with what it sees. The Beams of Light are contracted and twisted together in the Mind; and being reflected on the Heart and Affections, soon cause them to smother and burn. *Did not our Hearts burn within us, whilst he talked with us, and opened to us the Scriptures?*

3. And it is a *growing Light*; like the Light of the Morning, which *shines more and more unto a perfect Day*, Prov. 4. 18. When the Spirit first opens the Understanding, he doth not give it at once a full sight of all Truths, or a full sense of the power, sweetness and goodness of any Truth; but the Soul in the use of Means grows up to a greater Clearness day by day. Its Knowledge grows *extensively* in measure, and *intensively* in Power and Efficacy. And thus the Lord Jesus by his Spirit opens the Understanding. Now the use of this follows in five practical Deductions.

*Inference 1.*

If this be the Work and Office of Jesus Christ to open the Understandings of Men; hence we infer *the Misery that lies upon those Men, whose Understandings to this day Jesus Christ hath not opened*, of whom we may say, as it is *Dent. 29. 4. To this day Christ hath not given them Eyes to see*. Natural Blindness, whereby we are deprived of the Light of this World, is sad; but spiritual Blindness is much more sad. See how dolefully their case is represented, *2 Cor. 4. 3; 4. But if our Gospel be hid, it is hid to them that are lost; whose Eyes the God of this World hath blinded, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them*: He means a total and final Concealment of the saving power of the Word from them. Why, what if Jesus Christ withhold it, and will not be a Prophet to them, what is their Condition? truly no better than lost Men. It is hid τοῖς ἀπομνησμένοις, to them that are to perish, or be destroyed. This Blindness; like the covering of the Face, or tying the Handkerchief over the Eyes, is in order to their turning off into Hell. More parti-

particularly, because the Point is of deep concernment, let us consider,

1. The *Judgment inflicted*, and that's spiritual Blindness. Afore Misery indeed! Not an universal ignorance of all Truths, O no; in natural and moral Truths they are oftentimes acute, and sharp-sighted Men; but in that part of Knowledge which wraps up eternal Life, *John 17.2.* there they are utterly blinded: As it's said of the *Jews* upon whom this Misery lies, that *Blindness in part is happened to Israel.* They are learned and knowing Persons in other matters, but they know not Jesus Christ, there is the grand and sad defect.

2. The *Subject* of this Judgment, the Mind, which is the Eye of the Soul. If it were but upon the Body, it would not be so considerable; this falls immediately upon the Soul, the noblest part of Man, and upon the Mind, the highest and noblest Faculty of the Soul, whereby we understand, think, and reason. This in Scripture is called *πνεῦμα*, the Spirit, the intellectual rational Faculty, which Philosophers call *τὸ ἡγεμῶνικον*, the leading, directive Faculty; which is to the Soul what the natural Eye is to the Body. Now the Soul being the most active and restless thing in the World, always working, and its leading directive Power blind, judg what a sad and dangerous state such a Soul is in; just like a fiery high-mettled Horse, whose Eyes are out, furiously carrying his Rider among Rocks, Pits, and dangerous Precipices. I remember *Chrysostom*, speaking of the loss of a Soul, saith, that the loss of a Member of the Body is nothing to it; for, saith he, if a Man lose an Eye, Ear, Hand, or Foot, there is another to supply its want: *Omnia Deus dedit duplicia*, God hath given us those Members double; *animam verò unam*, but he hath not given us two Souls, that if one be lost, yet the other may be saved. Surely it were better for thee, Reader, to have every Member of thy Body made the Seat and Subject of the most exquisite racking Torments, than for spiritual Blindness to befall thy Soul. Moreover,

3. Consider the *indiscernableness of this Judgment* to the Soul on whom it lies: They know it not, no more than a Man knows that he is asleep. Indeed it's the Spirit of a deep sleep poured out upon them from the Lord, *Isa. 29.10.* like that which befel Adam when God opened his Side, and took out a Rib. This renders their Misery the more remediless: *Because ye say you see, therefore your Sin remaineth*, *Joh 9.41.* Once more,

4. Consider the Tendency and Effects of it. What doth this tend to but eternal Ruin? For hereby we are cut off from the only Remedy. The Soul that's so blinded, can neither see Sin, nor a Saviour; but, like the Egyptians during the palpable Darknes, sits still, and moves not after its own recovery. And as Ruin is that to which it tends, so in order thereto, it renders all the Ordinances and Duties under which that Soul comes, altogether useless and ineffectual to its Salvation. He comes to the Word, and sees others melted by it, but to him it signifies nothing. O what a heavy stroke of God is this! most wretched is their case, to whom Jesus Christ will not apply this Eye-salve, that they may see. Did you but understand the Misery of such a State, if Christ should say to you, as he did to the blind Man, *Mat. 20. 33. What wilt thou that I shall do for thee?* you would return as he did, *Lord, that my Eyes may be opened.*

*Inference 2.*

If Jesus Christ be the great Prophet of the Church, then surely he will take special care both of the Church, and the under-Shepherds appointed by him to feed them: Else both the Objects and Instruments upon, and by which he executes his Office, must fail, and consequently this glorious Office be in vain. Hence he is said to walk among the Golden Candlesticks, *Rev. 1. 13. and Rev. 2. 1. to hold the Stars in his Right-hand.* Jesus Christ instrumentally opens the Understandings of Men by the preaching of the Gospel; and whilst there is an elect Soul to be converted, or a Convert to be farther illuminated, Means shall not fail to accomplish it by.

*Inference 3.*

Hence you that are yet in Darkness, may be directed to whom to apply your-selves for saving Knowledge. It's Christ that hath the sovereign Eye-salve, that can cure your Blindness: He only hath the Key of the House of David; he opens, and no Man shutteth. O that I might persuade you to set your selves in his way, under the Ordinances, and cry to him, *Lord, that my Eyes may be opened.* Three things are marvellously encouraging to you so to do.

*So thick is that Cataract which is grown over the Eye of our Understanding, than none but God can couch*

it. Christ was sent to be a Light to the Gentiles, so he enlightens the Medium; and to open the Eyes of the blind, so he heals the Organ: He is the only Oculist. Firmin's Real Christian, p. 30.

1. God the Father hath put him into this Office, for the cure of such as you be. *Isa. 49. 6. I will give thee for a Light to the Gentiles, that thou mayst be my Salvation to the ends of the Earth.* This may furnish you with an Argument to plead for a Cure. Why do you not

## The Internal Part of

not go to God, and say, Lord, didst thou give Jesus Christ a Commission to open the blind Eyes? Behold me, Lord, such a one am I, a poor, dark, ignorant Soul. Didst thou give him to be thy Salvation to, the ends of the Earth? No Place, nor People excluded from the benefit of this Light; and shall I still remain in the shadow of Death? O that unto me he might be a saving Light also. The best and most excellent Work that ever thou wroughtest, brings thee no Glory till it come into the Light; O let me see and admire it.

2. It's encouraging to think, that *Jesus Christ hath actually opened the Eyes of them that were as dark and ignorant as you now are.* He hath revealed those things to Babes, that have been hid from the wise and prudent, *Matth. 11. 25. The Law of the Lord is perfect, making wise the simple, Psal. 19. 7.* And if you look among those whom Christ hath enlightned, you will not find many wise after the Flesh, many mighty, or noble; but the foolish, weak, base, and despised. *These are they on whom he hath glorified the Riches of his Grace: 1 Cor. 1. 26, 27.*

3. And is it not yet further encouraging to you, that *hitherto he hath mercifully continued you under the Means of Light?* Why is not the Light of the Gospel put out? Why are times and seasons of Grace continued to you, if God have no further design of good to your Souls? Be not therefore discouraged, but wait on the Lord in the use of Means, that you may yet be healed.

*Quest.* If you ask, what can we do to put our selves into the way of the Spirit, in order to such a Cure?

*Sol.* I say, tho you cannot do any thing that can make the Gospel effectual, yet the Spirit of God can make those Means you are capable of using effectual, if he please to concur with them. And it is a certain Truth, that your Inability to do what is above your power, doth no ways excuse you from doing what is within the compass of your power to do. I know no Act that is saving can be done without the concurrence of special Grace; yea, and no Act that hath a remote order and tendency thereto, without a more general concurrence of God's Assistance; but herein he is not behind-hand with you. Let me therefore advise,

1. That you *diligently attend upon an able, faithful, and searching Ministry.* Neglect no Opportunity God affords you; for how know you but that may be the time of Mercy to your Souls? If he that lay so many Years at the Pool of Bethesda, had been wanting



wanting but that hour when the Angel came down and troubled the Waters, he had not been healed.

2. Satisfy not your selves with hearing, but *consider what you hear*. Allow time to reflect upon what God hath spoken to you. What Power is there in Man more excellent, or more appropriate to the reasonable Nature, than its reflexive and self-considering Power? There is little hope of any good to be done upon your Souls, till you begin to go alone, and become thinking Men and Women. Here all Conversion begins. I know a *severer Task* can hardly be imposed upon a carnal Heart. It's a hard thing to bring a Man and himself together upon this account: But this must be if ever the Lord do your Souls good. Psal. 4. 4. *Commune with your own Hearts.*

3. *Labour to see, and ingenuously confess the insufficiency of all your other Knowledge to do you good.* What if you had never so much skill and knowledge in other Mysteries? What if you be never so well acquainted with the Letter of the Scripture? What if you had Angelical Illumination? this can never save thy Soul. No, all thy Knowledge signifies nothing, till the Lord shew thee by special Light, the deplored state of thy own Heart, and a saving sight of Jesus Christ, thy only Remedy.

*Inference 4.*

Since then there is a common Light, and special saving Light, which none but Christ can give, *it's therefore the Concernment of every one of you to try what your Light is.* We know (saith the Apostle) 1 Cor. 8. 1. *that we all have Knowledge.* O but what, and whence is it? Is it the Light of Life springing from Jesus Christ, that bright and Morning-star, or only such as the Devils and Damned have? These Lights differ,

1. In their very *kinds and natures.* The one is heavenly, supernatural, and spiritual; the other earthly, and natural, the effect of a better Constitution or Education, James 3. 15, 17.

2. They differ most apparently in their *Effects and Operations.* The Light that comes in a special way from Christ, is humbling, abasing, and Soul-emptying Light: By it a Man sees the Vileness of his own Nature and Practice, which begets self-loathing in him; but natural Light on the contrary, puffs up, and exalts, makes the Heart swell with self-conceitedness, 1 Cor. 8. 1.

The Light of Christ is *practical and operative*, still urging the Soul, yea, lovingly constraining it to Obedience. No sooner did it shine into *Paul's Heart*, but presently he asks, *Lord, what wilt thou*

## The Internal Part of

*thou have me to do?* Acts 9. 6. *It brought forth fruit in the Colossians, from the first day it came to them,* Col. 1. 6. but the other spends it self in impractical Notions, and is detained in Unrighteousness, Rom. 1. 18. The Light of Christ is powerfully *transformative* of its Subjects, changing the Man in whom it is into the same Image, from Glory to Glory, 2 Cor. 3. ult. But common Light leaves the Heart as dead, carnal and sensual, as if no Light at all were in it.

In a word, All saving Light *endears* Jesus Christ to the Soul; and as it could not value him before it saw him, so when once he appears to the Soul in his own Light, he is appreciated and endeared unspeakably: then none but Christ; all is but Dung that he may win Christ: None in Heaven but him, nor in Earth desirable in comparison of him. But no such Effect flows from natural common Knowledge.

3. They differ in their *Issues*. Natural common Knowledge vanissheth, as the Apostle speaks, 1 Cor. 13. 8. It's but a *May-flower*, and dies in its Month. *Doth not their Excellency that is in them go away?* Job 4. 21. But this that springs from Christ is perfected, not destroyed by Death: It springs up into everlasting Life. The Soul in which it is subjected, carries it away with it into Glory. Joh. 17. 2. this Light is Life eternal. Now turn in, and compare your selves with these Rules. Let not false Light deceive you.

### Inference 5.

Lastly, *How are they obliged to love, serve and honour Jesus Christ, whom he hath enlightened with the saving knowledge of himself?* O that with Hands and Hearts lifted up to Heaven, ye would adore the free Grace of Jesus Christ to your Souls! How many round about you have their Eyes closed, and their Hearts shut up! How many are in Darkness, and there are like to remain, till they come to the blackness of Darkness, which is reserved for them? O what a pleasant thing is it for your Eyes to see the Light of this World! But what is it for the Eye of your Mind to see God in Christ? to see such ravishing sights as the Objects of Faith are? and to have such a Pledg as this given you of the blessed Visions of Glory? for in this Light you shall see Light. Bless God, and boast not. Rejoice in your Light, but be not proud of it. And beware ye sin not against the best and highest Light in this World. If God were so incensed against the Heathens for disobeying the Light of Nature, what is it in you to sin with Eyes clearly illuminated with the purest Light that shines in  
this

this World? You know God charges it upon *Solomon, 1 King. 11. 9.* that he turned from the way of Obedience, *after the Lord had appeared to him twice.* Jesus Christ intended when he opened your eyes, that your eyes should direct your feet. Light is a special help to Obedience, and Obedience a singular help to increase your light.

## The Eleventh SERMON.

### HEB. IX. 23.

*It was therefore necessary that the Patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better Sacrifices than these.*

**S**alvation (as to the actual dispensation of it) is revealed by Christ as a *Prophet*, procured by him as a *Priest*, applied by him as a *King*: In vain is it revealed, if not purchased; in vain revealed and purchased, if not applied. How it is revealed, both to us and in us, by our great Prophet, hath been declared. And now from the Prophetical Office, we pass on to the Priestly Office of Jesus Christ, who as our Priest purchased our Salvation. In this Office is contained the grand relief for a Soul distressed by the guilt of Sin. When all other Reliefs have been essayed, 'tis the Blood of this great Sacrifice, sprinkled by Faith upon the trembling Conscience, that must cool, refresh, and sweetly compose and settle it. Now seeing so great a weight hangs upon this Office, the Apostle industriously confirms, and commends it in this Epistle, and more especially in this 9th Chapter; shewing how it was figured to the World by the typical Blood of the Sacrifices, but infinitely excels them all: And as in many other most weighty respects, so principally in this, that the Blood of these Sacrifices did but purify the Types or Patterns of the heavenly things;

Serm. 11.

*Discovers  
the Nature  
and Necessi-  
ty of the  
Priesthood of  
Christ.*

things; but the Blood of this Sacrifice purified or consecrated the heavenly things themselves signified by those Types.

Concludit argumenta superiora de necessitate redemptionis, à proportionione Typorum, & rerum celestium. Si typica sacra necesse fuit purgari sanguine typico; tanto sane præstantiori sanguine mundari oportuit *res æternas*, quanto ipsa sunt præstantiora exemplaribus terrenis: ratio est aperta, quia qualis inter Typos & res, talis inter Typorum & rerum consecrationes debet esse proportio. *Pareus in L.*

The words read, contain an Argument to prove the necessity of the offering up of Christ the great Sacrifice, drawn from the proportion betwixt the Types, and things typified. If the Sanctuary, Mercy-seat, and all things pertaining to the Service of the Tabernacle, were to be consecrated by Blood; those earthly, but sacred Types, by the Blood of Bulls and Lambs, &c. much more the heavenly things shadowed by them, ought to be purified or consecrated by better Blood than the Blood of Beasts. The Blood consecrating these, should as much excel the Blood that consecrated those, as the heavenly things themselves do in their own nature excel those earthly shadows of them. Look what proportion there is between the Type and Anti-type, the like proportion also is betwixt the Blood that consecrates them; earthly things with common, heavenly things with the most excellent Blood.

So then, there are two things to be especially observed here: First, The Nature of Christ's Death and Sufferings, it had the Nature, Use, and End of a Sacrifice; and of all Sacrifices the most excellent. Secondly, The necessity of his offering up: it was necessary to correspond with all the Types and Preshadowings of it under the Law; but especially it was necessary for the expiating of Sin, the propitiating of a justly incensed God, and the opening a way for reconciled ones to come to God in. The Point I shall give you from it is,

*Doct. That the Sacrifice of Christ our high Priest, is most excellent in it self, and most necessary for us.*

Sacrificia alia sunt Typica, alia signifi-  
cata: & utraque vel  
*inductio*, seu  
propitiatoria;  
vel *expiatio*,  
seu gratiarum  
actiones. *Luce*  
*Trelocat. p. 78.*

Sacrifices are of two sorts, *Eucharistical*, or Thank-offerings, in testimony of Homage, Duty and Service; and in token of gratitude for Mercies freely received: And *Illicitical*, or expiatory, for satisfaction to Justice, and thereby the atoning and reconciling of God. Of this last kind was the Sacrifice offered by Jesus Christ for us: To this Office he was called by God, *Heb. 5. 5.* In it he was confirmed by the unchangeable Oath of God, *Psal. 110. 4.* for it he was singularly qualified by his Incarnation, *Heb. 5. 6, 7.* and all the Ends of it he has fully answered, *Heb. 9. 11, 12.*

My present Design is from this Scripture, to open the general Nature and absolute Necessity of the Priesthood of Christ; shewing

ing what his Priesthood implies in it, and how all this was indispensibly necessary in order to our recovery from the deplorable state of Sin and Misery.

First then, we will consider what it supposes and implies; and then, wherein it consists. And there are six things which it either presupposeth, or necessarily includeth in it.

1. At first sight, it supposes *Man's Revolt and Fall from God*; and a dreadful breach made thereby betwixt God and him, else no need of an atoning Sacrifice. *If one died for all, then were all dead,* 2 Cor. 5. 14. dead in Law, under sentence to die, and that eternally. In all the Sacrifices from *Adam* to *Christ*, this was still preached to the World; that there was a fearful breach betwixt God and Man; and that even so Justice required our Blood should be shed. And the Fire flaming on the Altar, which wholly burnt up the Sacrifice, was a lively Emblem of that fiery Indignation, that should devour the Adversaries. But above all, when *Christ* that true and great Sacrifice was offered up to God, then was the fairest Glass that ever was in the World set before us, to see our Sin and Misery by the Fall in.

*The Nature of Christ's Priesthood opened.*

2. His Priesthood supposes the unalterable Purpose of God to take vengeance for Sin; He will not let it pass. I will not determine what God could do in this Case by his absolute Power; but I think it is generally yielded, that by his ordinate Power he could do no less than punish it in the person of the Sinner, or of his Surety.

*The Reader may find this Case learnedly and solidly handled by Dr. Twisse, Vindic. gratia, Digress. 8.*

Those that contend for such a Forgiveness, as is an Act of Charity, like that whereby private persons forgive one another, must at once suppose God to part with his Right, *cedendo de jure suo*, and also render the Satisfaction of *Christ* altogether useless as to the procurement of Forgiveness; yea, rather an obstacle, than a means to it. Surely the Nature and Truth of God oblige him to punish Sin. *He is of purer eyes than to look upon Iniquity*, Hab. 1. 13. And beside, the Word is gone out of his Mouth, that the Sinner shall die.

*Nulla alia ratione palam fieri potest odium adversus peccatum divinum, quam poenae committere inflectione. Brad. de Justific. p. 61.*

3. The Priesthood of *Christ* presupposeth the utter impotency of *Man* to appease God, and recover his Favour by any thing he could do or suffer. Surely God would not come down to assume a Body to die, and be offered up for us, if at any cheaper rate it could have been accomplished: There was no other way to recover *Man*, and satisfy God. Those that deny the Satisfaction of *Christ*, and talk of his dying to confirm the Truth, and give us an Example of Meekness, Patience, and Self-denial, affirming these to be the sole



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sole Ends of his Death, do not only therein root up the Foundation of their own Comfort, Peace and Pardon, but most boldly impeach and tax the infinite Wisdom. God could have done all this at a cheaper rate: The sufferings of a meer Creature are able to attain these Ends: The death of the Martyrs did it. But who by dying can satisfy, and reconcile God? What Creature can bring him an adequate and proportionable value for Sin? yea, for all the Sin that ever was or shall be transmitted to the Natures, or committed by the Persons of all God's Elect, from Adam to the last that shall be found alive at the Lord's coming? Surely none but Christ can do this.

Hinc igitur  
apparet quam  
necessarium  
fuit ut Chris-  
tus mediator  
esset & Deus  
& homo; nisi  
enim homo,  
non fuisset i-  
doneum sacri-  
ficium; & nisi  
Deus fuisset,  
sacrificium il-  
lud non fuisset  
sufficientis  
virtutis. Ames  
Med. p. 92.

4. *Christ's Priesthood implies the necessity of his being God-man.* It was necessary he should be a Man in order to his Passion, Compassion, and derivation of his Righteousness and Holiness to Men. Had he not been Man, he had had no Sacrifice to offer; no Soul or Body to suffer in. The Godhead is impatible, immortal, and above all those sufferings and miseries Christ felt for us. Besides, his being Man, fills him with bowels of compassion, and tender sense of our miseries: This makes him a merciful and faithful High-Priest, *Heb. 4. 15.* and not only fits him to pity, but to sanctify us also; for *he that sanctifieth, and they that are sanctified, are both of one, Heb. 2. 11, 14, 17.* And as necessary it was our High-Priest should be God, since the value and efficacy of his Sacrifice results from thence.

5. *The Priesthood of Christ implies the extremity of his Sufferings.* In Sacrifices, you know, there was a destruction, a kind of annihilation of the Creature to the Glory of God. The shedding of the Creature's Blood, and burning its Flesh with Fire, was but an umbrage, or faint resemblance of what Christ endured when he made his Soul an Offering for Sin.

6. And lastly, *It implies the gracious Design of God to reconcile us at a dear rate to himself, in that he called and confirmed Christ in his Priesthood by an Oath, and thereby laid out a Sacrifice of infinite value for the World.* Sins for which no Sacrifice is allowed, are desperate Sins; and the case of such Sinners is helpless: But if God allow, yea and provide a Sacrifice himself, how plainly doth it speak his intentions of Peace and Mercy? These things are manifestly presupposed, or implied in Christ's Priesthood.

This Priesthood of Christ is that Function wherein he comes before God in our Name and Place, to fulfil the Law, and offer up himself to him a Sacrifice of Reconciliation for our Sins; and by

by his Intercession to continue and apply the purchase of his Blood to them for whom he shed it: All this is contained in that famous Scripture, *Heb. 10. 7, 8, 9, 10, 11, 12, 13, 14.* Or more briefly, the Priesthood of Christ is that whereby he expiated the Sins of Men, and obtained the Favour of God for them, *Col. 1. 20, 22. Rom. 5. 10.* But because I shall insist more largely upon the several Parts and Fruits of this Office, it shall here suffice to speak thus much as to its general Nature; which was the first thing proposed for explication.

Sacerdotium Christi est functio qua coram Deo apparet, ut legem ab ipso acceptam nostro nomine observer; se ipsum victimam reconciliationis pro

nostris peccatis ipsi offerat; suaq; apud Deum intercessione opem ipsius perennem, ac donationem spiritus sancti nobis impetret, atq; efficaciter applicet. *Synopsis purioris Theol. p. 318.*

*Secondly,* The necessity of Christ's Priesthood comes next to be opened: Touching which I affirm, according to the Scriptures, it was necessary in order to our Salvation, that such a Priest should, by such a Sacrifice, appear before God for us.

The truth of this Assertion will be cleared by these two Principles, which are evident in the Scripture, *viz.* That God stood upon full Satisfaction, and would not remit one Sin without it: And that fallen Man is totally incapable of tending him any such Satisfaction; therefore Christ, who only can, must do it, or we perish.

1. *God stood upon full Satisfaction, and would not remit one Sin without it.* This will be cleared from the Nature of Sin; and from the Veracity, and Wisdom of God.

(1.) From the Nature of Sin, which deserves that the Sinner should suffer for it. Penal Evil, in a course of Justice, follows moral Evil. Sin and Sorrow ought to go together; betwixt these is a necessary connexion, *Rom. 6. 23. The Wages of Sin is Death.*

(2.) The Veracity of God requires it. The Word was gone out of his Mouth; *Gen. 2. 17. In the day that thou eatest thereof, thou shalt surely die.* From that time he was instantly and certainly obnoxious and liable to the death of Soul and Body. The Law pronounces him cursed, *that continues not in all things that are written therein to do them, Gal. 3. 9.* Now tho Man's threatnings are often vain and insignificant things, yet God's shall surely take place: *Not one tittle of the Law shall fail, till all be fulfilled, Mat. 5. 18.* God will be true in his Threatnings, tho thousands and millions perish.

Certo ac statim morieris.

(3.) The Wisdom of God, by which he governs the rational World, admits not of a dispensation or relaxation of the Threatnings

Dr. Reynolds  
on Psal. 110.  
p. 409.

## The Nature and Necessity of

nings without satisfaction: For as good no King, as no Laws for Government; as good no Law, as no Penalty; and as good no Penalty, as no Execution. To this purpose one well observes; "It's altogether undecent, especially to the Wisdom and Righteousness of God, that that which provoketh the execution, should procure the abrogation of his Law; that that should supplant and undermine the Law, for the alone preventing whereof the Law was before established. How could it be expected, that Men should fear and tremble before God, when they should find themselves more scared than hurt by his threats against Sin? So then, God stood upon Satisfaction, and would admit no treaty of Peace on any other ground.

*Object.* Let none here object, that Reconciliation upon this only score of Satisfaction, is derogatory to the Riches of Grace; or that we allow not God what we do Men, viz. to forgive an Injury freely, without satisfaction.

*Sol.* Free forgiveness to us, and full satisfaction made to God by Jesus Christ for us, are not *disjunctæ*, things inconsistent with each other, as in its proper place shall be fully cleared to you. And for denying that to God which we allow to Men; you must know, that Man and Man stands on even ground: Man is not capable of being wronged and injured by Man, as God is by Man; there is no compare between the nature of the Offences.

To conclude, Man only can freely forgive Man in a private capacity, so far as the wrong concerns himself; but ought not to do so in a publick capacity, as he is a Judge, and bound to execute Justice impartially. God is our Law-giver and Judge; he will not dispense with violations of the Law, but strictly stands on compleat satisfaction.

2. Man can tender to God no satisfaction of his own for the wrong done by his Sin. He finds no way to compensate and make God amends, either by doing, or by suffering his Will.

(1.) Not by doing: This way is shut up to all the World: None can satisfy God, or reconcile himself to him this way; for it's evident our best Works are sinful; *All our Righteousness is as filthy rags*, Isa. 64. 6. And it's strange any should imagine, that one Sin should make satisfaction for another. If it be said, not what is sinful in our Duties, but what is spiritual, pure and good, may ingratiate us with God: It is at hand to reply, that what is good in any of our Duties, is a Debt we owe to God; yea, we owe him perfect obedience; and it is not imaginable how we should

pay



pay one Debt by another; quit a Farmer, by contracting a new Engagement: If we do any thing that is good, we are beholden to Grace for it, *Joh. 15. 5. 2 Cor. 3. 5. 1 Cor. 15. 10.* In a word, those that have had as much to plead on that score as any now living, have quitted, and utterly given up all hopes of appeasing and satisfying the Justice of God that way. It's like holy *Job* feared God, and eschued Evil as much as any of you; yet he saith, *Job 9. 20, 21. If I justify my self, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse. Tho I were perfect, yet would I not know my Soul; I would despise my Life.* It may be *David* was a Man as much after the Heart of God as you; yet he said, *Psal. 143. 2. Enter not into judgment with thy Servant; for in thy sight shall no Man living be justified.* It's like *Paul* lived as holy, heavenly, and fruitful a Life as the best of you, and far, far beyond you; yet he saith, *1 Cor. 4. 4. I know (or am conscious to my self) of nothing, yet am I not thereby justified:* His sincerity might comfort him, but could not justify him. And what need I say more? the Lord hath shut up this way to all the World; and the Scriptures speak it roundly and plainly, *Rom. 3. 20. Therefore by the Deeds of the Law, there shall no flesh be justified in his sight. Compare Gal. 3. 21. Rom. 8. 3.*

(2.) And as Man can never reconcile himself to God by doing, so neither by suffering. That is equally impossible; for no sufferings can satisfy God, but such as are proportionable to the Offence we suffer for. And if so, an infinite Suffering must be born: I say Infinite, for so Sin is; an infinite Evil, objectively considered, as it wrongs an infinite God. Now Sufferings may be said to be infinite, either in respect of their weight, exceeding all bounds and limits; the letting out the Wrath and Fury of an infinite God: Or in respect of duration, being endless and everlasting. In the first sense, no Creature can bear an infinite Wrath, it would swallow us up. In the second, it may be born as the damned do; but then, ever to be suffering, is never to have satisfied.

So that no Man can be his own Priest, to reconcile himself to God by what he can do or suffer. And therefore, one that is able, by doing and suffering, to reconcile him, must undertake it, or we perish. Thus you see plainly and briefly, the general nature and necessity of Christ's Priesthood.

From both these, several useful Corollaries, or practical Deductions offer themselves.

## The Nature and Necessity of

### Corollary I.

This shews in the first place, *the incomparable excellency of the reformed Christian Religion above all other Religions, known to, or professed in the World.* What other Religions seek, the Christian Religion only finds, even a solid foundation for true Peace, and settlement of Conscience. While the *Jews* seek it in vain in the Law; the *Mahumetan*, in his external and ridiculous Observances; the *Papist* in his own Merits; the *Believer* only finds it in the Blood of this great Sacrifice: this, and nothing less than this, can pacify a distressed Conscience, labouring under the weight of its own guilt. Conscience demands no less to satisfy it, than God demands to satisfy him. The grand Inquest of Conscience is; Is God satisfied? If he be satisfied, I am satisfied. Woful is the state of that Man, that feels the worm of Conscience nibbling on the most tender part of the Soul, and hath no relief against it; that feels the intolerable scalding wrath of God burning within, and hath nothing to cool it. Hear me, you that slight troubles of Conscience, that call them Fancies and melancholy Whimsies; If you ever had had but one sick night for Sin, if you had ever felt that shame, fear, horror, and despair which are the dismal effects of an accusing and condemning Conscience, you would account it an unspeakable Mercy to hear of a way for the discharge of a poor Sinner from that guilt: You would kiss the feet of that Messenger, that could bring you tidings of Peace: You would call him blessed, that should direct you to an effectual Remedy. Now, whoever thou art, that pinest away in thine Iniquities, that droopest from day to day under the present Wounds, and dismal Presages of Conscience, know that thy Soul and Peace can never meet, till thou art perswaded to come to this Blood of Sprinkling.

The Blood of this Sacrifice speaks better things than the Blood of *Abel*. The Blood of this Sacrifice is the Blood of God, *Act. 20. 28.* invaluable precious Blood, *1 Pet. 1. 18.* One drop of it infinitely excels the Blood of all other Creatures, *Heb. 10. 4, 5, 6.* Such is the Blood that must do thee good. Lord, I must have such Blood (saith Conscience) as is capable of giving thee full satisfaction, or it can give me no peace. The Blood of all the Cattle upon a thousand Hills cannot do this. What is the Blood of Beasts to God? The Blood of all the Men in the World can do nothing in this case. What is our polluted Blood worth? No, no, it's the Blood of God, that must satisfy both thee and me.

Yea,

Yea, Christ's Blood is not only the Blood of God, but it's Blood shed in thy stead, and in thy place and room. Gal. 3. 13. *He was made a curse for us.* And so it becomes Sin-pardoning Blood, Heb. 9. 22. Eph. 1. 7. Col. 1. 14. Rom. 3. 26. and consequently, Conscience-pacifying, and Soul-quieting Blood, Col. 1. 20. Eph. 2. 13, 14. Rom. 3. 26. O blest God, that ever the News of this Blood came to thine Ears. With hands and eyes lifted up to Heaven, admire that Grace, that cast thy Lot in a place where this joyful sound rings in the Ears of poor Sinners. What had thy Case been, if thy Mother had brought thee forth in the Desarts of *Arabia*, or in the Wastes of *America*! or what if thou hadst been nursed up by a Popish Father, who could have told thee no other Remedy when in distress for Sin, but to go such a Pilgrimage, to whip and lash thy self, to satisfy an angry God! Surely the pure Light of the Gospel shining upon this Generation, is a Mercy never to be duly valued, never to be enough prized.

## Corollary 2.

Hence also be informed of the necessity of Faith, in order to a state and sense of Peace with God: For to what purpose is the Blood of Christ our Sacrifice shed, unless it be actually and personally applied, and appropriated by Faith? You know when the Sacrifices under the Law were brought to be slain, he that brought it, was to put his hand upon the head of his Sacrifice, and so it was accepted from him, to make an atonement, Lev. 1. 4. not only to signify, that now it was no more his, but God's, the propriety being transferred by a kind of manumission; nor yet that he voluntarily gave it to the Lord as his own free act; but principally it noted the putting off his Sins, and the Penalty due to him for them, upon the head of the Sacrifice: and so it implied in it an Execration, as if he had said, Upon thy head be the evil. So the Learned observe, the *Antient Egyptians* were wont expressly to imprecate, when they sacrificed; *If any evil be coming upon us, or upon Egypt, let it turn and rest upon this head*, laying their hand at these words on the Sacrifice's head. And upon that ground, saith the *Historian*, none of them would eat of the head of any living Creature. You must also lay the hand of Faith upon Christ your Sacrifice, not to imprecate, but apply and appropriate him to your own Souls, he having been made a Curse for you.

To this the whole Gospel tends, even to persuade Sinners to apply Christ, and his Blood to their own Souls. To this he invited us, Matth. 11. 28. *Come unto me ye that are weary and heavy*

Ponetque manum, significans & se scelera sua, ponamque iis debitam, conjicere in caput victimæ. Ut Græcis ἐπὶ τῷ αὐτοῦ κεφαλῇ, genus est imprecationis. Drusius & Menochius.

Herod. 2. 39.

## The Nature and Necessity of

laden, and I will give you rest. For this end our Sacrifice was lifted up upon the Altar. Joh. 3. 14, 15. *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life.* The Effects of the Law, not only upon the Conscience, filling it with Torments, but upon the whole person, bringing Death upon it, are here shadowed out by the stings of fiery Serpents; and Christ by the brazen Serpent which *Moses* exalted for the *Israelites*, that were stung, to look unto. And as by looking to it, they were healed; so by believing, or looking to Christ in Faith, our Souls are healed. Those that looked not to the Brazen Serpent, died infallibly; so must all that look not to Jesus, our Sacrifice, by Faith. It's true, the Death of Christ is the meritorious Cause of Remission, but Faith is the instrumental applying Cause: and as Christ's Blood is necessary in its place, so is our Faith in its place also. For to the actual remission of Sin, and peace of Conscience, there must be a co-operation of all the Causes of Remission and Peace. As there is the Grace and Love of God for an efficient, and impulsive Cause, and the Death of Christ our Sacrifice, the meritorious Cause; so of necessity there must be Faith, the instrumental Cause. And these Concauses do all sweetly meet in their Influences, and Activities, in our Remission, and Tranquillity of Conscience; and are all (*suo genere*) in their kind and place absolutely necessary to the procuring and applying of it.

*It is a rule, that where there is a total and sufficient Cause in all, there the Effect must needs follow. But if they be partial Causes, then the Causes which succeed in order, do not produce their compleat Effect, until the last Cause be in all.*

What's the need that the Blood of Christ is shed, if I have no interest in it, no saving influences from it? O be convinced, this is the end, the business of Life. Faith is the *Phoenix* grace, as Christ is the *Phoenix* mercy. He is the gift, Joh. 4. 10. And this is the work of God, Joh. 6. 29. The Death of Christ, the Offers and Tenders of Christ, never saved one Soul in themselves, without believing Application. But who is me, how do I see Sinners, either not at all toucht with the sense of Sin, and so being whole need not the Physician; or if any be stung, and wounded with Guilt, how do they lick themselves whole with their own Duties, and Reformation! as Physicians say of Wounds, let them but be kept clean, and Nature will find Balsam of its own to heal them. If it be so in spiritual Wounds, what need Christ to have left the Father's Bosom, and come down to die in the quality and nature of a Sacrifice for us? O if Men can but have Health, Pleasure, Riches, Honours, and any way make a shift to still a brawling Conscience, that it may not check, or interrupt them in these

these Enjoyments, Christ may go where he will for them.

And I am assured till God shew you the Face of Sin in the Glass of the Law; make the Scorpions and fiery Serpents, that lurk in the Law, and in your own Consciences, to come hissing about you, and smiting you with their deadly Stings; till you have had some sick nights, and sorrowful days for Sin, you will never go up and down seeking an interest in the Blood of this Sacrifice with tears.

But, Reader, if ever this be thy condition, then wilt thou know the worth of a Christ; then thou wilt have a value for the Blood of Sprinkling. As I remember it's storied of our *Crook-back Richard*, when he was put to a rout in a field-battel, and flying on foot from his pursuing enemies; he cried out, *O now* (said he) *a Kingdom for a Horse*. So wilt thou cry, a Kingdom for a Christ; ten thousand Worlds now if I had them, for the Blood of sprinkling.

*Corollary 3.*

Is Christ your High-priest, and is his Priesthood so indispensibly necessary to your Salvation? *Then freely acknowledg your utter impotency to reconcile your selves to God, by any thing you can do, or suffer;* and let Christ have the whole glory of your Recovery ascribed to him. It's highly reasonable that he that laid down the whole Price, should have the whole Praise. If any man think, or say, he could have made an Atonement for himself; he doth therein cast no light reproach upon that profound Wisdom which laid the design of our Redemption in the Death of Christ. But of this I have spoken elsewhere. And therefore;

*Corollary 4.*

In the last place, I rather choose to perswade you to *see your necessity of this Priest, and his most excellent Sacrifice; and accordingly to make use of it.* The best of you have polluted Natures, poisoned in the Womb with Sin; those Natures have need of this Sacrifice, they must have the benefit of this Blood to pardon and cleanse them, or be eternally damned. Hear me ye that never spent a Tear for the Sin of Nature; if the Blood of Christ be not sprinkled upon your Natures, it had been better for you, that you had been the Generation of Beasts, the Off-spring of Dragons or Toads. They have a contemptible, but not a vitiated sinful Nature, as you have.

Your *Actual Sins* have need of this Priest, and his Sacrifice to procure Remission for them. If he take them not away by the Blood.



Blood of his Cross, they can never be taken away. They will lie down with you in the dust; they will rise with you, and follow you to the Judgment-seat, crying, We are thy Works, and we will follow thee. All thy Repentance and Tears, shouldst thou weep as many tears as there be drops in the Ocean, can never take away Sin. Thy Duties, even the best of them, need this Sacrifice. It is in the virtue thereof that they are accepted of God. And were it not God had respect to Christ's Offering, he would not regard, or look towards thee, or any of thy Duties. Thou couldst no more come near God, than thou couldst approach a devouring Fire, or dwell with everlasting Burnings.

Well then, say, I need such a Priest every way. Love him in all his Offices. See the goodness of God in providing such a Sacrifice for thee. Meat, Drink and Air, are not more necessary to maintain thy natural Life, than the Death of Christ is to give, and maintain thy spiritual Life.

O then, let thy Soul grow big whilst meditating of the usefulness and excellency of Christ, which is thus displayed and unfolded in every branch of the Gospel. And with a deep sense upon thy heart, let thy lips say, *Blessed be God for Jesus Christ.*

Serm. 12.

*Opens the excellency of our High-Priest's Oblation, being the first act or part of his Priestly Office.*

## The Twelfth SERMON.

HEB. X. 14.

*For by one Offering, he hath perfected for ever them that are sanctified.*

**A**FTER this more general view and consideration of the Priesthood of Christ, Method requires that we come to a nearer and more particular consideration of the parts thereof; which are his *Oblation* and *Intercession*, answerable to the double Office of the High-priest, offering the Blood of the Sacrifices without the holy place, which typed out Christ's Oblation; and then once a Year bringing the Blood before the Lord into the most

most holy place, presenting it before God, and with it sprinkling the Mercy-seat, wherein the Intercession of Christ (the other Part or Act of his Priesthood) was in a lively manner typified to us.

My present business is to open and apply the *Oblation* of Christ; the efficacy and excellency whereof is excellently illustrated, by a comparison with all other Oblations, in the precedent Context, and with a singular Encomium commended to us in these words, from the *Singularity* of it. It is but one Offering, one, not only *specifically*, but one *numerically* considered; but once offered, and never more to be repeated: For *Christ dieth no more*, Rom. 6. 9. He also commends it from the *Efficacy* of it; by it he hath perfected, *i. e.* not only purchased a possibility of Salvation, but all that we need to our full Perfection. It brings in a most intire, complete and perfect Righteousness: All that remains to make us perfectly happy, is but the full application of the benefits procured by this Oblation for us. Moreover, it's here commended from the *Extensiveness* of it; not being restrained to a few, but applicable to all the Saints, in all the Ages and Places of the World: For this indefinite, *them that are sanctified*, is equivalent to a universal; and is as much as if he had said, to all and every Saint, from the beginning to the end of the World. Lastly, He commends it from its *Perpetuity*, *It perfects for ever*; that is, it is of everlasting Efficacy: It shall abide as fresh, vigorous and powerful to the end of the World, as it was the first moment it was offered up. All runs into this sweet Truth,

*Oblatio Christi  
unica est, non  
tantum specie,  
sed etiam numero,  
quia nulla potest  
esse Oblatio  
Christi, nisi  
intercedente  
morte ipsius;  
eoque falsa est  
Sacrificii cruci-  
entis & incru-  
entis distinctio.  
Trelcat. Instit.  
p. 79.*

*Doct. That the Oblation made unto God by Jesus Christ, is of unspeakable value, and everlasting efficacy, to perfect all them that are, or shall be sanctified, to the end of the World.*

Out of this Fountain flow all the excellent Blessings that Believers either have, or hope for. Had it not been for this, there had been no such things *in rerum natura*, as Justification, Adoption, Salvation, &c. peace with God, and hopes of Glory, pardon of Sin, and Divine Acceptation: These, and all other our best Mercies, had been but so many *entia rationis*, meer Conceits. A Man (as one saith) might have haply imagined such things as these, as he may Golden Mountains, and Rivers of liquid Gold, and Rocks of Diamonds: but these things could never have had any real existence *extra mentem*, had not Christ offered up himself a Sacrifice to God for us. It is the *Blood of Christ, who through the eternal Spi-*

*rit*

ris offered up himself without spot to God, that purges the Conscience from dead works, Heb. 9. 14. that is, from the Sentence of Condemnation and Death; as it is reflected by Conscience, for our works sake.

His appearing before God, as our Priest, with such an Offering for us, is that which removes our Guilt and Fear together; *He appeared to put away Sin by the Sacrifice of himself*, Heb. 9. 26. Now for as much as the point before us is of so great weight in it self, and so fundamental to our Safety and Comfort, I shall endeavour to give you as distinct and clear an account of it, as can consist with that brevity which I must necessarily use. And therefore, Reader, apply thy mind attently to the consideration of this excellent Priest that appears before God, and the *Sacrifice* he offers, with the Properties and Adjuncts thereof; the *Person* before whom he brings, and to whom he offers it; the *Persons* for whom he offers. and the *End* for which this Oblation is made.

Sic Oblationes  
in vase mundo  
offerebantur,  
Isa. 66. 20.  
Raven.

*First*, The Priest that appears before God with an Oblation for us, is Jesus Christ, God-man: The Dignity of whose Person dignified, and derived an inestimable worth to the Offering he made. There were many Priests before him, but none like unto him, either for the purity of his Person, or the perpetuity of his Priesthood: they were sinful Men, and offered for their own Sins, as well as the Sins of the People, Heb. 5. 3. But *He was holy, harmless, undefiled, separate from Sinners*, Heb. 7. 2. He could stand before God, even in the eye of his Justice, as a Lamb without spot. Tho he made his Soul an Offering for Sin, yet *He had done no Iniquity, nor was any Guile found in his Mouth*, Isa. 53. 9. And indeed his Offering had done us no good, if the least taint of Sin had been found on him. They were mortal Men, that continued not by reason of Death, Heb. 7. 23. But Christ is a Priest for ever, Psal. 110. 4.

Bilfon and  
Fevardentius  
affirm that  
Christ only of-  
fered up his Bo-

dy, not his Soul, upon this weak ground, that if he had offered both, he had not offered one, but two Sacrifices. Against whom the Learned Parker, in his excellent Book de descensu, urgeth my Text, and thus frees it from that corrupt Gloss. Pulchrè, quasi holocaustum non unum fuit Sacrificium, quia ex pluribus partibus constabit! — Sacrificium Christi unicum dicitur, non in oppositione corporis ad animam, sed in oppositione corporis & animæ semel oblatis, ad multa illa Sacrificia quæ non semel, sed multoties, in lege Moïsi offerebantur. Parker de descensu, lib. 111. p. 146.

purpose, *Heb. 10. 10. He offered his Body: Yea, not only his Body, but his Soul was made an Offering for Sin. Isa. 53. 10. We had made a forfeiture of our Souls and Bodies by Sin, and it was necessary the Sacrifice of Christ should be answerable to the Debt we owed. And when Christ came to offer his Sacrifice, he stood not only in the capacity of a Priest, but also in that of a Surety; and so his Soul stood in the stead of ours, and his Body in the stead of our Bodies. Now the excellency of this Oblation will appear in the following adjuncts and properties of it: This Oblation being for the matter of it the Soul and Body of Jesus Christ, is therefore;*

1. *Invaluably precious.* So the Apostle styles it, *1 Pet. 1. 19. Ye were redeemed τιμὴν αἱματι, with the precious Blood of the Son of God:* And such it behoved him to offer. For it being offered as an expiatory Sacrifice, it ought to be equivalent in its own intrinsic value to all the Souls and Bodies that were to be redeemed by it. And so it was, and more also: for there was a redundancy of value, an overplus of merit, which went to make a purchase for the Redeemed; as will be opened in its place. So that as one rich Diamond is more worth than a thousand Pebbles; one piece of Gold, than many Counters; so the Soul and Body of one Christ is much more excellent than all the Souls and Bodies in the World.

And yet I dare not affirm, as some do, that by reason of the infinite preciousness of Christ's Blood, one drop thereof had been sufficient to have redeemed the whole World: for if one drop had been enough, why was all the rest, even to the last drop, shed? Was God cruel, to exact more from him than was needful and sufficient? Besides, we must remember, that the Passions of Christ, which were inflicted on him as the curse of the Law, these only are the Passions which are sufficient for our Redemption from the Curse of the Law; now, it was not a drop of Blood, but Death which was contained in the Curse: This therefore was necessary to be inflicted. But surely as none but God can estimate the weight and evil of Sin, so none but he can comprehend the worth and preciousness of the Blood of Christ, shed to expiate it. And being so infinitely precious a thing which was offered up to God, it must,

2. Needs be a most compleat and all-sufficient Oblation, fully to expiate the Sins of all for whom it was offered, in all ages of the World. The virtue of this Sacrifice reacheth backward as far as Adam, and reacheth forward to the last Person of the Elect spring-

*Id solum ratio  
onem poenae  
habere potest,  
quod infligitur  
a iudice legi  
convenienter.  
Non convenit  
autem legi,  
quae mortem  
denunciat, ut  
ob eius violati-  
onem id inflig-  
gatur tantum,  
ex quo guttu-  
la sanguinis  
manet. Joh.  
Camero, p. 354.*

ing from him. That the efficacy of it thus reached back to *Adam* is plain; for on the account thereof he is stiled *the Lamb slain from the foundation of the World*, Rev. 13. 8.

Virtus & gratia Christi, quatenus mundi redemptor est, omnium ætatum communis fuit. *Calv. in loc.*

Causa physica præcedit effectum suum tempore, non item causa moralis. *Cameronis opera, p. 361.*

Nunc servator non est ita ut olim non fuerit; atque ut non sit servator in æternum. *Cameronis myrothec. p. 337.*

Dixon in loc.

And to the same sense a Judicious Expounder understands those words of Christ, Joh. 8. 58. *Before Abraham was, I am.* And look as the Sun at mid-day extends his light and influence, not only forward towards the *West*, but also backward towards the *East*, where he arose: so did this most efficacious Sacrifice reach all the Elect in the virtue of it, who died before Christ came in the Flesh. It is therefore but a vain Cavil that some make against the satisfaction of Christ to render it needless, when they say, many were saved without it, even as many as were saved before the Death of Christ. For they say, the Effect cannot be before the Cause; which is true of *physical*, but not of *moral* Causes; and such was Christ's satisfaction. As for example, a Captive is freed out of Prison from the time that his Surety undertakes for him, and promises his Ransom; here the Captive is actually delivered, tho the Ransom that delivered him be not yet actually paid. So it was in this case; Christ had engaged to the Father to satisfy for them, and upon that security they were delivered.

And the virtue of this Oblation not only reaches those Believers that lived and died before Christ's day, but it extends it self forward to the end of the World. Hence *Heb. 13. 8.* Christ is said to be *the same, yesterday, to day, and for ever*; that is, he is not so a Saviour to us that now live, as that he was not their Saviour also, that believed in him before us from the beginning: Nor yet so a Saviour both to them and us, as that he shall not be the same to all that shall believe on him to the World's end.

To the same sense are those words, *Heb. 11. 40.* rightly paraphrased, *God having provided some better thing for us, that they without us should not be made perfect*: q. d. God hath appointed the accomplishment of the promise of sending the Messiah, to be in the last times: That they (*viz.* that lived before Christ) should not be perfected; that is, justified and saved, by anything done in their time, but by looking to our time, and Christ's satisfaction made therein; whereby they and we are perfected together. No tract of time can wear out the virtue of this eternal Sacrifice. It is as fresh, vigorous, and potent now, as the first hour it was offered. And tho he *actually* offers it no more, yet he *virtually* continues it by his intercession now in Heaven; for there he is still a Priest. And therefore about sixty years after his Ascension, when



when he gave the Revelation to *John*, he appears to him in his Priestly Garments, *Rev. 1. 13. Clothed in a Garment down to the Feet, and girt about the Paps with a golden Girdle*: in allusion to the Priestly Ephod, and curious Girdle.

And as the virtue of this Oblation reaches backward and forward, to all Ages, and to all Believers, so to all the Sins of all Believers, which are fully purged and expiated by it: This no other Oblation could do. The legal Sacrifices were no real expiations, but rather remembrances of Sins; *Heb. 9. 9, 12. Heb. 10. 3.* And all the virtue they had, consisted in their Typical relation to this Sacrifice; *Gal. 3. 23. Heb. 9. 13.* And separate from it were altogether weak, unprofitable, and insignificant things; *Heb. 7. 18.* But this Blood cleanseth from all Sins, *1 Joh. 1. 7.* all Sin, originating, or originated, or actual, flowing from them both. It expiates all fully, without exception, and finally, without revocation. So that by his being made Sin for us, we are made not only righteous, but the Righteousness of God in him, *2 Cor. 5. 21.*

3. And Lastly, to name no more; being so precious in it self, and so efficacious to expiate Sin, it must needs be a most grateful Oblation to the Lord, highly pleasing and delightful in his eyes. And so indeed it is said, *Eph. 5. 2. He gave himself for us, an Offering, and a Sacrifice to God, for a sweet smelling Savour.* Not that God took any delight or content in the bitter Sufferings of Christ simply and in themselves considered; but with relation to the end for which he was offered, even our Redemption and Salvation.

Odoratus Deo  
tribuitur, quo  
eodem Dei  
eudoxia, com-  
placencia, &  
gratia denota-  
tur. Sicut o-  
dore bono ho-  
mo recreatur,  
eoque delecta-  
tatur — perti-

net huc appellatio ריח ניחוח odor quietis, seu suavitatis, quæ crebrò Sacrificiis Deo obla-  
tis tribuitur, *Exod. 19. 2, 25. Levit. 1. 9. S. Glass. Philolog. Sacra.*

Hence arose the delight and pleasure God had in it; this made him take pleasure in bruising him, *Isa. 53. 10.* God smelt a savour of rest in this Sacrifice. The meaning is, that as Men are offended with a stench, and their stomachs rise at it, and are on the contrary delighted with sweet Odors and Fragrancies; so the blessed God, speaking after the manner of Men, is offended, and filled with loathing and abhorrence by our Sins, but infinitely pleased and delighted in the Offering of Christ for them, which came up as an Odor of a sweet smelling savour to him, whereof the costly Perfumes under the Law, were Types and Shadows. This was the Oblation.

Thirdly, This Oblation he brings before God, and to him he offers it up: So speaks the Apostle, *Heb. 9. 14. Through the eternal*

*Spirit he offered himself without spot to God.* As Christ sustained the capacity of a Surety, so God of a Creditor, who exacted Satisfaction from him: That is, he required from him, as our Surety, the Penalty due to us for our Sin. And so Christ had to do immediately with God, yea, with a God infinitely wronged, and incensed by Sin against us. To this incensed Majesty Christ our Priest approacheth, as to a devouring Fire, with his Sacrifice.

*Fourthly,* The Persons for whom, and in whose stead he offered himself to God, was the whole number of God's Elect, which were given him of the Father, neither more nor less: So speak the Scriptures; he laid down his Life for the *Sheep*, Joh. 10. 15. for the *Church*, Acts 20. 28. for the *Children of God*, Joh. 11. 50, 51, 52. It is confessed there is sufficiency of Virtue in this Sacrifice to redeem the whole World, and on that account some Divines affirm he is called the *Saviour of the World*, Joh. 4. 42. *& alibi.* We acknowledg also, that he purchased the Services of others besides the Elect, to be useful to them, as they many ways are. In which sense others take those Scriptures that speak so universally of the extent of his Death. We also acknowledg that the Elect being scattered in all Parts, and among all ranks of Men in the World, and unknown to those that are to tender Jesus Christ to Men by the preaching of the Gospel; the stile of the Gospel (as it was necessary) is by such indefinite Expressions suited to the general tenders they are to make of him: But that the Efficacy, and saving Virtue of this all-sufficient Sacrifice is co-extended with God's Election, so that they all, and no others can, or shall reap the special Benefits of it, is too clear in the Scriptures to be denied, *Eph. 5. 23. Joh. 17. 2, 9, 19, 20. Joh. 10. 26, 27, 28. 1 Tim. 4. 10.*

*Fifthly,* The design and end of this Oblation was to atone, pacify, and reconcile God, by giving him a full and adequate Compensation or Satisfaction for the Sins of these his Elect: So speaks the Apostle, *Col. 1. 20. And having made Peace, through the Blood of his Cross, by him to reconcile all things unto himself; by him I say, whether they be things in Earth, or things in Heaven.* So *2 Cor. 5. 19. God was in Christ, reconciling the World to himself.* Reconciliation is the making up of that Breach caused by Sin, between us and God, and restoring us again to his Favour and Friendship. For this end Christ offered up himself to God; I say, not for this end only, but more especially: hence it's called *ἱλασμός*, a Propitiation; and so the Seventy render that place, *Numb. 15. ἱλασμή-*

Docent Theologi Christum pro omnibus iufficienter, pro electis duntaxat efficaciter mortuum esse. *Camero ubi supra, P. 535.*

*Mr. Strong.*

ⲛⲟⲩⲛⲉⲩⲱⲧⲉⲛ, the propitiating Ram. But here I would not be mistaken, as tho the Reconciliation were made only between us and God the Father by the Blood of the Cross; for we are reconciled by it to the whole Trinity. Every Sin being against the Divine Majesty, it must needs follow, that the three Persons having the same Divine Essence, must be all offended by the commission, and so all reconciled by the expiation and remission of the same. But Reconciliation is said to be with the Father, because, tho the Works of the Trinity *ad extra* be undivided, and what one doth, all do; and what is done to one, is done to all; yet by this form and manner of Expression (as a learned Man well observes) the Scriptures point out the proper Offices of each Person. The Father receives us into favour; the Son mediates, and gives the Ransom which procures it; the Spirit applies and seals this to the Persons and Hearts of Believers. However, being reconciled to the Father, we are also reconciled to the Son and Spirit, as they are one God in three Persons. And if it be objected; that then Christ offered up a Sacrifice, or laid down a Price to reconcile us to himself; I shall more fairly and directly meet with and satisfy that Objection, when I come to speak of Christ's Satisfaction, which is one of the principal fruits of this his excellent Oblation. For present this may inform you about the nature, and precious worth of Christ's Oblation. The uses whereof follow in these five practical Inferences.

Zanch. de tri-  
bus Elohim.

*Inference 1.*

Hence it follows; that actual Believers are fully freed from the Guilt of their Sins, and shall never more come under Condemnation.

The Obligation of Sin is perfectly abolished by the virtue of this Sacrifice. When Christ became our Sacrifice, he both bare, and bare away our Sins. First, It was laid upon him, then expiated by him: So much is imported in that word, *Heb. 9. 28. Christ was once offered to bear the Sins of many.* To bear, the word is a full and emphatical word, signifying not only to bear, but to bear away. So *Joh. 1. 29. Behold the Lamb of God, ⲁⲓⲉⲣⲉⲱⲛ, that taketh away the Sins of the World:* Not only declaratively, or by way of manifestation to the Conscience; but really, making a purgation of Sin, as it is in *Heb. 1. 3. ⲛⲁⲁⲃⲁⲓⲟⲩⲙⲟⲛ ⲡⲓⲛⲟⲩⲧⲙⲉⲛⲟⲩ*, word for word, a Purgation being made, and not only declared. Now how great a Mercy is this, that by him, all that believe should be justified from all things, from which they could not be justified by the Law of Moses? *Acts 13. 39.* What shall we call this Grace? Surely we should

ⲁⲛⲉⲣⲉⲱⲛ, attollere, vel sursum ferre. Sic Syriac. ⲁⲛⲉⲣⲉⲱⲛ ⲛⲁⲁⲃⲁⲓⲟⲩⲙⲟⲛ, ba- julavit, & sursum tulit. Beza Grac. Annot. in 1 Pet. 2. 24.

מִן הַיָּמִין

should do somewhat more than admire it, and faint under the sense of such a Mercy. *Blessed is he whose Transgression is forgiven, whose Sin is covered*, Psal. 32. 1. or, O the Blessedness, or Felicities of him that is pardoned! who can express the Mercies, Comforts, Happiness of such a state as this? Reader, let me beg thee, if thou be one of this pardoned number, to look over thy cancelled Bonds, and see what vast Sums are remitted to thee. Remember what thou wast in thy natural Estate, possibly thou wast in that black Bill, 1 Cor. 6. 3. what, and yet pardoned! fully and finally pardoned, and that freely as to any hand that thou hadst in the procurement of it! What canst thou do less than fall down at the feet of free Grace, and kiss those Feet that moved so freely towards so vile a Sinner? It is not long since thy Iniquities were upon thee, and thou pinedst away in them. Their Guilt could by no Creature-power be separated from thy Soul. Now they are removed from thee, as far as the East from the West, Psal. 103. 11. So that when the East and West, which are the two opposite Points of Heaven, meet, then thy Soul and its Guilt may meet again together.

O the unspeakable Efficacy of Christ's Sacrifice, which extends to all Sins! 1 Joh. 1. 7. *The Blood of Christ cleanseth from all Sins*, Sins past and present, without exception. And some Divines of good note affirm, all Sins to come also; for, saith Mr. Paul Bains, Original Sin, in which all future Sins are, as Fruits in the Root, is pardoned; and if these were not pardoned, they would void and irritate former Pardons. And lastly, it would derogate from the most plenary Satisfaction of Christ. But the most say, and I think truly, that all the past Sins of Believers are pardoned without Revocation; all their present Sins, without exception, but not their Sins to come by way of anticipation: and yet for them there is a Pardon of course, which is applied on their Repentance, and application of Christ's Blood; so that none of them shall make void former Pardons. O let these things slide sweetly to thy melting Heart!

## Inference 2.

From this Oblation Christ made of himself to God for our Sins, we infer the inflexible Severity of Divine Justice, which could be no other way diverted from us, and appeased but by the Blood of Christ. If Christ had not presented himself to God for us, Justice would not have spared us: And if he do appear before God as our Surety, it will not spare him; Rom. 8. 32. *He spared not his Son, but delivered*

*delivered him up to Death for us all.* If forbearance might have been expected from any, surely it might from God, *who is very pitiful, and full of tender Mercy*; Jam. 5. 11. yet God in this case spared not. If one might have expected sparing Mercy and abatement from any, surely Christ might most of all expect it from his own Father; yet you hear God spared not *his own Son*. Sparing Mercy is the lowest degree of Mercy, yet it was denied to Christ: He abated him not a minute of the time appointed for his suffering, nor one degree of Wrath he was to bear: Nay, tho in the Garden Christ fell upon the ground, and sweat clodders of Blood, and in that unparallel'd Agony scrued up his Spirit to the highest intention, in that pitiful cry, *Father, if it be possible, let this Cup pass*: And tho he brake out upon the Cross in that Heart-rending Complaint, *My God, my God, why hast thou forsaken me?* yet no Abatement. Justice will not bend in the least, but having to do with him on this account, resolves to fetch its penny worths out of his Blood. If this be so, what is the case of thy Soul, Reader, if thou be a Man or Woman that hast no interest in this Sacrifice? For, if these things be done (in Christ) a green Tree, what will be done to (thee) the dry Tree? *Luke 23. 31.* That is, if God so deal with me, that am not only innocent, but like a green and fruitful Tree, full of all delectable Fruits of Holiness; yet if the Fire of his Indignation thus seize upon me, what will be your Condition, that are both barren and guilty, void of all good Fruit, and full of all Unrighteousness, and so like dry seary Wood are fitted as Fuel to the Fire? Consider with thy self Man, how canst thou imagine thou canst support that infinite Wrath that Christ grappled with in the room of God's Elect? He had the strength of a Deity to support him. *Isa. 42. 1.* *Behold my Servant, whom I uphold.* He had the fulness of his Spirit to prepare him, *Isa. 61. 11.* He had the Ministry of an Angel, who came post from Heaven, to relieve him in his Agony; *Luke 22. 43.* He had the Ear of his Father to hear him, for he cried, *and was heard in that he feared*, Heb. 5. 7. He was assured of the Victory before the Combat, he knew he should be justified; *Isa. 50. 8.* and yet for all this was fore amazed, and sorrowful even to death, and his Heart was melted like Wax in the midst of his Bowels. If the case stood thus with Christ, notwithstanding all these advantages he had to bear the Wrath of God for a little time; how dost thou think, a poor Worm as thou art, to dwell with everlasting Burnings, or contend with devouring Fire? *Luther* saw ground

Εἰ ταῦτα ποι-  
έσθαι, ἐν ἑμοὶ  
ἐν γὰρ πᾶσι καὶ α-  
γαθὰ καὶ ἀγ-  
εῖα διὰ τὴν  
θεοσύνην ἡ γέ-  
νηται ἐν ὑμῖν  
ἀκαρπία καὶ  
πᾶσις ἀκαρ-  
πία ὡς ποῖς  
ἐσθλὰ ἡμῶν· Ἰτα  
Theophylactus  
pulcherrime  
ταυτα εἰς τὸν



## The Nature and Excellency of

ground enough for what he said, when he cried out, *I will have nothing to do with an absolute God, i.e. with a God out of Christ: for, it is a fearful thing to fall into the hands of the living God.* Wo and alas for evermore to that Man that meets a just and righteous God without a Mediator! Whoever thou art that readest these Lines, I beseech thee by the Mercies of God, by all the regard and love thou hast to thy own Soul, neglect not time, but make quick and sure work of it. Get an Interest in this Sacrifice quickly, what else will be thy state when vast Eternity opens to swallow thee up? What wilt thou do, Man, when thine Eye-strings and Heart-strings are breaking? O what a fearful screech will thy Conscience give when thou art presented before the dreadful God, and no Christ to screen thee from his Indignation! Happy is that Man who can say in a dying hour, as one did, who being desired a little before his Dissolution to give his Friends a little taste of his present Hopes, and the grounds of them, cheerfully answered, I will let you know how it is with me; then stretching forth his hand, said:

Mr. William  
Lyford.

"Here is the Grave, the Wrath of God, and devouring  
"Flames, the just Punishment of Sin, on the one side; and here  
"am I, a poor sinful Soul on the other side: but this is my Com-  
"fort, the Covenant of Grace, which is established upon so ma-  
"ny sure Promises, hath saved all. There is an Act of Oblivi-  
"on-passed in Heaven: *I will forgive their Iniquities, and their Sins*  
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"within the Covenant, among whom I am one. O 'tis sweeter  
at all times, especially at such a time, to see the reconciled Face  
of God through Jesus Christ, and hear the voice of Peace, through  
the Blood of the Cross.

## Inference 3.

Hath Christ offered up himself a Sacrifice to God for us? then let us improve in every condition this Sacrifice, and labour to get Hearts duly affected with such a sight as Faith can give us of it. Whatever the condition or complaint of any Christian is, the beholding the Lamb of God that taketh away the Sin of the World, may give him strong Support, and sweet Relief. Do you complain of the hardness of your Hearts, and want of love to Christ? behold him as offered up to God for you; and such a sight (if any in the World will do it) will melt your hard Hearts. Zech. 12. 10. *They shall look upon me whom they have pierced, and shall mourn.* It is reported of *Johannes Milius*, that he was never observed to speak  
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of Christ and his Sufferings, but his Eyes would drop. Art thou too little touched, and unaffected with the Evil of Sin? Is it thy Complaint, Christian, that thou canst not make Sin bear so hard upon thy Heart as thou wouldst? Consider but what thou hast now read; realize this Sacrifice by Faith, and try what Efficacy there is in it to make Sin for ever bitter as Death to thy Soul. Suppose thy own Father had been stabb'd to the heart with such a Knife, and his Blood were upon it, wouldst thou delight to see, or endure to use that Knife any more? Sin is the Knife that stabb'd Christ to the heart; this shed his Blood. Surely you can never make light of that which lay so heavy upon the Soul and Body of Jesus Christ.

Or is your Heart prest down even to Despondency, under the Guilt of Sin, so that you cry, How can such a Sinner as I be pardoned; My Sin is greater than can be forgiven? *Behold the Lamb of God, that taketh away the Sins of the World!* Remember that no Sin can stand before the Efficacy of his Blood. 1 Joh. 1. 7. *The Blood of Jesus Christ cleanseth from all Sin.* This Sacrifice makes unto God full satisfaction.

Are you at any time staggering through Unbelief? filled with unbelieving suspicions of the Promises? Look hither, and you shall see them all ratified and established in the Blood of the Cross, so that Hills and Mountains shall sooner start from their own Bases and Centers, than one tittle of the Promise fail: *Heb. 9. 17, 18, 19.*

Do you at any time find your Hearts fretting, disquieted, and impatient under every petty Cross and Trial? See how quietly Christ your Sacrifice came to the Altar, how meekly and patiently he stood under all the Wrath of God and Men together. This will silence, convince and shame you.

In a word, Here you will see so much of the Grace of God, and Love of Christ, in providing and becoming a Sacrifice for you; you will see God taking Vengeance upon Sin, but sparing the Sinner; you will see Christ standing as the Body of Sin alone, *for he was made Sin for us, that we might be made the Righteousness of God in him:* that whatever Corruption burdens, this in the believing Application will support; whatever Grace be defective, this will revive it.

*Blessed be God for Jesus Christ.*

*The Nature and Excellency of*

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*Blessed be God for Jesus Christ.*

Serm. 13.

*Opens the Intercession of Christ our High-Priest, being the second Act or Part of Christ's Priestly Office.*

## The Thirteenth SERMON.

HEB. VII. 25.

*Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

*Redemptio quam operatus est, fundamentum fit intercessionis — ac propterea redemptionem, & intercessionem, tanquam duas individuas Christi Sacrificii partes, Scriptura commemorare solet. Ravanella ad verbum intercedere.*

**H**AVING dispatcht the first Part or Act of Christ's Priesthood, consisting in his *Oblation*; we come to the other Branch of it, consisting in his *Intercession*, which is nothing else but the virtual continuation of his Offering once made on Earth; that being *medium reconciliationis*, the means of reconciling; this, *medium applicationis*, the way and means of his applying to us the Benefits purchased by it.

This second Part, or Branch of his Priesthood, was typified by the High-Priest's entring with the Blood of the Sacrifice, and sweet Incense into the holy Place: Levit. 16. 12, 13, 14. *And he shall take the Censer full of burning Coals of fire from off the Altar before the Lord, and his hands full of sweet Incense beaten small, and bring it within the Vail: And he shall put the Incense upon the fire before the Lord, that the Cloud of the Incense may cover the Mercy-seat that is upon the Testimony, that he die not. And he shall take the blood of the Bullock, and sprinkle it with his finger upon the Mercy-seat, eastward, &c.* Christ's offering himself on Earth, answered to the killing of the Sacrifice without; and his entring into Heaven, there to intercede, was that which answered to the Priest going with Blood, and his hands full of Incense, within the Vail. So that this is a part, yea, a special part of Christ's Priesthood, and so necessary to it, that if he had not done this, all his Work on Earth had signified nothing; nor had he been a Priest, that is, a compleat and perfect Priest, if he had remained on Earth, *Heb. 8. 4.* because the very design and end of shedding his Blood on Earth.



Earth had been frustrated, which was to carry it before the Lord into Heaven. So that this is the principal perfective part of the Priesthood: He acted the first part on Earth, in a state of deep Abasement, in the form of a Servant; but he acts this in Glory, whereto he is taken up, that he may follow on his design in dying, and give the Work of our Salvation its last completing Act. So much is imported in this Scripture, which tells us, by reason hereof he *is able to save to the uttermost, &c.*

The words contain an encouragement to Believers, to come to God in the way of Faith, drawn from the Intercession of Christ in Heaven for them: In which you may take notice of these three principal parts.

1. The Quality of the Persons here encouraged, who are described by a direct Act of Faith, as poor Recumbents that are going out of themselves to God by Faith; but conscious of great unworthiness in themselves, and thence apt to be discouraged.

2. The Encouragement propounded to such Believers, drawn from the Ability of Jesus Christ, in whose Name they go to the Father to save them to the uttermost, *i. e.* fully, perfectly, completely; for so this emphatical word, *εἰς τὸ παντελές*, signifies, the saving us wholly, thoroughly, complearly, and altogether; giving our Salvation its last Act and Complement.

3. The ground or reason of this his saving Ability: *Seeing he ever liveth to make intercession; i. e.* he hath not only offered up his Blood to God upon the Tree, as a full price to purchase Pardon and Grace for Believers, but lives in Heaven, and that for ever, to apply unto us in the way of intercession, all the Fruits, Blessings and Benefits that that precious Blood of his deserves, and hath procured as a price for them. The words thus opened, that Point I shall single out from among many that lie in them, as most futable to my design and purpose, is this;

*Ἐἰς τὸ παντελές, & εἰς τὸ διανεκές* differunt ἐμπρόσθε, subjectā materiā non differunt. Nam *διανεκές* proprie perpetuitatem temporis significat; *παντελές* non hanc solum, verum etiam omnimodā perfectionem; Camera.

Doct. That Jesus our High-Priest lives for ever, in the capacity of a potent Intercessor in Heaven for Believers.

Here we will inquire, *First*, What it is for Christ to be an Intercessor. *Secondly*, By what Acts he performs that Work in Heaven. *Thirdly*, Whence the potency and prevalency of his Intercession is. *Fourthly*, and lastly, How he lives for ever to make Intercession for us.

*First*, What it is for Christ to be an Intercessor for us. To intercede

tercede in general, is to go betwixt two Parties, to intreat, argue, and plead with one for the other. And of this there are two sorts; 1. *Ex charitate, ut fratres*, that whereby one Christian prays and pleads with God for another, 1 Tim. 2. 1. 2. *Ex officio mediatorio*, that whereby Christ, as an act of Office, presents himself before God to request for us. Betwixt these two is this difference, that the former is performed not in our own, but another's Name; we can tender no request to God immediately, or for our own sake, either for our selves or for others: Joh. 16. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you.* But the latter, which is proper to Christ, is an intercession with God for us, in his own Name, and upon the account of his proper Merit; the one is a private act of Charity, the other a publick act of Office: And so he is our Advocate or Court-friend, as Satan is our Accuser or Court-adversary. Satan is ὁ ἀντιδικῶν, one that charges us before God, 1 Pet. 5. 8. and continually endeavours to make Breaches between us and God. Christ is ὁ παρακλητῶν, our Attorney, Advocate or Lidger, that pleads for us, and continues peace and friendship between us and God: 1 John 2. 2. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

And thus to make intercession, is the peculiar and incommunicable Prerogative of Jesus Christ: None but he can go in his own Name to God. And in that sense we are to understand that place, Ezek. 44. 2, 3. *Then said the Lord unto me, This Gate shall be shut, it shall not be opened, and no Man shall enter in by it; because the Lord the God of Israel hath entred in by it, therefore it shall be shut. It is for the Prince; the Prince he shall sit in it, to eat bread before the Lord, &c.* The great broad Gate, called here the Prince's Gate, signifies that abundant and direct entrance that Christ had into Heaven, by his own Merits, and in his own Name; this, saith the Lord, shall be shut, no Man shall enter in by it; all other Men must come thither, as it were, by collateral or side doors, which looked all towards the Altar, viz. by virtue of the Mediator, and through the benefit of his Death imputed to them.

And yet tho God hath for ever shut up and barr'd this way to all the Children of Men, telling us that no Man shall ever have access to him in his own Name, as Christ the Prince had: How do some notwithstanding, strive to force open the Prince's Gate?

*Pet. Lombard.  
lib. 4. dist. 45.*

So do they that found the intercession of Saints upon their own Works and Merits, thereby robbing Christ of his peculiar Glory; but

*See Deodati,  
and our Eng-  
lish Annot. in  
loc.*

but all that so approach God, approach a devouring fire: Christ only in the virtue of his Blood thus comes before him, to make intercession for us.

Secondly, We will inquire wherein the Intercession of Christ in Heaven consists, or by what Acts he performs this glorious Office there. And the Scriptures place it in three things:

*πρεσβυτερειαν* *ἵνα* *προσέσται* *ἐν* *τοῦ* *θεοῦ* *προσώπῳ* *ἡμῶν*, videndum est. Respiciat ad *ἱεροσύνην* pontificis veteris, qui ingressus intra velum, dicebatur apparere in conspectu Dei pro populo, quatenus se cum sanguine hirci peculiaris presentabat Deo, & precibus suis supplex orabat, ut propter sanguinem non illum hircinum, sed illo representatum, Christi Mediatoris fundendum, propitius esset peccatis suis, & populi. *Dof. Pareus in loc.*

1. In his presenting himself before the Lord in our Names, and upon our accounts. So we read in Heb. 9. 24. Christ is entred into Heaven it self, now to appear in the presence of God for us. The Apostle manifestly alludes to the High-Priest's appearing in the Holy of Holies, which was the figure of Heaven, presenting to the Lord the Names of the twelve Tribes of Israel, which were on his Breast and Shoulders, Exod. 28. 9, 12, 28, 29. To which the Church is supposed to allude in that request, Cant. 8. 6. *Set me as a Seal upon thine Heart, as a Seal upon thine Arm.* Now the very fight of Christ, our High-Priest in Heaven, prevails exceedingly with God, and turns away his displeasure from us. As when God looks upon the Rainbow, which is the Sign of the Covenant, he remembers the Earth in Mercy: So when he looks on Christ, his heart must needs be towards us upon his account; and therefore in Rev. 4. 3. Christ is compared to a Rainbow, encompassing the Throne.

2. Christ performs his Intercession-work in Heaven, not by a naked appearing in the presence of God only, but also by presenting his Blood, and all his Sufferings to God, as a moving Plea on our account. Whether he make any proper oral Intercession there, as he did on Earth, is not so clear; some incline to it, and think it's countenanced by Zech. 1. 12, 13. where Christ our Intercessor presents a proper vocal Request to the Father, in the behalf of his People; saying, *O Lord of Hosts, How long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against whom thou hast had indignation these threescore and ten Tears? And the Lord answered him with good and comfortable words.* And so, Acts 2. 33. as soon as he came to Heaven, he is said (and that as the first Fruits of his Intercession) to obtain the Promise of the Holy Ghost. But sure I am, an interceding Voice is by an usual *Prosopopeia* attributed to his Blood; which

Quid verò sibi velit hic *ἐμπροσθεν* pro nobis *ἐν*

Voluntate ac desiderio suo ardenti quem admodum in terris antea fecerat, ita & in coelis apud Patrem mortis suae vim, atq; efficaciam nobis ad salutem applicari postulat. *Synopf. prior. Theol. p. 346.*

## The Potent Intercession of Jesus Christ

*Æliam. Hist.*  
lib. 5. cap. 19.

which in *Heb.* 12. 24. is said to *speak better things than the Blood of Abel*. Now *Abel's* Blood, and so *Christ's*, do cry unto God, as the Hire of the Labourers unjustly detained, or the whole Creation, which is in bondage through our Sins, is said to cry and groan in the ears of the Lord, *Jam.* 5. 4. *Rom.* 8. 22. not vocally, but efficaciously. A rare illustration of this efficacious Intercession of Christ in Heaven, we have in that famous story of *Amin-tas*, who appeared as an Advocate for his Brother *Aechylus*, who was strongly accused, and very likely to be condemned to die. Now *Amin-tas* having performed great services, and merited highly of the Common-Wealth, in whose service one of his Hands was cut off in the Field; he comes into the Court on his Brother's behalf, and said nothing, but only lifted up his Arm, and shewed them *cubitum sine manu*, an Arm without a Hand; which so moved them, that (without a word speaking) they freed his Brother immediately.

And thus if you look into *Rev.* 5. 6. you shall see in what posture Christ is represented visionally there, as standing between God and us: *And I beheld, and lo, in the midst of the Throne, and four Beasts, and in the midst of the Elders stood a Lamb as it had been slain; i. e.* bearing in his glorified Body the marks of his Death and Sacrifice. Those Wounds he received for our Sins on Earth, are, as it were, still fresh bleeding in Heaven: A moving and prevailing Argument it is with the Father, to give out the Mercies he pleads for.

*Deo clati in loc.*

3. And lastly, *He presents the Prayers of his Saints to God, with his Merits; and desires that they may for his sake be granted.* He causes a Cloud of Incense to ascend before God with them, *Rev.* 8. 3. All these were excellently typed out by the going in of the High-Priest before the Lord, with the Names of the Children of *Israel* on his Breast, with the Blood of the Sacrifice, and his hands full of Incense, as the Apostle explains them in *Heb.* 7. and *Heb.* 9.

*Thirdly*, And that this Intercession of Christ is most potent, successful, and prevalent with God, will be evinced both from the Qualifications of this our Advocate, from his great Interest in the Father, from the Nature of the Pleas he useth with God, and from the Relation and Interest Believers have, both in the Father to whom, and the Son by whom this Intercession is made.

1. Our Intercessor in the Heavens is every way able and fit for the Work he is engaged in there. Whatever is desirable in  
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an Advocate, is in him eminently. It is necessary that he who undertakes to plead the Cause of another, especially if it be weighty and intricate, should be wise, faithful, tender-hearted, and one that concerns himself in the success of his Business. Our Advocate Christ wants no Wisdom to manage his Work; he is the Wisdom of God, yea, *only wise*, Jude 25. There's much folly in the best of our Duties, we know not how to press an Argument home with God; but Christ hath the art of it. Our business is in a wise hand: he is no less *faithful*, than *wise*; therefore he is called a *faithful High-Priest in things pertaining to God*, Heb. 2. 17. He assures us we may safely trust our Concerns with him, *John 14. 2. In my Father's house are many Mansions; if it were not so, I would have told you; q. d. Do you think I will deceive you? Men may cheat you, but I will not; your own Hearts may, and daily do deceive you; but so will not I. And for tender-heartedness, and sensible resentments of our conditions, there is none like him: Heb. 4. 15. For we have not an High-Priest which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without sin. We have not one that cannot sympathize, so it is in the Greek: And on purpose that he might be the better able to sympathize with us, he came as near to our conditions, as the holiness of his Nature could permit. He suffered himself to be in all points tempted like as we are, sin only excepted.*

Μη συζητεῖν  
συμπάσκει.  
Tho he cannot  
weep, or grieve  
now, as he did  
on Earth, yet  
he can love now  
as much as ever.

he loved; and therefore he looks down from Heaven upon every particular Member: He seeth that *this Man wants this Grace*, and that *Man wants that*; and the other is in danger of this corruption, or that temptation: and he is daily carrying on the Cure. You see not your Physician, he stands out of your sight; but he seeth you, and it is he that doth all for you that is done. Baxter's Treatise of Conversion.

And then for his concernment and interest in the success of his Suit; he not only reckons, but hath really made it his own Interest, yea, more his own than it is ours: For now by reason of the mystical Union, all our wants and troubles are his, *Eph. 1. 23.* yea, his own glory and compleatness as Mediator, is deeply interested in it; and therefore we need not doubt but he will use all care and diligence in that Work. If you say, so he may, and yet not speed for all that, for it depends on the Father's Grant: True, but then,

2. Consider the great Interest he hath in the Father, with whom he so intercedes. Christ is his *dear Son*, *Col. 1. 13.* the beloved of his Soul, *Eph. 1. 6.* Betwixt him and the Father, with whom



## The Potent Intercession of Jesus Christ

whom he intercedes, there is an unity, not only of Nature, but Will; and so he always hears him, *Joh. 11. 42.* Yea, and he said to this his dear Son, when he came first to Heaven, *Ask of me, and I will give thee*, *Psal. 2. 8.* Moreover,

3. He must needs speed in his Suit, if you consider the Nature of his Intercession, which is just and reasonable for the matter, urgent and continual for the manner of it. The matter of his Request is most equal: what he desires, is not desired *gratis*, or upon terms unbecoming the Holiness and Righteousness of God to grant; he desires no more but what he hath deserved, and given a valuable consideration to the Father for. And so the Justice of God doth not only not oppose, but furthers and pleads for the granting and fulfilling his Requests.

Here you must remember that the Father is under a Covenant-tie and Bond to do what he asks; for Christ having fully performed the Work on his part, the Mercies he intercedes for, are as due as the hire of the Labourer is when the Work is faithfully done. And as the matter is just, so the manner of his Intercession is urgent and continual. How importunate a Suiter he is, may be easily gathered from that specimen or handsel given of it in *Joh. 17.* and for the constancy of it, my Text tells us, *he ever lives to make intercession*: 'Tis his great business in Heaven, and he follows it close. And to close all,

4. Consider who they are for whom he makes Intercession: The Friends of God, the Children of God; those that the Father himself loves, and his Heart is propense and ready enough to grant the best and greatest of Mercies to: Which is the meaning of *John 16. 26, 27. the Father himself loveth you.* And it must needs be so, for the first Corner-stone of all these Mercies was laid by the Father himself in his most free Election. He also delivered his Son for us; and *how shall he not with him freely give us all things?* *Rom. 8. 32.* So then, there can remain no doubt upon a considering heart, but Christ is a prevalent and successful Intercessor in Heaven. There only remains one thing more to be satisfied, and that is,

*Fourthly*, In what sense he is said to live for ever to make intercession. Shall he then be always at his Work? imployed in begging new Favours for us to Eternity? How then shall the People of God be perfect in Heaven, if there be need of Christ's Intercession to Eternity for them?

I answer, by distinguishing the *essence* and *substance* of Christ's Offices,

Offices, from the *way* and *manner* of Administration. In the first sense it is eternal: for his mediatory Kingdom, as to the essence of it, is to abide for ever; Christ shall never cease to be a Mediator; the Church shall never want a Head: For *of his Kingdom there shall be no end*, Luk. 1. 33. However, Christ, as Mediator, being employed in a kind of subordinate way, 1 Cor. 3. 23. when he shall have accomplished that design for which he became a Mediator, *Then shall he deliver up the Kingdom* (in the sense we spake before) *to the Father; and so God shall be all in all*, 1 Cor. 15. 24. Then shall the Divinity of Christ, which was so emptied and obscured in his undertaking this temporary dispensatory Kingdom, be more gloriously manifested, by the full possession, use and enjoyment of that natural, divine, eternal Kingdom, which belongs to all the three co-essential and co-equal Persons, reigning with the same Power, Majesty and Glory in the unity of the divine Essence, and common Acts, in all, and over all, infinitely, and immutably for ever.

And so Christ continues to be our Mediator; and yet that affords no Argument that our Happiness shall be incomplete, but rather argues the Perfection of the Church, which thenceforth shall be governed no more as now it is, nor have any farther use of Ordinances, but shall be ruled more immediately, gloriously, triumphantly and ineffably in the World to come: The substance of his Mediatorship is not changed, but the manner of the Administration only.

*Use 1.*

Doth Christ live for ever in Heaven to present his Blood to God in the way of Intercession for Believers? *How sad then is their case, that have no interest in Christ's Blood; but instead of pleading for them it cries to God against them, as the despisers and abusers of it!* Every Unbeliever despises it: The Apostate treads it under foot. He that is an *Intercessor* for some, will be an *Accuser* of others. To be guilty of a Man's Blood, is sad; but to have the Blood of Jesus accusing, and crying to God against a Soul, is unspeakably terrible. Surely when he shall make inquisition for Blood, when the day of his Vengeance is come, he will make it appear by the Judgments he will execute, that this is a Sin never to be expiated, but Vengeance shall pursue the Sinner to the bottom of Hell. Ah what do Men and Women do, in rejecting the gracious Offers of Christ! What, tread upon a Saviour! and cast Contempt by unbelief and hardness of heart upon their only Remedy! I re-

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## The Potent Intercession of Jesus Christ

member I have read of a Harlot that kill'd her Child, and said that it smiled upon her when she went to stab it. Sinner, doth not Christ smile upon thee, yern upon thee in the Gospel? and wilt thou as it were stab him to the heart by thine Infidelity? Wo, and alas for that Man, against whom this Blood cries in Heaven!

*Use 2.*

Doth Christ live for ever to make Intercession? Hence let Believers fetch relief, and draw encouragement against all the causes and grounds of their Fears and Troubles; for surely this answers them all.

1. Hence let them be encouraged against all their *sinful Infirmities*, and lamented Weaknesses. 'Tis confessed, these are sad things; they grieve the Spirit of God, sadden your own Hearts, cloud your Evidences; but having such a High-priest in Heaven, can never be your ruin. 1 Joh. 2. 1, 2. *My little Children, these things write I unto you, that you sin not: And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* [My little Children] Children, especially little Children, when first beginning to take the foot, are apt to stumble at every straw; so are raw, young, and unexperienced Christians: but what if they do? Why tho it must be far from them to take encouragement so to do, from Christ and his Intercession; yet if by surprisal, they so sin, let them not be utterly discouraged: for we have an *Advocate*, he stops whatever Plea may be brought in against us by the Devil, or the Law; and answers all by his Satisfaction: He gets out fresh Pardons for new Sins. And this Advocate is with [the Father] he doth not say with his Father, tho that had been a singular support in it self, nor yet with our Father, which is a sweet encouragement singly considered, but with [the Father] which takes in both, to make the encouragement full. Remember, ye that are cast down under the sense of sin, that Jesus your Friend in the Court above, *is able to save to the uttermost*. Which is, as one calls it, a reaching Word, and extends it self so far, that thou canst not look beyond it. "Let thy soul be set on the highest Mount that any Creature was ever yet set on, and enlarged to take in view the most spacious prospect both of Sin and Misery, and difficulties of being saved, that ever yet any poor humble soul did cast within it self; yea, join to these all the Hindrances and Objections that the Heart of Man can invent against it self, and Salvation: lift up thine eyes, and look to the utmost thou canst see; and Christ by his Intercession is able to save thee beyond the Horizon and utmost compass of thy Thoughts, even to the utmost.

2. Hence

2. Hence draw abundant encouragement against all Heart-strainings, and deadness of Spirit in Prayer. Thou complaineſt thy Heart is dead, wandering, and contracted in duty. O but remember Chriſt's Blood ſpeaks, when thou canſt not; it can plead for thee, and that powerfully, when thou art not able to ſpeak a word for thy ſelf: to this ſenſe that Scripture ſpeaks, *Cant. 3. 6. Who is this that cometh out of the Wilderneſs in Pillars of Smoke, perfumed with Myrrh, and Frankincenſe, all the Powders of the Merchant?* The Duties of Chriſtians go up many times, as Pillars or Clouds of ſmoke from them, more *Smoke* than Fire, Prayers ſmoked, and ſullied with their offenſive corruptions: but remember, Chriſt perfumes them with Myrrh, &c. he by his Interceſſion gives them a ſweet perfume.

3. Chriſt's Interceſſion is a ſingular relief to all that come unto God by him, *againſt all ſinful Damps, and ſlaviſh Fears from the Juſtice of God.* Nothing more promotes the fear of Reverence; nothing more ſuppreſſeth unbelieving Deſpondencies, and deſtroys the ſpirit of Bondage. So you find it, *Heb. 10. 19, 20, 21. Having therefore, Brethren, boldneſs to enter into the Holieſt, by the Blood of Jeſus, by a new and living way, which he hath conſecrated for us through the ſail, that is to ſay, his Fleſh; and having an High-Prieſt over the Houſe of God, let us draw near with a true Heart, εν πληροφορια πιστεως, in full aſſurance of Faith:* Or let us come unto God, as a Ship comes with full ſail into the Harbour. O what a direct and full gale of encouragement doth this Interceſſion of Chriſt give to the poor Soul that lay a-ground, or was wind-bound before?

*If Jeſus be the Mediator of the New Covenant, Believers may go with boldneſs, and look the Juſtice of God in the face; for your Debt is ſatisfied. So long as a Man is in Debt, he ſteals by the Priſon-door in the dark; but if his Surety have paid the Debt,*

*he dares come (as you ſay) and whet his Knife at the Counter-door. Chriſt your Surety hath paid the Debt; you may go with boldneſs, and look Juſtice in the face; the Devil, and all the Serjeants of Hell in the face. Mr. W. B. in his Treatiſe of Chriſt and the Covenant, p. 98.*

4. The Interceſſion of Chriſt gives admirable ſatisfaction, and encouragement to all that come to God, againſt the fears of deſerting him again by Apoſtacy. This, my Friends, this is your principal ſecurity againſt theſe matters of Fear. With this he relieves *Peter, Luk. 22. 31, 32. Simon, (ſaith Chriſt) Satan hath deſired to have you, that he may ſift you as Wheat; but I have prayed for thee, that thy Faith fail not. q. d. Satan will fan thee, not to get out thy Chaff, but bout out thy Flower: His temptations are levell'd againſt thy Faith; but fear not, my Prayer ſhall break his Deſigns, and ſecure thy Faith from all his attempts upon it.* Upon this powerful Interceſſion of Chriſt, the Apoſtle builds his

## The Potent Intercession of Jesus Christ

triumph against all that threatens to bring him, or any of the Saints, again into a state of Condemnation. And see how he drives on that Triumph, from the Resurrection, and session of Christ at the Father's right hand; and especially from the work of Intercession, which he lives there to perform: Rom. 8. 34, 35. *Who is he that condemneth? it's Christ that died; yea, rather that's risen again, who is even at the right hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ?*

5. It gives sweet relief against the defects and wants that yet are in our Sanctification. We want a great deal of Faith, Love, Heavenly-mindedness, Mortification, Knowledge. We are short, and wanting in all. There are the ὑπερμαρτα, the Remains, or things wanting, as the Apostle calls them, 1 Thes. 3. 10. Well, if Grace be but yet in its weak beginnings, and infancy in thy Soul, this may encourage, that by reason of Christ's Intercession, it shall live, grow, and expatiate it self in thy heart. He is not only the Author, but the Finisher of it, Heb. 12. 2. He is ever begging new and fresh Mercies for you, in Heaven; and will never be quiet till all your wants be supplied. He saves εἰς τὸ παντελές, to the uttermost, i. e. as I told you before, to the last, perfective, completing act of Salvation. So that this is a Fountain of Relief against all your Fears.

Use 3.

Doth Christ live for ever to make Intercession? then let those who reap on Earth the Fruits of that his work in Heaven, draw Instruction thence about the following Duties to which it leads them as by the hand.

*He doth not forget us, tho he be exalted to his Glory; for he is not like the poor silly Creatures that cannot bear exaltation without being puffed up, and forgetting both themselves, their Friends, and their God. No, his Exaltation is Spiritual and Heavenly, perfecting his human Nature to the greatest height it is capable of — he was never more tender of Jerusalem when he wept over it, or of his People when he wept, bled, and died for them, than he is now tender over his in Glory.* Mr. Baxter's Treatise of Conversion, p. 184.

1. Do not forget Christ in an exalted state. You see tho he be in all the Glory above, at God's right Hand, an enthron'd King, he doth not forget you: He like Joseph remembers his Brethren in all his Glory. But alas, how oft doth Advancement make us forget him? as the Lord complains in Hosea 13. 5, 6. *I did know thee in the Wilderness, in the Land of great Drought: but when they came into Canaan, According to their Pastures, so were they filled; they were filled, and their Heart was exalted; therefore have they forgotten me.* As if he had said, O my people, you and I were better acquainted in the Wilderness, when you were in a low condition, left to my immediate Care, living by daily Faith; O then you gave me many a sweet visit; but now you are filled, I hear no more



of you. Good had it been for some Saints, if they had never known Prosperity.

2. *Let the Intercession of Christ in Heaven for you, encourage you to constancy in the good ways of God.* To this duty it sweetly encourages also. Heb. 4. 14. *Seeing then that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.* Here is encouragement to perseverance on a double account. One is, that Jesus our Head is already in Heaven; and if the Head be above water, the Body cannot drown. The other is from the business he is there employed about, which is his Priesthood; he is passed into the Heavens, as our great High-priest, to intercede; and therefore we cannot miscarry.

3. *Let it encourage you to constancy in Prayer:* O do not neglect that excellent Duty, seeing Christ is there to present all your Petitions to God; yea, to *peruse* as well as *present* them. So the Apostle, Heb. 4. 16. infers from Christ's Intercession; *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in the time of need.*

4. *Hence be encouraged to plead for Christ on Earth, who continually pleads for you in Heaven.* If any accuse you, he is there to plead for you: And if any dishonour him on Earth, see that you plead his Interest, and defend his Honour. Thus you have heard what his Intercession is, and what benefits we receive by it.

*Blessed be God for Jesus Christ.*

## The Fourteenth SERMON.

GAL. III. 13.

*Christ hath redeemed us from the Curse of the Law,  
being made a Curse for us.*

**Y**OU have seen the general nature, necessity, and parts of Christ's Priesthood, viz. his *Oblation*, and *Intercession*. Before you part from this Office, it's necessary you should farther take into consideration the principal fruits and effects

Serm. 14.

*Asserts and vindicates the satisfaction of Christ, being the first principal effect or fruit of his Priesthood.*

## The Satisfaction of Christ

fects of his Priesthood; which are, compleat *Satisfaction*, and the *Acquisition* or Purchase of an Eternal Inheritance. The former, *viz.* the *Satisfaction* made by his Blood, is manifestly contained in this excellent Scripture before us, wherein the *Apostle* (having shewn before, at *ver.* 10. that whosoever *continues not in all things, written in the Law to do them, is cursed*) declares how notwithstanding the threats of the Law, a Believer comes to be freed from the Curse of it, namely, by Christ's bearing that Curse for him, and so satisfying God's Justice, and discharging the Believer from all Obligations to Punishment.

More particularly, in these words you have the Believer's discharge from the Curse of the Law, and the way and manner thereof opened.

1. The Believer's Discharge; *Christ hath redeemed us from the Curse of the Law.* The Law of God hath three parts, Commands, Promises, and Threatnings or Curses. The Curse of the Law is its condemning Sentence, whereby a Sinner is bound over to Death, even the Death of Soul and Body. The Chain by which it binds him, is the Guilt of Sin; and from which none can loose the Soul but Christ. This Curse of the Law is the most dreadful thing imaginable; it strikes at the Life of the Sinner, yea, his best Life, the eternal Life of the Soul; and when it hath condemned, it is inexorable, no Cries, nor Tears, no Reformations, or Repentance can loose the guilty Sinner; for it requires for its Reparation that which no meer Creature can give, even an infinite Satisfaction. Now from this Curse Christ frees the Believer; that is, he dissolves the Obligation to Punishment, cancels the Hand-writing, looses all the Bonds and Chains of Guilt, so that the Curse of the Law hath nothing to do with him for ever.

Quemadmodum qui liber erat, captivum redimit, se vadem constituendo; & induendo vincula, alteri exunt: ita Christus legi servandæ obnoxius esse voluit, ut nobis immunitatem acquireret. *Calv. in Gal. 4.*

2. We have here the way and manner in and by which this is done; and that is by a full Price paid down, and that Price paid in the room of the Sinner; both making up a compleat and full *Satisfaction*. He pays a full Price, every way adequate and proportionable to the Wrong. So much this word *ἡμᾶς ἡγοράσεν*, which we translate *redeemed*, imports; he hath bought us out, or fully bought us; that is, by a full Price. This Price with which he so fully bought or purchased our Freedom from the Curse, is not only called *λύτρον*, *Mat. 20. 28.* or Ransom, but more emphatically *ἀντιτάξιον*, in *1 Tim. 2. 5, 6.* which might be translated an adequate or fully answerable Ransom. And so his freeing us by this Price, is not only expressed by *ἡγοράσας τῇ Θείῳ ἡμᾶς*, *Thou hast bought*

bought us to God by thy Blood, Rev. 5. 9. but ἐξυψάσεν ἡμᾶς, he hath fully, perfectly bought us out.

And as the Price or Ransom paid was full, perfect, and sufficient in it self; so it was paid in our room, and upon our account: So saith the Text, *By his being made a Curse for us*; the meaning is not, that Christ was made the very Curse it self, changed into a Curse; no more than when the Word is said to be *made Flesh*, the Divine Nature was converted into Flesh, but it assumed or took Flesh; and so Christ he took the Curse upon himself. Therefore it's said, 2 Cor. 5. 21. *He was made Sin for us who knew no Sin*; that is, our Sin was imputed to our Surety, and laid upon him for Satisfaction. And so this word *ὑπὲρ* [for] implies a substitution of one in the place and stead of another. Now the Price being full, and paid in lieu of our Sins, and thereupon we fully redeemed or delivered from the Curse; it follows, as a fair and just Deduction, That

Factus esse dicitur maledictum, & peccatum; non enim ipsummet maledictum factus est, sc. formaliter maledictum; sed maledictum nostrum illi imputatum est. Cyrillus.

Doct. *The Death of Christ hath made a full satisfaction to God for all the Sins of his Elect.*

He (to wit our Surety Christ) was oppressed, and he was afflicted, saith the Prophet, Isa. 53. 7. it may be as fitly rendred, (and the words will bear it without the least force) *it was exacted, and he answered*. But how, being either way translated, it establissheth the satisfaction of Christ, may be seen in our learned Annotations on that place. So Col. 1. 14. *in whom we have ἀπολύτρωσιν διὰ τοῦ αἵματος*, *Redemption through his Blood, even the forgiveness of Sin*. Here we have the benefit, viz. Redemption, interpreted by way of apposition, *even the remission of sins*; and the matchless Price that was laid down to purchase it, the Blood of Christ. So again, Heb. 9. 12. *By his own blood he entred once into the holy place, having obtained, αἰωνίαν λύτρωσιν, eternal Redemption for us*. Here's eternal Redemption, the Mercy purchased; his own Blood, the Price that procur'd it.

Now for as much as this Doctrine of Christ's Satisfaction is so necessary, weighry, and comfortable in it self, and yet so much opposed and intricated by several Enemies to it; the Method I shall take for the clearing, establisshing, and preparing it for use, shall be,

*First*, To open the nature of Christ's Satisfaction, and shew what it is.

*Secondly*,

## The Satisfaction of Christ

*Secondly*, To establish the *truth* of it, and prove that he made full Satisfaction to God for all the Sins of the Elect.

*Thirdly*, To answer the most considerable *Objections* made against it.

And Lastly to *Apply* it.

What Divine Satisfaction is.

*First*, What is the Satisfaction of Christ, and what doth it imply? I answer, *Satisfaction is the Act of Christ, God-man, presenting himself as our Surety, in obedience to God, and love to us; to do, and suffer all that the Law required of us; and thereby freeing us from the Wrath, and Curse due to us for our Sins.*

Satisfactio hac valorem habuit sufficientem, & aliqua ratione infinitum: primo, à persona offerentis, qui fuit Deus. 2. A dignitate & praestantia rei oblata; obtulit enim semetipsum, Deum & hominem. 3. A modo offerendi, cui divina quadam perfectio infuit, ratione hypostatice unionis. *Dr. Ames. medul. p. 98.*

1. It is the Act of God-man; no other was capable of giving Satisfaction for an infinite Wrong done to God. But by reason of the union of the two Natures in his wonderful Person, he could do it, and hath done it for us. The human Nature did what was necessary in its kind; it gave the matter of the Sacrifice: the divine Nature stamped the dignity and value upon it, which made it an adequate Compensation: So that it was *opus Θεοανθρώπου*, the act of God-man; yet so, that each Nature retained its own properties, notwithstanding their joint influence into the effect. If the Angels in Heaven had laid down their Lives; or if the Blood of all the Men in the World had been poured out by Justice, this could never have satisfied; because that *ἀξίωμα*, worth and value which this Sacrifice hath, would have still been wanting. *It was God that redeemed the Church with his own Blood, Act. 20. 28. If God redeem with his own Blood, he redeems as God-man, without any dispute.*

2. If he satisfy God for us, he must present himself before God, as our Surety, in our *stead*, as well as for our good; else his obedience had signified nothing to us: to this end he was *made under the Law*, Gal. 4. 4. comes under the same obligation with us, and that as a Surety, for so he is called, *Heb. 7. 22.* Indeed his Obedience and Sufferings could be exacted from him upon no other account. It was not for any thing he had done, that he became a Curse. It was prophesied of him, *Dan. 9. 26. The Messiah shall be cut off, but not for himself:* and being dead, the Scriptures plainly assert, it was for our sins, and upon our account: So *1 Cor. 15. 3. Christ died for our sins according to the Scriptures.*

And it's well observed by our Divines, who assert the Vicegerency and Substitution of Christ in his Sufferings, that all those Greek Particles which we translate [for] when applied to the Sufferings of Christ, do note the meritorious, deserving, procuring

ring Cause of those Sufferings. So you find Heb. 10. 12. *He offered one Sacrifice, ἑφ' ἀμαρτιῶν, for Sins.* 1 Pet. 3. 18. *Christ once suffered, ὅτι, for sins.* Rom. 4. 25. *He was delivered, διὰ, for our Offences.* Mat. 20. 28. *He gave his Life a Ransom, ὅτι, for many.* And there are that confidently affirm this last Particle is never used in any other sense in the whole Book of God: As *an Eye for an Eye, a Tooth for a Tooth*, i. e. one in lieu of another. Just as those whom the Greeks called ἀντιψυχῶν, Men that exchanged their Lives, or gave Life for Life; staking down their own to deliver another's, as *Philumene* did for *Aristides*. And so the Poet *Virgil* speaks;

*Si fratrem Pollux alterna morte redemit.*

And indeed this very Consideration is that which supports the Doctrine of Imputation, the imputation of our Sins to Christ, Rom. 5. 19. and the imputation of Christ's Righteousness unto us: For how could our Sins be laid on him, but as he stood in our stead? or his Righteousness be imputed to us, but as he was our Surety, performing it in our place? So that to deny Christ's Sufferings in our stead, is to lose the Corner-stone of our Justification, and overthrow the very Pillar which supports our Faith, Comfort, and Salvation. Indeed if this had not been, he would have been the righteous Lord, but not the Lord our Righteousness, as he is stiled *Jer.* 33. 16. So that it is but a vain distinction, to say it was for our good, but not in our stead: for had it not been in our stead, we could not have had the good of it.

3. The internal moving Cause of Christ's Satisfaction for us, was his Obedience to God, and Love to us. That it was an act of Obedience, is plain from *Phil.* 2. 8. *He became obedient unto Death, even the death of the Cross.* Now Obedience respects a Command, and such a Command Christ received to die for us, as himself tells us, *Joh.* 10. 18. *I lay down my Life of myself; I have power to lay it down, and power to take it again; this Commandment have I received of my Father.* So that it was an act of Obedience with respect to God, and yet a most free and spontaneous Act with respect to himself. And that he was moved to it out of pity and love to us, himself assures us: *Gal.* 5. 2. *Christ loved us, and gave himself for us an Offering and a Sacrifice to God.* Upon this *Paul* sweetly reflected, *Gal.* 2. 20. *Who loved me, and gave himself for me.* As the external moving Cause was our Misery, so the internal was his own Love and Pity for us.

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4. This

ὅτι.  
ἀντι. διὰ.  
ἀντι.

Specialis hæc  
imputatio est  
meriti alieni  
loco ejus ad-  
missio, quod  
in ipso reo in-  
esse debet.  
Bradshaw de  
Ju. l. p. 47.



Si enim propter Christi obedientiam passivam totam imputationem, à peccatis cuiusque generis, five commissi illud fuerit, five omitti, reatu omni immunes habemur; quorum ad justificationem imputetur ulterius activa illa ejusdem obedientia? Bradshaw in Epist. Lib. de Justif.

Duplex est Christi obedientia, duplici hominis post lapsum obligationi opposita; activa, pro culpa; passiva, pro poena; seu utraque pro utraque. Trel. ubi supra.

4. The Matter of Christ's Satisfaction, was his active and passive Obedience to all the Law of God required. I know there are some that doubt whether Christ's active Obedience have any place here, and so whether it be imputed as any part of our Righteousness. It is confessed, the Scripture most frequently mentions his passive Obedience, as that which made the Atonement, and procures our Redemption, *Matth. 20. 28. and 26. 28. Rom. 3. 24, 25. & alibi*: but his passive Obedience is never mentioned exclusively, as the sole Cause or Matter of Satisfaction. But in those places where it's mentioned by it self, it's put for his whole Obedience, both active and passive, by an usual Trope; and in other Scriptures it is ascribed to both, as *Gal. 4. 4.* he is said to be made under the Law, to redeem them that were under the Law. Now his being made under the Law to this end, cannot be restrained to his subjection to the Curse of the Law only, but to the Commands of it also. So *Rom. 5. 19. As by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made righteous.* It were a manifest injury to this Text also, to restrain it to the passive Obedience of Christ only. To be short, this twofold Obedience of Christ stands opposed to a twofold Obligation that fallen Man is under; the one to do what God requires, the other to suffer what he hath threatened for Disobedience. We owe him active Obedience as his *Creatures*, and passive Obedience as his *Prisoners*. Sutablely to this double Obligation Christ comes under the *Commandment* of the Law to fulfil it actively, *Matth. 3. 15.* and under the *Malediction* of the Law to satisfy it passively. And whereas it is objected by some, if he fulfilled the whole Law for us by his active, what need then of his passive Obedience? We reply, great need; because both these make up that one, entire, and compleat Obedience, by which God is satisfied, and we justified. It's a good Rule of *Alsted, Obedientia Christi est una copulativa*; The whole Obedience of Christ both active and passive make up one intire perfect Obedience: and therefore there is no reason why one Particle either of the one or of the other should be excluded.

5. The Effect and Fruit of this his Satisfaction, is our freedom, ransom, or deliverance from the Wrath and Curse due to us for our Sins. Such was the dignity, value, and compleateness

Christus nactus est jus remittendorum peccatorum, sed non ejusmodi quo possint remitti, sed quo remitti debent omnia [illis] pro quibus per mortem ejus satisfactum est; alioqui injustus esset Deus, qui non ageret cum Christo filio suo, secundum exigentiam meritorum ejus. *Twisse de permisi. lib. 2.*

of Christ's Satisfaction, that in strict Justice it merited our Redemption and full Deliverance; not only a possibility that we might be redeemed and pardoned, but a Right whereby we ought to be so, as the learned *Dr. Twiss* judiciously argues. If he be made a Curse for us, we must then be redeemed from the Curse, according to Justice: so the Apostle argues, *Rom. 3. 25, 26. Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the remission of Sins that are past, through the forbearance of God; to declare, I say, at this time his Righteousness, that God might be just, and the Justifier of him that believeth in Jesus.* Mark the design and end of God in exacting Satisfaction from Christ, it was to declare his Righteousness in the remission of Sin to Believers; and lest we should lose the emphatical word, he doubles it, *to declare, I say, his Righteousness.* Every one can see how his Mercy is declared in Remission: but he would have us take notice that his Justification of Believers is an act of Justice; and that God, as he is a just God, cannot condemn the Believer, since Christ hath satisfied his Debts. This Attribute seems to be the main bar against Remission; but now it's become the very ground and reason why God remits. O how comfortable a Text is this! Doth Satan or Conscience set forth thy Sin in all its discouraging Circumstances and Aggravations? God hath set forth Christ to be a Propitiation. Must Justice be manifested, satisfied, and glorified? So is it in the Death of Christ, ten thousand times more than ever it could in thy Damnation. Thus you have a brief account of the Satisfaction made by Jesus Christ.

*Secondly,* We shall gather up all that hath been said to establish the truth of Christ's Satisfaction; proving the reality of it, that it is not an improper, catechrestical, fictitious Satisfaction, by Divine Acceptilation, as some have very diminutively called it; but real, proper, and full, and as such accepted by God. For his Blood is the Blood of a *Surety*, *Heb. 7. 22.* who came under the same Obligations of the Law with us, *Gal. 4. 4.* and tho he had no Sin of his own, yet standing before God as our Surety, the Iniquities of us all were laid upon him, *Isa. 53. 6.* and from him did the Lord, with great severity, exact satisfaction for our Sins, *Rom. 8. 32.* punishing them upon his Soul, *Mat. 27. 46.* and upon his Body, *Acts 2. 23.* and with this Obedience of his Son is fully pleased and satisfied, *Ephes. 5. 2.* and hath in token thereof raised him from the Dead, and set him at his own Right-hand, *1 Tim. 3. 16.* and for his Righteousness sake acquitted and dis-

charged Believers, who shall never more come into Condemnation, *Rom. 8. 1. 34.* All this is plain in Scripture; and our Faith in the Satisfaction of Christ, is not built on the Wisdom of Man, but the everlasting sealed Truth of God: Yet such is the perverse Nature of Man, and the Pride of his Heart, that whilst he should be humbly adoring the Grace of God in providing such a Surety for us, he is found accusing the Justice, and diminishing the Mercy of God, and raising all the Objections which Satan and his own Heart can invent, to overturn that blessed Foundation upon which God hath built up his own Honour, and his Peoples Salvation.

*Thirdly,* In the next place therefore, we shall reject those Doctrines, and remove the principal of those Objections that are found militating against the Satisfaction of Christ.

And in the first place, we reject with deep abhorrence that Doctrine, which ascribes to Man any Power in whole or in part to satisfy God for his own, or other Mens Sins. This no meer Creature can do by active Obedience, were it so compleat that he could never sin in Thought, Word or Deed, any more, but live the most holy Life that ever any lived: for all this would be no more than his Duty as a Creature, *Luke 17. 10.* and so can be no Satisfaction for what he is by Nature, or hath done against God as a Sinner. Nor yet by *Sufferings*; for we have offended an infinite God, and can never satisfy him by our finite Sufferings.

We also with like detestation reject that Doctrine which makes the Satisfaction of Christ either impossible, or fictitious, and inconsistent with Grace, in the free pardon of Sin. Many are the Cavils raised against Christ's Satisfaction; the principal are such as these that follow.

*Object.* The Doctrine of Christ's Satisfaction is absurd, for Christ (say we) is God; if so, then God satisfies himself, than which what can be more absurd to imagine?

*Sol.* I answer, God cannot properly be said to satisfy himself; for that would be the same thing as to pardon simply, without any Satisfaction. But there is a twofold Consideration of Christ; one in respect of his Essence and Divine Nature, in which sense he is the Object both of the Offence, and of the Satisfaction made for it: Another in respect of his Person and Oeconomy, or Office; in which sense he properly satisfies God, being in respect of his Manhood another, and inferior to God, *Joh 14. 28.* The Blood of the Man Christ Jesus is the Matter of the Satisfaction;

Aliud est de  
divinitate  
Christi in se  
agere secun-  
dum naturam  
ipsius seorsim,  
aliud qua in  
supposito.  
Trescat.

faction; the Divine Nature dignifies it, and makes it of infinite value. A certain Family hath committed Treason against the King, and are all under the Condemnation of the Law for it; the King's Son, moved with Pity and Love, resolves to satisfy the Law, and yet save the Family; in order whereunto he marries a Daughter of the Family, whereby her Blood becomes Royal Blood, and worth the Blood of the whole Family whence she sprang; this Princess is by her Husband executed in the room of the rest. In this case the King satisfies not himself for the Wrong, but is satisfied by the Death of another, equivalent in worth to the Blood of them all. This similitude answers not to all the Particulars, as indeed nothing in nature doth or can, but it only shews what it was that satisfied God, and how it became so satisfactory.

*Object.* If Christ satisfied by paying our Debt, then he should have endured eternal Torments; for so we should, and the damned shall.

*Sol.* We must distinguish betwixt what is essential, and what is accidental in Punishment. The primary intent of the Law is Reparation and Satisfaction; he that can make it at one intire Payment (as Christ could and did) ought to be discharged. He that cannot (as no meer Creature can) ought to lie for ever, as the Damned do, under Sufferings.

*Object.* If God will be satisfied for our Sins before he pardon them, how then is Pardon an Act of Grace?

*Sol.* Pardon could not be an Act of pure Grace, if God received Satisfaction from us; but if he pardon us upon the Satisfaction received from Christ, tho it be of Debt to him, it is of Grace to us: for it was Grace to admit a Surety to satisfy, more Grace to provide him, and most of all to apply his Satisfaction to us, by uniting us to Christ, as he hath done.

*Object.* But God loved us before Christ died for us; for it was the Love of God to the World that moved him to give his only begotten Son. Could God love us, and yet not be reconciled and satisfied?

*Sol.* God's complacential Love is indeed inconsistent with an unreconciled state: He is reconciled to every one he so loves. But his benevolent Love, consisting in his purpose of Good; may be before actual Reconciliation and Satisfaction.

*Object.* Temporal Death, as well as eternal, is a part of the Curse; if Christ have fully satisfied by bearing the Curse for us, how is it that those for whom he bear it die as well as others?

*Sol.* As Temporal Death is a penal Evil, and part of the Curse,

Christus secundum naturam divinam convenit cum Deo, quia homo nobiscum; ut contra, quia Deus distat à nobis, quia homo, seu Oeconomia voluntaria, à Deo. Idem ibid. vid. Daven. in Col. 103. & Came-ro, p. 361.

So God inflicts it not upon Believers; but they must die for other ends, *viz.* to be made perfectly happy in a more full and immediate Enjoyment of God, than they can have in the Body: and so *Death is theirs* by way of Privilege, *1 Cor. 3. 22. They are not Death's* by way of Punishment. The same may be said of all the Afflictions with which God for gracious ends now exercises his reconciled ones. Thus much may suffice to establish this great Truth.

*Inference 1.*

If the Death of Christ was that which satisfied God for all the Sins of the Elect; then certainly there is an infinite Evil in Sin, since it cannot be expiated, but by an infinite Satisfaction. Fools make a mock at Sin, and there are but few Souls in the World that are duly sensible and affected with its Evil; but certainly, if God should damn thee to all Eternity, thy eternal Sufferings could not satisfy for the Evil that is in one vain Thought. It may be you may think this is harsh and severe, that God should hold his Creatures under everlasting Sufferings for Sin, and never be satisfied with them any more. But when you have well considered that the Object against whom you sin, is the infinite blessed God, which derives an infinite Evil to the Sin committed against him: and when you consider how God dealt with the Angels that fell for one Sin, and that but of the Mind; for having no bodily Organs, they could commit nothing externally against God; you will alter your Minds about it. O the depth of the evil of Sin! If ever you will see how great and horrid an Evil Sin is; measure it in your thoughts, either by the infinite Holiness and Excellency of God; who is wrong'd by it, or by the infinite Sufferings of Christ, who died to satisfy for it; and then you will have deeper apprehensions of the evil of Sin.

*Inference 2.*

If the Death of Christ satisfied God, and thereby redeemed the Elect from the Curse; then the Redemption of Souls is costly: Souls are dear things, and of great value with God. Ye know (saith the Apostle) that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation received by Tradition; but with the precious Blood of the Son of God, as of a Lamb without spot, *1 Pet. 1. 18, 19.* Only the Blood of God is found an equivalent Price for the Redemption of Souls. Gold and Silver may redeem

Per hanc mortem Christi valde excitamur & ad cautelam, & ad detestationem peccati. Mortiferum enim sit necesse est, quod aliter sanari non potuit, quam morte Christi. Quis igitur serio cogitans, peccata sua non esse aliter expiata quam sanguine ipsius filii Dei, non perhorrescet indies peccando, hunc pretiosissimum sanguinem quasi conculcare? *De ven. in Col. cap. 1. v. 20.*



deem from *Turkish*, but not from *Hellish* Bondage. The whole Creation sold to the utmost worth of it, is not a value for the Redemption of one Soul. Souls are dear Ware, he that paid for them found them so: Yet how cheaply do Sinners sell their Souls, as if they were but low-priz'd Commodities! But you that sell your Souls cheap, will buy Repentance dear.

## Inference 3.

If Christ's Death satisfied God for our Sins, *how unparallel'd is the Love of Christ to poor Sinners!* It's much to pay a pecuniary Debt to free another, but who will pay his own Blood for another? We have a noted instance of *Zaleucus*, that famous *Locrenian* Law-giver, who decreed, that whoever was convicted of Adultery, should have both his Eyes put out. It so fell out, that his own Son was brought before him for that Crime; hereupon the People interposing, made suit for his Pardon. At length, the Father partly overcome by their Importunities, and not unwilling to shew what lawful favour he might to his Son; he first put out one of his own Eyes, and then one of his Son's; and so shewed himself both a merciful Father, and a just Lawgiver; so tempering Mercy with Justice, that both the Law was satisfied, and his Son spared. This is written by the Historian as an instance of singular Love in this Father, to pay one half of the Penalty for his Son. But Christ did not divide and share in the Penalty with us, but bare it all. *Zaleucus* did it for his Son, who was dear to him; Christ did it for Enemies, that were fighting and rebelling against him; Rom. 5. 8. *While we were yet Sinners, Christ died for us.* "O would to God (said a holy one) I could cause Paper and Ink to speak the Worth and Excellency, the high and loud Praises of our Brother-Ransomer! O the Ransomer needs not my Report; but O if he would take it, and make use of it! "I should be happy if I had an Errand to this World but for some few Years, to spread Proclamations, and Out-cries, and Love-letters of the Highness [the Highness for evermore] of the Ransomer, whose Clothes were wet, and dyed in Blood; howbeit, that after that my Soul and Body should go back to their Mother nothing.

## Inference 4.

If Christ by dying hath made full Satisfaction, then God is no loser in pardoning the greatest of Sinners that believe in Jesus; and consequently his Justice can be no bar to their Justification, and Salvation. He is just to forgive us our Sins, 1 Joh. 1. 9. What an Argument

## The Satisfaction of Christ

is here for a poor Believer to plead with God! Lord, if thou save me by Jesus Christ, thy Justice will be fully satisfied at one round payment; but if thou damn me, and require satisfaction at my hands, thou canst never receive it: I shall make but a dribbling payment, tho I lie in Hell to Eternity, and shall still be infinitely behind with thee. Is it not more for thy Glory to receive it from Christ's hand, than to require it at mine? One drop of his Blood is more worth than all my polluted Blood. O how satisfying a thing is this to the Conscience of a poor Sinner, that is objecting the multitude, aggravations, and amazing circumstances of Sins, against the possibility of their being pardoned! Can such a Sinner as I be forgiven? Yes, if thou believest in Jesus, thou mayst; for so God will lose nothing in pardoning the greatest Transgressors: *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, Psal. 130. 7. i. e.* a large stock of Merit lying by him, in the Blood of Christ, to pay him for all that you have done against him.

### Inference 5.

Lastly, If Christ hath made such a full Satisfaction as you have heard; *How much is it the concernment of every Soul to abandon all thoughts of satisfying God for his own Sins, and betake himself to the Blood of Christ the ransom, by Faith, that in that Blood they may be pardoned?* It would grieve one's heart to see how many poor Creatures are drudging and tugging at a task of Repentance, and revenge upon themselves, and Reformation, and Obedience, to satisfy God for what they have done against him: And alas, it cannot be, they do but lose their labour; could they swelter their very hearts out, weep till they can weep no more, cry till their throats be parched, alas they can never recompense God for one vain thought: For such is the severity of the Law, that when it is once offended, it will never be made amends again by all that we can do; it will not discharge the Sinner for all the sorrow in the World. Indeed if a Man be in Christ, sorrow for Sin is something, and renewed Obedience is something; God looks upon them favourably, and accepts them graciously in Christ: but out of him, they signify no more than the intreaties and cries of a condemned Malefactor, to reverse the legal Sentence of the Judge. You may toil all the day of your life, and at night go to bed without a Candle. To that sense that Scripture sounds, *Isa. 40. ult. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that*

*you have kindled: This shall ye have of mine hand, ye shall lie down in sorrow. By fire, and the light of it, some understand the sparkling pleasures of this Life, and the sensitive joys of the Creatures: But generally it's taken for our own natural Righteousness, and all acts of Duties, in order to our justification by them before God. And so it stands opposed to that Faith of recumbency spoken of in the verse before. By their compassing themselves about with these sparks, understand their dependence on these their Duties, and glorying in them. But see the fatal Issue, Ye shall lie down in sorrow: That shall be your Recompence from the hand of the Lord; that's all the thanks and reward you must expect from him, for slighting Christ's, and preferring your own Righteousness before his. Reader, be convinced, that one Act of Faith in the Lord Jesus pleases God more than all the Obedience, Repentance, and strivings to obey the Law through thy whole life can do. And thus you have the first special Fruit of Christ's Priesthood, in the full satisfaction of God for all the Sins of Believers.*

## The Fifteenth SERMON.

G A L. IV. 4, 5.

*But when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.*

Serm. 15.

*Surveys the blessed Inheritance purchased by the Oblation of Christ, being the second Effect or Fruit of his Priesthood.*

**T**HIS Scripture gives us an account of a double Fruit of Christ's Death, *viz.* the payment of our Debt, and the purchase of our Inheritance.

1. The payment of our Debt expressed by our Redemption, or buying us out from the Obligation and Curse of the Law, which hath been discoursed in the last Exercise.

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2. The

2. The purchase of an Inheritance for those redeemed ones, expressed here by their receiving the Adoption of Sons; which is to be our present Subject. *Adoption* is either *Civil*, or *Divine*. Of the first, the Civil Law gives this Definition; that it is,

*Summa Angel. ad verbum. Adoptio est actus legitimus, imitans naturam, repertus ad eorum solatium, qui liberos non habent.*

*A lawful Act, in imitation of Nature, invented for the comfort of them that have no Children of their own.* Divine Adoption is that special Benefit whereby God, for Christ's sake, accepteth us as Sons, and makes us Heirs of Eternal Life with him.

*Adoptio est beneficium, quo nos Deus propter Christum in filios recipit, & facit nos cum ipso hæredes vitæ æternæ.* Ravanel.

Hic ergo Adoptio capitur (sicuti Rom. 8. 23. redemptionis) pro ipsa possessione. Nam sicuti ultimo die percipimus redemptionis nostræ fructum, ita nunc percipimus, &c. *Calv. in loc.*

Between this Civil and Sacred Adoption, there is a twofold Agreement, and Disagreement. They agree in this, that both flow from the pleasure and good-will of the Adoptant; and in this, that both confer a right to Privileges which we have not by Nature: but in this they differ, one is an Act imitating Nature, the other transcends Nature; the one was found out for the comfort of them that had no Children; the other, for the comfort of them that had no Father. This Divine Adoption, is in Scripture either taken properly for that Act or Sentence of God, by which we are made Sons, or for the Privileges with which the Adopted are invested: And so it's taken Rom. 8. 23. and in this Scripture now before us. We lost our Inheritance by the Fall of Adam; we receive it, as the Text speaks, by the Death of Christ, which restores it again to us by a new and better Title. The Doctrine hence is,

*Doct. That the Death of Jesus Christ hath not only satisfied for our Debts, but over and above purchased a rich Inheritance for the Children of God.*

*For this end, or cause, he is the Mediator of the New Testament; that by means of death, for the redemption of the Transgressions that were under the first Testament, they which are called, might receive the Promise of the Eternal Inheritance, Heb. 9. 15.*

We will here, first, see what Christ paid. Secondly, what he purchased. Thirdly, for whom.

*Parker de defensu, l. 3. p. 97. Dr. Reynolds in Psal. 110. Camero, p. 363, &c.*

First, What Christ paid. Our Divines comprize the Virtue and Fruits of the Priesthood of Christ in these two things, viz. *Solutio debiti, & acquisitio hereditatis*, Payment, and Purchase. Answerably the Obedience of Christ hath a double relation, *relatio legalis*

*legalis Justitia*, the relation of a legal Righteousness; an adequate and exactly proportionated price. And it hath also in it *relatio superlegalis meriti*, the relation of a Merit over and beyond the Law.

To object (as some do) the Satisfaction of Christ was more than sufficient, according to our Doctrine, and therefore could not be intended for the payment of our Debt, is a senseless cavil. For surely if Christ paid more than was owing, he must needs pay all that was owing to Divine Justice. And truly it is but a bad requital of the Love of Jesus Christ, who beside the payment of what we owed, would manifest his Bounty by the redundancy of his Merit, which he paid to God to purchase a blessed Inheritance for us. This overplus of Satisfaction (which was the price of that Inheritance I am now to open) is not obscurely hinted, but plainly expressed twice in *Rom. 5. 15.* *But not as the offence, so also is the free gift: For if through the offence of one, many be dead, πολλῶν μάλιστα, much more the Grace of God, and the gift by Grace, which is by one Man, Jesus Christ, ἐπερίσσευσε, hath abounded, or flowed abundantly unto many. So ver. 17. For if by one Man's offence, death reigned by one, πολλῶν μάλιστα, much more they which receive τὴν περισσείαν, the overflowings, or abundance of Grace, and of the gift of Righteousness, shall reign in life by one, Jesus Christ. In both which places Christ and Adam are compared as the two Roots or common Heads of Mankind, both agreeing in this property of communicating their conditions to those that are theirs; yet there is a great deal of difference betwixt them, for in Christ the Power is all divine, and therefore infinitely more active and effectual: He communicates abundantly more to his, than they lost in Adam; so that his Blood is not only sufficient to redeem all those that are actually redeemed by it, but even the whole World also. And were there so many Worlds of Men, as there are Men in the World, it would be sufficient for them also; and yet still there would be an overplus of value: for all those Worlds of Men would rise but to a finite bulk; but this Blood is infinite in its worth and dignity. Since then there is not a whole World, no not half, but the far less part redeemed by the Blood of Christ, which was sufficient for so many; how great must be the surplusage and redundancy of Merit? Here our Divines rightly distinguish betwixt the *substance*, and *accidents* of Christ's Death and Obedience. Consider Christ's suffering, as to the substance of it, it was no more than what the Law required; for*

Satisfactio Christi tunc plusquam sufficiens, non igitur ex debito, non ex obligato. *Forward.* Dialog. 5. p. 382.

Dutch Annot. in loc. Deodat. in loc.



Quoad substantiam peccati nihil plus perpeſſus eſt Chriſtus, quàm quod per legem debebatur, quoad circumſtantias autem, patientis perſonam, patiendi cauſam, paſſionis efficaciam, plus quam ſufficiens ſatisfactio Chriſti à nobis dicitur. *Park. de deſcenſ. l. 3.*

Norant qui de legum relaxatione ſcripterunt, eas eſſe optimas relaxationes, quibus annexa eſt commutatio. *Grotius de ſatisfac. cap. 5.*

Chriſtum parva magnis penſaſſe. *Athanaſ. de paſſione & cruce.*

Multo plura quam debemus Chriſtus pro nobis ſolvit, tantoque plura, quanto guttulum exiguum pelagus excellit immenſum.

neither the Juſtice, nor Love of the Father, would permit that Chriſt ſhould ſuffer more than what was neceſſary for him to bear, as our Surety: but as to the Circumſtances, the Perſon of the Sufferer, the Cauſe and Efficacy of his Sufferings, &c. it was much more than ſufficient; a *ſuperlegale meritum*, a Merit above and beyond what the Law required: For tho the Law required the death of the Sinner, who is but a poor contemptible Creature, it did not require that one perfectly innocent ſhould die; it did not require that God ſhould ſhed his Blood; it did not require Blood of ſuch value and worth as this was: I ſay, none of this the Law required, tho God was pleaſed, for the advancement and manifeſtation of his Juſtice and Mercy in the higheſt, to admit and order this, by way of commutation, admitting him to be our *ἀντιλύτρον*, or ranſomer, by dying for us. And indeed it was a moſt gracious relaxation of the Law, that admitted of ſuch a commutation as this; for hereby it comes to paſs, that Juſtice is fully ſatisfied, and yet we live and are ſaved; which before was a thing that could not be imagined. Yea, now we are not only redeemed from Wrath, by the adequate compenſation made for our Sins by Chriſt's Blood and Sufferings, ſubſtantially conſidered, but to a moſt glorious Inheritance purchaſed by his Blood, conſidered as the Blood of an *Innocent*, as the Blood of God, and therefore as moſt excellent and efficacious Blood, above what the Law demanded. And this is the meaning of *Athanaſius*, when he ſaith that Chriſt recompenſed or made amends for ſmall things, with great: He means not, that Sin conſidered abſolutely and in it ſelf, is ſmall; O no, but compared with Chriſt's Blood, and the infinite excellency and worth of it, it is ſo. And *Chryſoſtom* to the ſame purpoſe, Chriſt paid much more (ſaith he) than we owed, and ſo much more as the immenſe Ocean is more than a ſmall drop. So that it was rightly determined by holy *Anſelm*, No Man, ſaith he, can pay to God what he owes him; Chriſt only paid more than he owed him. By this you ſee how rich a Treafure lies by Chriſt, to beſtow in a Purchase for us, above what he paid to redeem us; even as much as his Soul and Body were more worth than ours for whom it was ſacrificed; which is ſo great a Sum, that all the Angels in Heaven, and Men on Earth, can never compute and ſum up, ſo as to ſhew us the total of it: And this was that inexhauiſtible Treafure that Chriſt expended, to procure and purchaſe the faireſt Inheritance for Believers. Having ſeen the Treafure that purchaſed, let us next enquire into the Inheritance purchaſed by it.

Secondly, This Inheritance is so large, that it cannot be surveyed by Creatures; nor can the boundaries and limits thereof be described, for it comprehends all things; 1 Cor. 3. 22. *All is yours, ye are Christ's, and Christ is God's.* Rev. 21. 7. *He that overcomes shall inherit all things.* And yet I do not think or say that *Dominium fundatur in gratia*, that temporal Dominion is founded in Grace. No, that's at the cast and dispose of Providence: but Christ by his Death hath restored a right to all things to his People.

Fidelibus est  
totus mundus.  
Aug.

But to be more particular, I shall distribute the Saints Inheritance purchased by Christ into three heads: All temporal good things, all spiritual good things, and all eternal good things are theirs.

1. All Temporal good things. 1 Tim. 6. 17. *He hath given us all things richly to enjoy.* Not that they have the possession, but the comfort and benefit of all things: Others have the sting, gall, worm-wood, baits and snares of the Creature; Saints only have the blessing and comfort of it. So that this little that a righteous Man hath, is (in this, among other respects) better than the treasures of many wicked: Which is the true Key to open that dark saying of the Apostle, 2 Cor. 6. 10. *as having nothing, and yet possessing all things:* They only possess, others are possessed by the World. The Saints do *uti Mundo, & frui Deo*, use the World, and enjoy God in the use of it. Others are deceived, defiled, and destroyed by the World; but these are refreshed and furthered by it.

Christus me-  
ruit nobis om-  
nia bona, su-  
pernaturalia,  
& omnia aux-  
ilia, five prae-  
venientia, five  
subsequentia;  
ac universa il-  
la bona, etsi  
extrinseca,  
quae rationem  
induunt me-  
diorum ad  
nostram salu-  
tatem. Vincent.  
Ausiricens. de  
habit. Christi.  
grat. praelect.  
q. 5. p. 259.

2. All Spiritual good things are purchased by the Blood of Christ for them; as *Justification*, which comprizes remission of Sins, and acceptation of our Persons by God: Rom. 3. 24. *Being justified freely by his Grace, through the redemption that is in Christ.* Sanctification is also purchased for them; yea, both initial and progressive Sanctification: For of God he is made unto us not only wisdom and righteousness, but sanctification also, 1 Cor. 1. 30. These two, viz. our Justification and Sanctification, are two of the most rich and shining Robes in the Wardrobe of Free-grace. How glorious and lovely do they render the Soul that wears them! These are like the Bracelets and Jewels Isaac sent to Rebecca. Adoption into the Family of God, is purchased for us by his Blood; For ye are all the Children of God by Faith in Jesus Christ, Gal. 3. 26. Christ as he is the Son, is *heres nativus*, the Heir by nature; as he is *Mediator*, he is *heres constitutus*, the Heir by appointment, appointed Heir of all things, as it is Heb. 1. 2. By this Sonship of Christ, we being united to him by Faith, become Sons; and if Sons, then Heirs.

Heirs. *O what manner of Love is this, that we should be called the Sons of God!* 1 John 3. 1. That a poor Beggar should be made an Heir, yea, an Heir of God, and a joint Heir with Christ! Yea, that very Faith, which is the bond of Union, and consequently the ground of all our Communion with Christ, is the purchase of his Blood also: 2 Pet. 1. 1. *To them that have obtained like precious faith with us, through the Righteousness of God, and our Saviour Jesus Christ.* This most precious Grace is the dear purchase of our Lord Jesus Christ: Yea, all that peace, joy, and spiritual comfort, which are sweet Fruits of Faith, are with it purchased for us by this Blood.

So speaks the Apostle in Rom. 5. 1, 2, 3. *Being justified by Faith, we have peace with God, through our Lord Jesus Christ, &c.* Moreover the Spirit himself, who is the Author, Fountain, and Spring of all these Graces and Comforts, is procured for us by his Death and Resurrection: Gal. 3. 13, 14. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree: That the Blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through Faith.* That Spirit that first sanctified, and since hath so often sealed, comforted, directed, resolved, guided, and quickned your Souls, had not come to perform any of these blessed Offices upon your hearts, if Christ had not died.

3. *All Eternal good things* are the purchase of his Blood. Heaven, and all the Glory thereof, is purchased for you that are Believers, with this price. Hence that Glory, whatever it be, is called an *Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you:* to the lively hope whereof ye are begotten again, *by the resurrection of Christ from the dead,* 1 Pet. 1. 3, 4. Not only present Mercies are purchased for us, but things to come also, as it is 1 Cor. 3. 22. Man is a prudent and prospecting Creature, and is not satisfied that it's well with him for present, unless he have some assurance it shall be well with him for time to come. His mind is taken up about what shall be hereafter; and from the good or evil things to come, he raiseth up to himself vast hopes or fears.

Therefore to compleat our happiness, and fill up the uttermost capacity of our Souls, all the good of Eternity is put into the Account and Inventory of the Saints Estate and Inheritance. This Happiness is ineffable; it's usually distinguisht into what is  
essential,

essential, and what is *accessory* to it. The *Essentials* of it, as we in our embodied state can conceive, is either the *objective*, *subjective*, or *formal* Happiness to be enjoyed in Heaven.

The *Objective* Happiness is God himself: Psal. 73. 25. *Whom have I in Heaven but thee?* If it could be supposed (saith one) that God should withdraw from the Saints in Heaven, and say, take Heaven and divide it among you; but as for me, I will withdraw from you; the Saints would fall a weeping in Heaven, and say, Lord take Heaven, and give it to whom thou wilt; it's no Heaven to us except thou be there: Heaven would be a very *Bekim* to the Saints without God. In this our Glory in Heaven consists, to be ever with the Lord, 1 *Thess* 4. 17. God himself is the chief part of a Saint's Inheritance; in which sense, as some will understand *Rom.* 8. 17. they are called *Heirs of God*.

The *Subjective* Glory and Happiness is the attemperation and futing of the Soul and Body to God. This is begun in Sanctification, and perfected in Glorification. It consists in removing from both all that is indecent, and inconsistent with a state of such compleat Glory and Happiness, and in superinducing and clothing it with all heavenly Qualities.

The immunities of the Body are its freedom from all natural Infirmities; which as they come in, so they go out with sin. Thenceforth there shall be no diseases, deformities, pains, flaws, monstrosities; their good Physician Death hath cured all this, and their vile Bodies shall be made like unto Christ's glorious Body, *Phil.* 3. 21. and be made a spiritual Body, 1 *Cor.* 15. 44. For *agility*, like the Chariots of *Aminadab*; for *beauty*, as the top of *Lebanon*; for *incorruptibility*, as if they were *pure Spirits*.

The *Soul* also is discharged and freed from all darknes and ignorance of Mind, being now able to discern all Truths in God, that christal Ocean of Truth. The leaks of the Memory stopt for ever; the roving of its Fancy perfectly cured; the stubbornness and reluctancy of the Will for ever subdued, and retained in due and full subjection to God. So that the Saints in glory shall be free from all that now troubles them; they shall never sin more, nor be once tempted so to do, for no Serpent hisses in that Paradise; they shall never grieve or groan more, for God shall wipe all tears from their Eyes: They shall never be troubled more, for God will then recompense Tribulation to their troublers, and to them that are troubled Rest; they shall never doubt more, for Fruition excludes doubting.

The

The *Formal* happiness is the fulness of Satisfaction resulting from the blessed sight and enjoyment of God, by a Soul so attempt'd to him. Psal. 17. 15. *When I awake, I shall be satisfied with thy likeness.* This sight of God in Glory, called the beatifical Vision, must needs yield ineffable satisfaction to the beholding Soul, in as much as it will be an *intuitive* Vision. The intellectual or mental eye shall see God, 1 Joh. 3. 2. The corporeal glorified eye shall see Christ, Job 19. 26, 27. What a ravishing Vision will this be? And how much will it exceed all reports, and apprehensions we had here of it! Surely the one half was not told us. It will be a *transformative* Vision, it will change the Beholder into its own Image and Likeness. *We shall be like him, for we shall see him as he is,* 1 Joh. 3. 2. As Iron put into the Fire, becomes all fiery; so the Soul by conversing with God, is changed into his very Similitude. It will be an *appropriative* Vision; *Whom I shall see for my self,* Job 19. 26, 27. In Heaven Interest is clear and undoubted; Fear is cast out: No need of marks and signs there; for what a Man sees and enjoys, how can he doubt of? It will be a *ravishing* Vision; these we have by Faith are so, how much more those in Glory? How was Paul transported, when he was in a visional way wrapt up into the third Heaven, and heard the unutterable things, tho he was not admitted into the blessed Society, but was with them, as the Angels are in our Assemblies, a stander by, a looker on! If a Spark do so inflame, what is it to lie down like a *Phoenix* in her bed of Spices; like a *Salamander* to live, and move in the Fire of Love! It will also be an *eternal* Vision; *vacabimus, & videbimus,* (as *Augustin* said) we shall then be at leisure for this Employment, and have no diversions from it for ever. No Evening is mentioned to the seventh day's Sabbath; no Night in the new *Jerusalem*. And therefore,

*Lastly,* It will be a *fully satisfying* Vision: God will then be all in all. *Etiam ipsa curiositas satiatur,* Curiosity it self will be satisfied. The blessed Soul will feel it self blessed, filled, satisfied in every part. Ah what a Happiness is here! to look and love, to drink and sing, and drink again at the Fountain-head of the highest Glory! And if at any time its Eye be turned from a direct to a reflex sight upon what it once was, how it was wrought on, how fitted for this Glory, how wonderfully distinguished by special Grace from them that are howling in Flames, whilst himself is shouting aloud upon his Bed of everlasting Rest; all this will enhance the Glory.

And



And so also will the *Accessories* of this Blessedness, *The place* where God is enjoyed, the *Empyrean Heaven*, the City of God, whither Christ ascended, where the great Assembly are met. Paradise and *Canaan* were but the Types of it; more excelling and transcending the Royal Palaces of earthly Princes, than they do a Pigeon-hole. *The Company* also with whom he is enjoyed, adds to the glory. A blissful Society indeed! store of good Neighbours in that City. There we shall have familiar converse with Angels, whose appearances now are insupportable by poor Mortals: There will be sweet and full closings also betwixt the Saints; *Luther* and *Zuinglius* are there agreed: here they could not fully close with one another, and no wonder, for they could not fully close with themselves. But there is perfect Harmony and Unity; all meeting and closing in God, as Lines in the Center. This is a blessed glimpse of your Inheritance.

*Thirdly*, All this is purchased for Believers: hence it's call'd, *the Inheritance of the Saints in Light*, Col. 1. 12. *All is yours, for ye are Christ's*, that is the tenure, 1 Cor. 3. 23. So Rom. 8. 30. *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Only those that are Sons, are Heirs, Rom. 8. 17. The unrighteous shall not inherit, 1 Cor. 6. 9. *It's the Father's good pleasure to give the Kingdom to the little flock*, Luk. 12. 32.

*Inference 1.*

Hath Christ not only redeemed you from wrath, but purchased such an eternal Inheritance also by the overplus of his Merit for you? *O how well content should Believers then be with their lot of Providence in this Life, be it what it will!* Content did I say? I speak too low, overcome, raviht, filled with Praises and Thanksgivings, how low, how poor, how afflicted soever for present they are. O let not such a thing as grumbling, repining, fretting at Providence be found, or once named among the Expectants of this Inheritance! Suppose you had taken a Beggar from your door, and adopted him to be your Son, and made him Heir of a large Inheritance, and after this he should contest and quarrel with you for a Trifle; could you bear it? How to work the Spirit of a Saint into Contentment with a low condition here, I have laid down several rules in another Discourse, to which for present I refer the Reader.

*A Saint indeed,  
p. 88, 89, &c.*

*Inference 2.*

*With what meaned Affections should the People of God walk up and down*

## The Rich Purchase of

*this World, content to live, and willing to die?* For things present are theirs if they live, and things to come are theirs if they die. *Paul* expresses himself in a frame of holy indifferency, *Phil.* 1. 23. *Which to choose I know not.* Many of them that are now in fruition of their Inheritance above, had *vitam in patientia, mortem in desiderio*, Life in patience, and Death in desire, while they tabernacled with us. "O (cried one) what would I give to have a Bed made to my wearied Soul in Christ's Bosom?— I cannot tell you what sweet Pain, and delightful Torments are in his Love; I often challenge time for holding us asunder; I profess to you, I have no rest till I be over head and ears in Love's Ocean. If Christ's Love (that Fountain of Delights) were laid open to me as I would wish, O how drunken would this my Soul be! I half call his Absence cruel; and the mask and vail on his Face a cruel covering, that hideth such a fair, fair Face from a sick Soul. I dare not challenge himself, but his absence is a Mountain of Iron upon my heavy Heart. O when shall we meet! How long is it to the dawning of the marriage-day! O sweet Lord Jesus, take wide steps! O my Lord, come over Mountains at one stride! O my Beloved, flee like a Roe, or young Hart, upon the Mountains of Separation! O if he would fold the Heavens together like an old Cloak, and shovel time and days out of the way, and make ready in haste the Lamb's Wife for her Husband! Since he looked upon me, my Heart is not mine own.

Who can be blamed for desiring to see that fair Inheritance which is purchased for him? But truly should God hold up the Soul by the power of Faith, from day to day, to such sights as these, who would be content to live a day more on Earth? How should we be ready to pull down the Prison-walls, and not have patience to wait till God open the Door! As the Heathen said,

*Victorofque dii celant, ut vivere durant.*

And truly the Wisdom of God is in this specially remarkable, in giving the new Creature such an admirable Crasis and even temper, as that Scripture, *2 Thes.* 3. 5. expresses, *The Lord direct your hearts into the Love of God, and patient waiting for of Christ.* Love inflames with desire, Patience allays that fervor. So that fervent Desires (as one happily expresses it) are allayed with meek Submission; mighty Love with strong Patience. And had not  
God

God twisted together these two principles in the Christian's Constitution, he had framed a Creature to be a torment to it self, to live upon a very Rack.

*Inference 3.*

Hence we infer the impossibility of their Salvation that know not Christ, nor have interest in his Blood. Neither Heathens, nor ineerly nominal Christians, can inherit Heaven. I know some are very indulgent to the Heathen, and many formal Christians are but too much so to themselves: but union by Faith with Jesus Christ, is the only way revealed in Scripture by which we hope to come to the heavenly Inheritance. I know it seems hard, that such brave Men, as some of the Heathens were, should be damned: but the Scripture knows no other way to Glory, but Christ put on and applied by Faith. And it is the common suffrage of modern sound Divines, that no Man by the sole conduct of Nature, without the knowledge of Christ, can be saved. There is but one way to Glory for all the World, *Joh. 14. 6. No man cometh to the Father but by me.* Gal. 3. 14. *The blessing of Abraham comes upon the Gentiles through Faith.* Scripture asserts the impossibility of being or doing any thing that is truly evangelically good out of Christ, *Joh. 15. 5. Without me ye can do nothing;* and *Heb. 11. 6. Without Faith it is impossible to please God.*

Scripture every where connects and chains Salvation with Vocation, *Rom. 8. 30.* and Vocation with the Gospel, *Rom. 10. 14.* To those that plead for the Salvation of Heathens, and profane Christians, we may apply that tart rebuke of *Bernard*, that while some labour to make *Plato* a Christian, he feared they therein did prove themselves to be Heathens.

*Inference 4.*

How greatly are we all concerned to clear up our Title to the heavenly Inheritance! It's horrible to see how industrious many are for an Inheritance on Earth, and how careless for Heaven. By which we may plainly see how vilely the noble Soul is depressed by Sin, and sunk down into Flesh, minding only the concerns of the Flesh. Hear me ye that labour for the World, as if Heaven were in it; What will ye do when at Death you shall look back over your shoulder, and see what you have spent your time and strength for, shrinking and vanishing away from you? When you shall look forward, and see vast Eternity opening its Mouth to swallow you up; O then what would you give for a well-grounded assurance of an eternal Inheritance!

## The Rich Purchase, &c.

O therefore, if you have any concernment for your poor Souls; if it be not indifferent to you what becomes of them, whether they be saved, or whether they be damned; *give all diligence to make your Calling and Election sure*, 2 Pet. 1. 10. *Work out your own Salvation with fear and trembling*; for it is God that worketh in you both to will and to do of his own good pleasure, Phil. 2. 12. Remember it is *Salvation* you work for, and that's no trifle. Remember it's *your own Salvation*, and not another's. It is for thy own poor Soul that thou art striving; and what hast thou more?

Remember, now God offers you his helping hand; now the Spirit waits upon you in the means, but of the continuance thereof you have no assurance; for it is of *his own good pleasure*, and not at yours. To your work Souls, to your work. Ah, strive as Men that know what an Inheritance in Heaven is worth.

And that as for you that have solid evidence that it is yours; O that with Hands and Eyes lifted up to Heaven, you would adore that free Grace, that hath entitled a Child of Wrath to a heavenly Inheritance! Walk as becomes Heirs of God, and joint Heirs with Christ. Be often looking Heaven-ward, when Wants pinch here. O look to that fair Estate you have reserved in Heaven for you, and say, I am hastning home; and when I come thither, all my Wants shall be supplied. Consider what it cost Christ to purchase it for thee; and with a deep sense of what he hath laid out for thee, let thy Soul say,

*Blessed be God for Jesus Christ.*

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The Sixteenth SERMON.

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Serm. 16.

*Opens the  
Kingly Office  
of Christ, as  
executed spi-  
ritually upon  
the Souls of  
the redeemed.*

## 2 COR. X. 5.

*Casting down Imaginations, and every thing that exalteth it self against the Knowledge of God, and bringing into captivity every Thought to the Obedience of Christ.*

**W**E now come to the *Regal Office* by which our Glorious Mediator executes and dischargeth the undertaken design of our Redemption. Had he not as our *Prophet* opened the way of Life and Salvation to the Children of Men, they could never have known it; and should they have clearly known it, except as their *Priest* he had offered up himself, to impetrate and obtain Redemption for them, they could not have been redeemed virtually by his Blood; and if they had been so redeemed, yet had he not lived in the capacity of a *King*, to apply this Purchase of his Blood to them, they could have had no actual personal benefit by his Death: for what he revealed as a *Prophet*, he purchased as a *Priest*; and what he so revealed and purchased as *Prophet* and *Priest*, he applies as *King*; first subduing the Souls of his Elect to his Spiritual Government; then, ruling them as his Subjects, and ordering all things in the Kingdom of Providence for their good. So that Christ hath a twofold Kingdom, the one *Spiritual* and *Internal*, by which he subdues and rules the Hearts of his People; the other *Providential* and *External*, whereby he guides, rules, and orders all things in the World in a blessed subordination to their Eternal Salvation. I am to speak from this Text of his Spiritual and Internal Kingdom.

These Words are considerable two ways, either *relatively* or *absolutely*. Considered *relatively*, they are a vindication of the Apostle from the unjust Censures of the *Corinthians*, who very unworthily



worthily interpreted his Gentleness, Condescension, and winning Affability, to be no better than a fawning upon them for self-ends; and the Authority he exercised, no better than Pride and Imperiousness. But hereby he lets them know, that as Christ needs not, so he never used such carnal Artifices: *The Weapons of our Warfare* (saith he) *are not carnal, but mighty through God.* &c.

*Absolutely* considered, they hold forth the Efficacy of the Gospel in the plainness and simplicity of it, for the subduing of rebellious Sinners to Christ: And in them we have these three things to consider,

1. The *Oppositions* made by Sinners against the Assaults of the Gospel, viz. *Imaginations*, or Reasonings, as the word λογισμοι may be fitly rendred. He means the Subtleties, Sights, Excuses, Subterfuges, and arguings of fleshly-minded Men; in which they fortify and entrench themselves against the Convictions of the Word: Yea, and there are not only such carnal reasonings, but many proud high Conceits with which poor Creatures swell, and scorn to submit to the abasing, humble, self-denying way of the Gospel. These are the Fortifications erected against Christ by the carnal Mind.

2. We have here the *Conquest* which the Gospel obtains over Sinners, thus fortified against it: It casts down, and overthrows, and takes in those strong Holds. Thus Christ spoils Satan of his Armour in which he trusted, by shewing the Sinner that all this can be no defence to his Soul against the Wrath of God. But that's not all; in the next place,

3. You have here the *Improvement of the Victory*. Christ doth not only lead away these Enemies spoiled, but brings them into Obedience to himself; i. e. makes them after Conversion, Subjects of his own Kingdom, obedient, useful, and serviceable to himself; and so is more than a Conqueror. They do not only lay down their Arms, and fight no more against Christ with them; but repair to his Camp, and fight for Christ, with those Reasons of theirs that were before employed against him: As it's said of *Jerom*, *Origen* and *Tertullian*, that they came into *Canaan* laden with Egyptian Gold; that is, they came into the Church full of excellent Learning and Abilities, with which they eminently served Jesus Christ. O blessed Victory, where the Conqueror and Conquered both triumph together! And thus Enemies and Rebels are subdued, and made Subjects of the Spiritual Kingdom of Christ. Hence the Doctrinal Note is,

Doct.

Munitiones elegantiori metaphorâ usurpat pro omni eo, in quo hostes evangelii confidunt, & contra veritatem celestis verbi sese muniunt, efferuntque; qualia sunt carnalis sapientia, eruditio, & eloquentia. S. Glassius.

O beata victoria, ubi victi cum victoribus simul triumphant! Meyer. in loc.

**Doct.** That Jesus Christ exercises a Kingly Power over the Souls of all, whom the Gospel subdues to his Obedience.

No sooner were the *Colossians* delivered out of the power of Darkneſs, but they were immediately tranſlated into the Kingdom of Chriſt the dear Son, *Col. 1. 13.*

This Kingdom of Chriſt, which is our preſent Subject, is the internal ſpiritual Kingdom, which is ſaid to be within the Saints, *Luk. 17. 20, 21. The Kingdom of God is within you.* Chriſt ſits as an enthroned King in the Hearts, Conſciences and Affections of his willing People, *Pſal. 110. 3.* And his Kingdom conſiſts in Righteouſneſs, Peace, and Joy in the Holy Ghoſt, *Rom. 14. 17.* and is properly Monarchical, as appears in the Margin.

*Internum regimen eſt monarchicum, & non poteſt non eſſe. Nulli enim tribui debet juſ regendi hominum conſcientiam, praterquam ei qui idem eſt ſapientiſſimus, & potentiſſimus. Neque in hoc regimine Chriſtus habet vicarium potentia, atque poteſtatis ſux.*

In the proſecution of this Point, I will ſpeak doctrinally to theſe three Heads.

*Fiſt,* How Chriſt obtains this Throne in the Hearts of Men.

*Secondly,* How he rules in it, and by what Acts he exerciſeth his Kingly Authority.

*Thirdly,* What are the Privileges of thoſe Souls over whom Chriſt reigns. And then apply it.

*Fiſt,* We will open the way and manner in which Chriſt obtains a Throne in the Hearts of Men, and that is by Conqueſt: For tho the Souls of the Elect are his by Donation, and right of Redemption; the Father gave them to him, and he died for them; yet Satan hath the firſt poſſeſſion: And ſo it fares with Chriſt, as it did with *Abraham*, to whom God gave the Land of *Canaan* by Promise and Covenant; but the *Canaanites*, *Perezites*, and Sons of *Anak* had the actual poſſeſſion of it, and *Abraham's* Poſterity muſt fight for it, and win it by Inches before they enjoy it. The Houſe is conveyed to Chriſt by him that built it, but the ſtrong Man armed keeps the poſſeſſion of it, till a ſtronger than he comes and ejects him, *Luke 11. 20, 21, 22.* Chriſt muſt fight his way into the Soul, tho he have right to enter as into his dearly purchaſed Poſſeſſion. And ſo he doth; for when the time of recovering them is come, he ſends forth his Armies to ſubdue them; as it is *Pſal. 110. 3. Thy People ſhall be willing in the day of thy Power.* The

*Nam infinita poteſtas, quantumvis vicariſit, in hominem nullum cadere poteſt; etiam eſt quoddam genus unionis, quod vicarium omnem excludat, ut Patris & Filii, Mariti & Uxoris; nam hic certe vicariatus non poteſt habere locum.*  
*Maccov. loc. com. p. 641.*

*Hebrew*

ביום חתונה  
In die exerci-  
tus tui, cum  
scilicet missis  
Apostolis &  
aliis ecclesia-  
rum doctori-  
bus, voce e-  
vangelii inter  
gentes colliges  
& constitues  
tibi regnum.  
Moller. in loc.

*Hebrew* may as fitly be rendred, and is so by some, *in the day of thine Armies*; when the Lord Jesus sent forth his Armies of Prophets, Apostles, Evangelists, Pastors, Teachers, under the conduct of his Spirit, armed with that two-edged Sword, the Word of God, which is sharp and powerful, *Heb. 4. 12.* But that's not all: he causes Armies of Convictions and spiritual Troubles to begirt and straiten them on every side, so that they know not what to do. These Convictions, like a shower of Arrows, strike point blank into their Consciences; *Acts 2. 37.* *When they heard this, they were pricked to the Heart, and said, Men and Brethren, what shall we do?* Christ's Arrows are sharp in the Hearts of his Enemies, whereby the People fall under him, *Psal. 45. 5, 6.* By these Convictions he batters down all their loose vain Hopes, and levels them with the Earth.

Now all their weak Pleas and Defences, from the general Mercy of God, the Examples of others, &c. prove but as Paper-walls to them. These shake their Hearts, even to the Foundation, and overturn every high Thought there, that exalts it self against the Lord. This day in which Christ sits down before the Soul, and summons it by such Messengers as these, is a day of distress within; yea, such a day of trouble that none is like it. But tho it be so, yet Satan hath so deeply intrencht himself in the Mind and Will, that the Soul yields not at the first summons; till its Provisions within are spent, and all its Towers of Pride, and Walls of vain Confidence be undermined by the Gospel, and shaken down about its Ears: and then the Soul desires a Parley with Christ. O now it would be glad of terms, any terms, if it may but save its Life; let all go as a prey to the Conqueror. Now it sends many such Messages as these to Christ, who is come now to the very Gates of the Soul, Mercy, Lord, Mercy; O were I but assured thou wouldst receive, spare and pardon me, I would open to thee the next moment! Thus the Soul is *shut up to the Faith of Christ*, as it is *Gal. 3. 23.* and reduced now to the greatest strait and loss imaginable; and now the merciful King, whose only design is to conquer Hearts, hangs forth the white Flag of Mercy before the Soul, giving it hopes it shall be spared, pitied, and pardoned, tho so long in Rebellion against him, if yet it will yield it self to Christ. Many staggerings, hesitations, irresolutions, doubts, fears, scruples, half-resolves, reasonings for and against, there are at the Council-Table of Man's own Heart at this time. Sometimes there is no hope; Christ will slay me if I go forth to him, and then

then it trembles. But then, who ever found him so that tried him? Other Souls have yielded, and found Mercy beyond all their expectation. O but I have been a desperate Enemy against him. Admit it, yet thou hast the word of a King for it; *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon him, Isa. 55. 7.*

But the time of Mercy is past, I have stood out too long: yet if it were so, How is it that Christ hath not made short work, and cut me off? set Fire, Hell-fire to my Soul, and withdrawn the Siege? Still he waiteth that he may be gracious, and is exalted that he may have Compassion. A thousand such Debates there are, till at last the Soul considering, if it abide in Rebellion, it must needs perish; if it go forth to Christ, it can but perish; and being somewhat encouraged by the messages of Grace sent into the Soul at this time, such as that, *Heb. 7. 25. Wherefore he is able to save to the utmost all that come unto God by him;* and that, *Joh. 6. 37. He that cometh to me, I will in no wise cast out;* and that, *Mat. 11. 28. Come unto me ye that are weary, and heavy laden, and I will give you rest:* It is at last resolved to open to Christ; and saith, *Stand open ye everlasting Gates, and be ye opened ye everlasting Doors; the King of Glory shall come in.* Now the Will spontaneously opens to Christ; that Fort-royal submits, and yields; all the Affections open to him: The Will brings Christ the Keys of all the Rooms in the Soul. Concerning this triumphant Entrance of Christ into the Soul, we may say, as the *Psalmist* rhetorically speaks concerning the triumphant Entrance of *Israel* into *Canaan*, *Psal. 114. 5, 6. The Mountains skipped like Rams, and the little Hills like Lambs; what ailed thee O thou Sea, that thou fleddest? thou Jordan, that thou wast driven back?* So here, in a like rhetorical Triumph, we may say, the Mountains and Hills skip like Rams, the fixed and obstinate Will starts from its own Basis and Center; the rocky Heart rends in twain. A poor Soul comes to the Word full of Ignorance, Pride, Self-love, desperate Hardness, and fixed Resolutions to go on in its way; and by an hour's Discourse the Tide turns, *Jordan* is driven back: What aileth thee thou stout Will, that thou surrendrest to Christ? thou hard Heart, that thou relenteest, and the Waters gush out? And thus the Soul is won to Christ: He writes down his Terms, and the Soul willingly subscribes them. Thus it comes in to Christ by free and hearty Submission, desiring nothing more than to come under the Government of Christ for time to come.

Secondly, Let us see how Christ rules in the Souls of such as submit to him. And there are six things in which he exerts his Kingly Authority over them.

It is proper to Christ, who rules absolutely and monarchically over the Souls and Consciences of Men, to bind them by his own Authority. None but Christ can do it, 1. Because this Authority of Christ is infinite. 2. Because it's the Authority of a Husband, which cannot be communicated to any other,

1 Cor. 9. 2, 22.

1. *He imposes a new Law upon them, and enjoins them to be severe and punctual in their Obedience to it.* The Soul was a Belialite before, and could endure no restraint; its Lusts gave it Law: *We ourselves were sometimes foolish, disobedient, serving divers Lusts and Pleasures,* Tit. 3. 3. What ever the Flesh craved, and the sensual Appetite whined after, it must have, cost what it would cost: if Damnation were the price of it, it would have it, provided it should not be present pay. Now it must not be any longer *ἀνομία* & *ἡμάρτια*, ἀλλ' *ἐννομία* & *ταῖς χερίσιν*, without Law to God; but under Law to Christ. Those are the Articles of Peace which the Soul willingly signs in the day of its admission to Mercy, Mat. 11. 29. *Take my Yoke upon you, and learn of me.* This Law of the Spirit of Life, which is in Christ Jesus, makes them free from the Law of Sin and Death, Rom. 8. 2. Here's much strictness, but no bondage: For the Law is not only written in Christ's Statute-book the Bible, but copied out by his Spirit upon the Hearts of his Subjects, in correspondent Principles; which makes Obedience a pleasure, and Self-denial easy. Christ's Yoke is lined with Love, so that it never galls the Necks of his People: 1 Joh. 5. 3. *His Commandments are not grievous.* The Soul that comes under Christ's Government, must receive Law from Christ; and under Law every thought of the Heart must come.

2. *He rebukes and chastises Souls for the violations and transgressions of his Law:* That's another act of Christ's Regal Authority; whom he loves he rebukes and chastens, Heb. 12. 6, 7. These Chastisements of Christ are either by the Rod of Providence upon their Bodies and outward comforts, or upon their Spirits and inward comforts. Sometimes his Rebukes are smart upon the outward Man, 1 Cor. 11. 30. *For this cause many among you are weakly, and sick, and many sleep.* They had not that due regard to his Body that became them, and he will make their Bodies to smart for it. And he had rather their flesh should smart, than their souls should perish. Sometimes he spares their outward, and afflicts their inner Man, which is a much smarter Rod. He withdraws Peace, and takes away Joy from the Spirits of his People. The hidings of his Face are sore Rebukes. However, all is for emendation, not for destruction. And it is not the least privilege of Christ's Subjects, to have a seasonable and sanctified Rod to reduce them from the ways



ways of Sin: Psal. 23. 3. *Thy Rod, and thy Staff they comfort me.* Others are suffered to go on stubbornly in the way of their own Hearts; Christ will not spend a Rod upon them for their good, will not call them to account for any of their Transgressions, but will reckon with them for all together in Hell.

3. *Another Regal Act of Christ, is the restraining and keeping back his Servants from Iniquity, and withholding them from those Courses which their own Hearts would incline and lead them to:* For even in them there is a Spirit bent to backsliding, but the Lord in tenderness over them, keeps back their Souls from Iniquity, and that when they are upon the very brink of sin; *My feet were almost gone, my steps were well nigh slipt,* Psal. 73. 2. Then doth the Lord prevent Sin, by removing the occasion providentially; or by helping them to resist the Temptation, graciously assisting their Spirits in the trial, so that no Temptation shall beset them, but a way of escape shall be opened that they may be able to bear it, 1 Cor. 10. 13. And thus his People have frequent occasions to bless his Name for his preventing Goodness, when they are almost in the midst of all Evil. And this I take to be the meaning of Gal. 5. 16. *This I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh;* tempted by them ye may be, but fulfil them ye shall not: My Spirit shall cause the Temptation to die, and wither away in the Womb, in the Embrio of it, so that it shall not come to a full birth.

4. *He protects them in his ways, and suffers them not to relapse from him into a state of Sin, and Bondage to Satan any more.* Indeed he is restless in his endeavours to reduce them again to his Obedience; he never leaves tempting and soliciting for their return: and where he finds a false Professor, he prevails; but Christ keeps his that they depart not again. Joh. 17. 12. *All that thou hast given me I have kept, and none of them is lost, but the Son of perdition.* They are kept by the mighty power of God, through Faith to Salvation, 1 Pet. 1. 5. Kept as in a Garison, according to the importance of that word. None more solicited, none more safe than the People of God. They are preserved in Christ Jesus, Jude 1. It is not their own Grace that secures them, but Christ's care, and continual watchfulness. Our own Graces left to themselves, would quickly prove but weights sinking us to our own ruin, as one speaks. This is his Covenant with them, Jer. 32. 4. *I will put my fear in their inwards, and they shall not depart from me.* Thus as a King he preserves them.

5. *As a King he rewards their Obedience, and encourages their sincere*

†

Aa 2

Ser-

*Christ and all his little ones under his two wings, and in the compass or circle of his Arms, is so sure, that cast him and them in the ground of the Sea, he shall come up again, and not lose one. An odd one cannot, nor shall not be lost in the telling. Perfectiones sibi relicta, sunt pondera ad ruinam. Genf.*

*Services.* Tho all they do for Christ be duty, yet he hath united their comfort with their duty; *this I had, because I kept thy Precepts*, Psal. 119. 56. They are engaged to take this encouragement with them to every duty, that he whom they seek, is a *bountiful rewarder of such as diligently seek him*, Heb. 11. 6. O what a good Master do the Saints serve! Hear how a King expostulates with his Subjects, Jer. 2. 31. *Have I been a barren Wilderness, or a Land of darkness to you? q. d.* Have I been such a hard Master to you? Have you any reason to complain of my Service? To whomsoever I have been strait-handed, surely I have not been so to you. You have not found the ways or wages of Sin like mine.

Brabeutem agit, five Agnothetam inter ceteros affectus; nam *βεαβέν* id significat: cum igitur insurgunt in cordibus nostris turbidi affectus, iræ, odii, vindictæ, hic pax Dei debet suum officium facere, i. e. instar agonothetæ lites dirimere. *Daven. in Col.*

6. *He pacifies all inward Troubles, and commands Peace when their Spirits are tumultuous.* This Peace of God rules in their Hearts, Col. 3. 15. it doth *βεαβέν*, act the part of an Umpire, in appeasing Strife within. When the tumultuous Affections are up, and in a hurry; when Anger, Hatred, and Revenge begin to rise in the Soul, this hushes and stills all. *I will hearken* (saith the Church) *what God the Lord will speak, for he will speak Peace to his People, and to his Saints*, Psal. 85. 8. He that saith to the raging Sea, Be still, and it obeys him; he only can pacify the disquieted Spirit. They say of Frogs, that if they be croaking never so much in the night, bring but a Light among them, and they are all quiet: Such a Light is the Peace of God among our disordered Affections. These are Christ's Regal Acts. And he puts them forth upon the Souls of his People, powerfully, sweetly, suitably.

(1.) Powerfully: whether he restrains from Sin, or impels to Duty, he doth it with a Soul-determining Efficacy; For *his Kingdom is not in Word, but in Power*, 1 Cor. 4. 20. And those whom his Spirit leads, go bound in the Spirit; to the fulfilling and discharge of their Duties, *Acts* 20. 22. And yet,

(2.) He rules not by compulsion, but *most sweetly*. His Law is a Law of Love, written upon their Hearts. The Church is the Lamb's Wife, *Rev.* 19. 7. *A bruised Reed he shall not break, and smoking Flax he shall not quench*, Isa. 42. 2, 3. *I beseech you by the meekness, and gentleness of Christ*, saith the Apostle, 2 Cor. 10. 1. For he delighteth in free, not in forced Obedience. He rules Children, not Slaves. And so his *Kingly Power* is mixed with *Fatherly Love*. His Yoak is not made of Iron, but Gold.

(3.) He rules them suitably to their Natures, in a rational way: *Hos.* 11. 4. *I drew them with the cords of a Man, with bands of Love*, i. e. in a way proper to convince their Reason, and work upon

their Ingenuity. And thus his internal Kingdom is administred by his Spirit, who is his *Prorex*, or Vicegerent in our Hearts.

*Thirdly*, And Lastly; We will open the Privileges pertaining to all the Subjects of this Spiritual Kingdom. And they are such as follow.

1. *Those Souls over whom Christ reigns, are certainly and fully set free from the Curse of the Law. If the Son make you free, then are you free indeed, Joh. 8. 36. I say not, they are free from the Law as a Rule of Life; such a Freedom were no Privilege to them at all: but free from the rigorous Exactions, and terrible Maledictions of it; to hear our Liberty proclaim'd from this Bondage, is the joyful Sound indeed, the blessedst Voice that ever our Ears heard. And this all that are in Christ shall hear; If we be led by the Spirit, we are not under the Law, Gal. 5. 18. Blessed are the People that hear this joyful sound, Psal. 89. 15.*

2. Another Privilege of Christ's Subjects, is freedom from the dominion of Sin. Rom. 6. 14. *Sin shall not reign over them; for they are not under the Law, but under Grace.* One Heaven cannot bear two Suns; nor one Soul two Kings: when Christ takes the Throne, Sin quits it. It's true, the Being of Sin is there still; its defiling and troubling power remains still, but its Dominion is abolished. O joyful tidings! O welcome day!

3. Another Privilege of Christ's Subjects, is Protection in all the Troubles and Dangers to which their Souls or Bodies are exposed. *This Man shall be the Peace, when the Assyrian shall come into our Land, and when he shall tread in our Palaces, Mic. 5. 5. Kings owe Protection to their Subjects. None so able, so faithful in that work, as Christ: All thou gavest me, I have kept, and none is lost, Joh. 17. 12.*

4. Another Privilege of Christ's Subjects, is a merciful and tender bearing of their Burdens and Infirmities. They have a meek and patient King; *Tell the Daughter of Sion, thy King cometh meek and lowly, Mat. 21. 5. Mat. 11. 29. Take my yoke, and learn of me, for I am meek and lowly.* The meek Moses could not bear the Provocations of the People, Numb. 11. 12. but Christ bears them all: *He carries the Lambs in his Arms, and gently leads them that be with young, Isa. 42. 17. He is one that can have compassion upon the Ignorant, and them that are out of the way.*

5. Again, Sweet Peace, and Tranquillity of Soul, is the Privilege of the Subjects of this Kingdom: For this Kingdom consisteth in Peace, and Joy in the Holy Ghost, Rom. 14. 17. And till Souls come under his Scepter, they shall never find Peace: *Come unto me ye that are weary,*

*weary, I will give you rest.* Yet do not mistake, I say not they have all actual Peace, at all times: No, they often break that Peace by sin; but they have the root of Peace, the groundwork and cause of Peace. If they have not Peace, yet they have that which is convertible into Peace at any time. They also are in a state of Peace. Rom. 5. 11. *Being justified by faith, we have peace with God.* This is a Feast every day; a Mercy which they only can duly value, that are in the depths of trouble for Sin.

6. And Lastly, *Everlasting Salvation is the Privilege of all over whom Christ reigns.* Prince and Saviour are joined together, Acts 5. 31. He that can say, *thou shalt guide me with thy Counsels,* may add what follows, *and afterwards bring me to Glory,* Psal. 73. 24. Indeed the Kingdom of Grace doth but breed up Children for the Kingdom of Glory. And to speak as the thing is, it's the Kingdom of Heaven here begun. The difference betwixt them is not *specific*, but only *gradual*; and therefore this as well as that bears the name of the Kingdom of Heaven. The King is the same, and the Subjects the same. The Subjects of this are shortly to be translated to that Kingdom. Thus I have named, and indeed but named, some few of those inestimable Privileges of Christ's Subjects. We next apply it.

*Inference 1.*

*How great is their Sin and Misery who continue in bondage to Sin and Satan, and refuse the Government of Christ!* Who had rather sit under the shadow of that Bramble, than under the sweet and powerful Government of Christ. Satan writes his Laws in the Blood of his Subjects, grinds them with cruel Oppression, wears them out with bondage to divers Lusts, and rewards their service with everlasting Misery. And yet how few are weary of it, and willing to come over to Christ! "Behold (said one of Christ's Herald) Christ is in the Field sent of God to recover his Right, and your Liberty: His Royal Standard is pitch'd in the Gospel, and Proclamation made that if any poor Sinners weary of the Devil's Government, and laden with the miserable Chains of his spiritual Bondage, (so as these Irons of his Sins enter into his very Soul, to afflict it with the sense of them) shall thus come and repair to Christ, he shall have protection from God's Justice, the Devil's Wrath, and Sin's dominion; in a word, he shall have rest, and that glorious, Isa. 11. 10.

And yet how few stir a foot towards Christ, but are willing to have their ears boarded, and be perpetual slaves to that cruel Tyrant?

rant? O when will Sinners be weary of their Bondage, and sigh after Deliverance! If any such poor Soul shall read these Lines, let him know, and I do proclaim it in the Name of my Royal Master, and give him the word of a King for it, he shall not be rejected by Christ, *Joh. 6. 37.* Come poor Sinners, come, the Lord Jesus is a merciful King, and never did, nor will hang up that poor Penitent, that puts the Rope about his own Neck, and submits to Mercy.

*Inference 2.*

*How much doth it concern us to enquire and know whose Government we are under, and who is King over our Souls; whether Christ or Satan be in the Throne, and sways the Scepter over our Souls?*

Reader, the Work I would now engage thy Soul in, is the same that Jesus Christ will thoroughly and effectually do in the great day. Then will he gather out of his Kingdom every thing that offends, separate the Tares and Wheat; divide the whole World into two Ranks, or grand Divisions, how many Divisions and Sub-divisions soever there be in it now. It nearly concerns thee therefore to know who is Lord and King in thy Soul. To help thee in this great Work, make use of the following hints; for I cannot fully prosecute these things as I would.

1. *To whom do you yield your Obedience? His Subjects and Servants* O how many of ye are to whom ye obey, *Rom. 6. 16.* It's but a mockery to give Christ the empty Titles of Lord and King, whilst ye give your real Service to Sin and Satan. What is this but like the Jews, to bow the Knee to him, and say, Hail Master, and crucify him? Then take the half are ye his Disciples, if ye do whatsoever he commands you, *Joh. 15. 14.* of him only, and He that is Christ's Servant in jest, shall be damned in earnest. take his Office, Christ doth not compliment with you; his Pardons, Promises, Jesus, and Salvation? but Lord is a cumbersome word; sincere and universal Obedience, this will evidence your unfeigned Subjection to Christ. Do not dare to enterprize any thing, till you know Christ's Pleasure and Will; *Rom. 12. 2.* and work out Enquire of Christ, as David did of the Lord, *1 Sam. 23. 9, 10, 11.* our own Salvation, and per- Lord, may I do this or that, or shall I forbear? I beseech thee tell thy Servant. self Holiness, is the cumbersome

2. *Have you the power of Godliness, or a form of it only?* There and stormy be many that do but trifle in Religion, and play about the skirts north-side of and borders of it; spending their time about jejune and barren Christ, and Controversies; but as to the power of Religion, and life of God- that we eschew- linefs, which consists in Communion with God in Duties and shift off. Ordi-



Ordinances, which promotes Holiness, and mortifies their Lusts, they concern not themselves about these things. But surely, *the Kingdom of God is not in word, but in Power*, 1 Cor. 4. 20. It is not Meat and Drink (that is, dry Disputes about Meats and Drinks) *but Righteousness and Peace, and Joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God, and approved of Men*, Rom. 14. 17, 18. O I am afraid when the great Host of Professors shall be tried by these Rules, they will shrink up into a little handful, as Gideon's Host did.

3. *Have ye the special saving Knowledge of Christ?* All his Subjects are translated out of the Kingdom of Darkness, Col. 1. 13. The Devil that ruleth over you in the days of your Ignorance, is called *the Ruler of the Darkness of this World*: His Subjects are all blind, else he could never rule them: As soon as their Eyes be opened, they run out of his Kingdom, and there is no retaining them in subjection to him any longer. O enquire then, whether you are brought out of Darkness into this marvellous Light! Do you see your Condition, how sad, miserable, wretched it is by nature? Do you see your Remedy, as it lies only in Christ, and his precious Blood? Do you see the true way of obtaining Interest in that Blood by Faith? Doth this Knowledge run into Practice, and put you upon lamenting heartily your Misery by Sin? thirsting vehemently after Christ and his Righteousness? striving continually for a Heart to believe, and close with Christ? This will evidence you indeed to be translated out of the Kingdom of Darkness into the Kingdom of Christ.

4. *With whom do you delightfully associate your selves? who are your chosen Companions?* You may see to whom you belong by the Company you join your selves to. What do the Subjects of Christ among the Slaves of Satan? If the Subjects of one Kingdom be in another King's Dominions, they love to be together with their own Country-men, rather than the Natives of the place; so do the Servants of Christ. They are a company of themselves, as it is said, *Acts 4. 23. They went to their own Company*. I know the Subjects of both Kingdoms are here mingled, and we cannot avoid the company of Sinners, except we go out of the World, 1 Cor. 5. 10. But yet all your Delights should be in the Saints, and in the excellent of the Earth, *Psal. 16. 3.*

5. *Do ye live holy and righteous Lives?* If not, you may claim Interest in Christ as your King, but he will never allow your Claim. *The Scepter of his Kingdom is a Scepter of Righteousness*, *Psal.*

*Psal.* 45. 6. If ye oppress, go beyond, and cheat your Brethren, and yet call your selves Christ's Subjects, what greater Reproach can ye study to cast upon him? What! is Christ the King of Cheats? Doth he patronize such things as these? No, no, pull off your Vizards, and fall into your own places; you belong to another Prince, and not to Christ.

*Inference 3.*

Doth Christ exercise such a Kingly Power over the Souls of all them that are subdued by the Gospel to him? *O then let all that are under Christ's Government walk as the Subjects of such a King.*

Imitate your King; the Examples of Kings are very influential upon their Subjects. Your King hath commanded you not only to take his Yoke upon you, but also to learn of him, *Mat.* 11. 29.

Yea, and if any Man say that he is Christ's, let him walk even as Christ walked, *1 Joh.* 2. 6. Your King is meek and patient, *Isa.* 53. 7. as a Lamb for Meekness: Shall his Subjects be Lions for Fierceness?

Your King was humble and lowly; *Mat.* 21. 5. Behold, the King cometh meek and lowly: Will ye be proud and lofty?

Doth this become the Kingdom of Christ? Your King was a self-denying King; he could deny his outward Comforts, Ease,

Honour, Life, to serve his Father's Design, and accomplish your Salvation, *2 Cor.* 8. 9. *Phil.* 2. 1, 2, 3, 4, 5, 6, 7, 8. Shall his Ser-

vants be self-ended, and self-seeking persons, that will expose his Honour, and hazard their own Souls for the trifles of Time?

God forbid. Your King was painful, laborious and diligent in fulfilling his Work, *Joh.* 9. 3. Let not his Servants be lazy and slothful.

O imitate your King, follow the Pattern of your King: this will give you Comfort now, and Boldness in the day of Judgment, if as he was, so ye are in this World, *1 Joh.* 4. 17.

*Regis ad exemplum totus componitur orbis.*

## The Seventeenth SERMON.

Serm. 17.

Opens the  
Kingly Of-  
fice of Christ  
as it is provi-  
dentially ex-  
ecuted upon  
the World,  
for the Re-  
deemed.

EPHES. I. 22.

And hath put all things under his feet, and gave him  
to be the head over all things to the Church.

**T**HE foregoing Verses are spent in a thankful and humble Adoration of the Grace of God, in bringing these *Ephesians* to believe in Christ. This effect of that Power that raised their Hearts to believe in Christ, is here compared with that other glorious effect of it, even the raising of Christ himself from the dead: Both these owe themselves to the same efficient Cause. It raised Christ from a low Estate, even from the dead, to a high, a very high and glorious state; to be the Head both of the *World*, and of the *Church*; the Head of the *World* by way of Dominion, the Head of the *Church* by way of Union, and special Influence, ruling the *World* for the good of his People in it. *He gave him to be Head over all things to the Church.*

In this Scripture let these four things be seriously heeded.

1. The *Dignity* and *Authority* committed to Christ: *He hath put all things under his feet*; which implies full, ample, and absolute *Dominion* in him, and *Subjection* in them over whom he reigns. This Power is delegated to him by the Father: For besides the *essential*, *native*, *ingenite* Power and *Dominion* over all, which he hath as God, and is common to every Person in the Godhead, *Psal. 22. 28.* there is a *mediatory* *dispensed* Authority, which is proper to him as *Mediator*, which he receives as the reward or fruit of his Suffering, *Phil. 2. 8.*

2. The Subject recipient of this Authority, which is Christ, and Christ *primarily*, and *only*: *He* is the *πρῶτον γεννητον*, first *Receptacle* of all Authority and Power. Whatever Authority any Creature is clothed with, is but *ministerial* and *derivative*, whether  
it

it be *Political* or *Ecclesiastical*. Christ is the *only Lord*, Jude 4. the Fountain of all Power.

3. The *Object* of this Authority, the whole Creation; *All things are put under his feet*: He rules from Sea to Sea, even to the utmost bounds of God's Creation. *Thou hast given him power over all Flesh*, Joh. 17. 2. all Creatures, rational and irrational, animate and inanimate, Angels, Devils, Men, Winds, Seas, all obey him.

4. And especially, take notice of the *finis cui*, End for which he governs and rules the universal Empire: It is *to the Church*, i. e. for the Advantage, Comfort, and Salvation of that chosent Remnant he died for. He purchased the Church; and that he might have the highest security that his Blood should not be lost, God the Father hath put all things into his hand, to order and dispose all as he pleaseth. For the furtherance of that his design and end, as he bought the Persons of some, so the Services of all the rest; and that they might effectually serve the End they are designed to, Christ will order them all in a blessed subordination and suberviency thereunto. Hence the Point is,

*In bonum Ecclesie obtinet hoc imperium. Grotius in loc.*

**Doct.** *That all the Affairs of the Kingdom of Providence are ordered and determined by Jesus Christ, for the special Advantage, and everlasting Good of his redeemed People.*

Joh. 17. 2. *As thou hast given him power over all Flesh, that he should give Eternal Life to as many as thou hast given him.* Hence it comes to pass, that *all things work together for good to them that love God, to them that are the called according to his purpose*, Rom. 8. 28.

That Jesus Christ hath a providential Influence upon all the Affairs of this World, is evident both from *Scripture-Assertions*, and *Rational Observations*, made upon the actings of things here below.

The first Chapter of *Ezekiel* contains an admirable Scheme or Draught of Providence. There you see how all the Wheels, that is, the Motions and Revolutions here on Earth, are guided by the Spirit that is in them. And *ver. 26.* it's all run up into the supream Cause: There you find one like the Son of Man, which is Jesus Christ, sitting upon the Throne, and giving forth Orders from thence for the Government of all: And if it were not so, how is it that there are such strong Combinations, and Predispositions of Persons and Things to such ends and issues, without

any communications of Counsels, or holding of Intelligence with one another? as in *Israel's* deliverance out of *Egypt*, and innumerable more instances have appeared. Certainly if ten Men from several places should all meet at one place, and about one business, without any fore-appointment among themselves, it would argue their Motions were secretly over-ruled by some invincible Agent. How is it that such marvellous Effects are produced in the World by Causes that carry no proportion to them? *Amos* 5. 9. and *1 Cor.* 1. 27. and as often the most apt and likely means are rendered wholly ineffectual? *Psal.* 33. 16. In a word, if Christ have no such providential Influx, how are his people in all ages preserved in the midst of so many millions of potent and malicious enemies, amongst whom they live as sheep in the midst of wolves? *Luke* 10. 3. How is it that the Bush burns, and yet is not consumed? *Exod.* 3. 2.

But my business in this Discourse is not to prove that there is a Providence, which none but Atheists deny. I shall choose rather to shew by what Acts Jesus Christ administers this Kingdom, and in what manner; and what use may be made thereof.

First, He rules and orders the Kingdom of Providence, by supporting, permitting, restraining, limiting, protecting, punishing, and rewarding those over whom he reigns providentially.

Propter Ecclesiam in mundo durat mundus, alioquin uno momento conflagraret, ccelum & terra; quia mundus non est dignus uno grano tritici, siquidem plenus est blasphemis & impietate. Nisi oratione & doctrina sustentaret Ecclesia mundum, uno momento perirent omnia. *Luther in Gen.* 30.

1. He supports the World, and all Creatures in it, by his Power. *My Father works hitherto, and I work*, *John* 5. 17. And in him (that is, in Christ) all things consist, *Col.* 1. 17. It's a considerable part of Christ's Glory to have a whole world of Creatures owing their Beings and hourly Conservations to him. The parts of the World are not coupled and fastned together as the parts of a House, whose Beams are pinn'd and nail'd to each other; but rather as several Rings of Iron, which hang together by the virtue of a Loadstone. This goodly Fabrick was razed to the foundation when Sin entred, and had tumbled into everlasting confusion, had not Christ slept in to shore up the reeling World. For the sakes of his Redeemed that inhabit it, he doth and will prop it by his omnipotent Power. And when he hath gathered all his Elect out of it into the Kingdom above, then will he set fire to the four quarters of it, and it shall lie in white Ashes. Mean while, he is given for a Covenant to the People, to establish the Earth, *Isa.* 49. 8.

2. He permits and suffers the worst of Creatures in his Dominion to be, and act as they do. The deceived and the deceiver are his,



*Job 12. 16.* Even those that fight against Christ and his People, receive both power and permission from him. Say not that it's unbecoming the most Holy to permit such Evils, which he could prevent if he pleased. For as he permits no more than he will over-rule to his praise, so that very permission of his is holy and just. Christ's working is not confounded with the Creatures. Pure Sun-beams are not tainted by the noisom vapours of the Dunghil on which they shine. His Holiness hath no fellowship with their Iniquities; nor are their Transgressions at all excused by his permissions of them. *He is a Rock, his Work is perfect; but they have corrupted themselves, Deut. 32. 4, 5.* This holy permission is but the with-holding of those restraints from their Lusts, and denying those common assistances which he is no way bound to give them. *Acts 14. 16.* *He suffered all Nations to walk in their own ways.* And yet should he permit sinful Creatures to act out all the wickedness that is in their hearts, there would neither remain peace nor order in the World. And therefore,

3. He powerfully *restrains* Creatures by the bridle of Providence, from the commission of those things to which their hearts are propense enough. *Psal. 76. 10.* *The remainder of wrath thou wilt restrain,* or gird up; letting forth just so much as shall serve his holy ends, and no more. And truly this is one of the glorious mysteries of Providence, which amazes the serious and considerate Soul; to see the Spirit of a Creature fully set to do mischief; Power enough, as one would think, in his hand to do it, and a door of opportunity standing open for it; and yet the effect strangely hindred. The strong propensions of the Will are inwardly check'd, as in the case of *Laban*, *Gen. 31. 24.* or a *diversion* and rub is strangely cast in their way; as in the case of *Sennacherib*, *2 Kings 19. 7, 8.* so that *their hands cannot perform their enterprizes.* *Julian* had two great designs before him, one was to conquer the *Persians*, the other to root out the *Galileans*; as he by way of contempt called the Christians: but he will begin with the *Persians* first, and then make a Sacrifice of all the Christians to his Idols. He doth so, and perishes in the first attempt. O the wisdom of Providence!

4. Jesus Christ *limits* the Creatures in their acting, assigning them their boundaries and lines of liberty; to which they may, but beyond it cannot go. *Rev. 2. 10.* *Fear none of those things that ye shall suffer; behold, the Devil shall cast some of you into prison, and ye shall have tribulation for ten days.* They would have cast them

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## The Providential Kingdom of Christ

them into their graves, but it shall only be into prisons: they would have stretch'd out their hands upon them all; no, but only some of them shall be exposed: they would have kept them there perpetually; no, it must be but for ten days. *Ezek. 22. 6. Behold, the Princes of Israel were in thee, every one to their power to shed blood.* They went as far as they had power to go, not as far as they had will to go. Four hundred and thirty years were determined upon the people of God in *Egypt*; and then, even in that very night, God brought them forth; for then the time of the promise was come, *Acts 7. 17.*

5. The Lord Jesus providentially protects his People amidst a world of enemies and dangers. It was Christ that appeared unto *Moses* in the flaming Bush, and preserved it from being consumed. The Bush signified the People of God in *Egypt*: The Fire flaming on it, the exquisite Sufferings they there endured: The Safety of the Bush amidst the flames, the Lord's admirable care and protection of his poor suffering ones. None so tenderly careful as Christ. *As birds flying, so he defends Jerusalem, Isa. 31. 5.* i. e. as they fly swiftly towards their nests, crying when their young are in danger; so will the Lord preserve his. They are preserved in Christ Jesus, *Jude 1.* as *Noah* and his family were in the *Ark*. Hear how a Worthy of our own expresses himself upon this point.

Dr. Owen in his  
indwelling Sin,  
p. 200.

“ That we are at peace in our houses, at rest in our beds;  
“ that we have any quiet in our enjoyments, is from hence alone.  
“ Whose person would not be defiled or destroyed? whose habitation would not be ruined? whose blood almost would not be shed, if wicked men had power to perpetrate all their conceived sin? It may be the ruin of some of us hath been conceived a thousand times. We are beholden to this Providence of obstructing sin, for our lives, our families, our estates, our liberties, and whatsoever is or may be dear to us. For may we not say sometimes with the Psalmist, *Psal. 57. 4. My Soul is among Lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears, and their tongue a sharp sword?* And how is the deliverance of men contrived from such persons? *Psal. 8. 6. God breaks their teeth in their mouths, even the great teeth of the young Lions.* He keeps this fire from burning, — some he cuts off and destroys: Some he cuts short in their power: Some he deprives of the instruments whereby alone they can work: Some he prevents of their desired opportunities,

“portunities, or diverts by other objects for their lusts; and  
 “ostentimes causeth them to spend them among themselves, one  
 “upon another. We may say therefore with the Psalmist, *Psal.*  
 “104. 24. *O Lord, how manifold are thy works! in wisdom hast thou*  
 “*made them all; the Earth is full of thy Riches.*

6. He *punishes* the evil-doers, and repays by Providence into their own lap the mischief they do, or but intend to do unto them that fear him. *Pharaoh, Senacherib*, both the *Julians*, and innumerable more are the lasting monuments of his righteous Retribution. 'Tis true, *a sinner may do evil a hundred times, and his days be prolonged*: but oft-times God hangs up some eminent Sinners in chains, as spectacles and warnings to others. Many a heavy blow hath Providence given the enemies of God, which they were never able to claw off. Christ rules, and that with a rod of Iron, in the midst of his enemies, *Psal.*  
 110. 2.

7. And Lastly, He *rewards* by Providence the services done to him and his people. Out of this treasure of Providence God repays oftentimes those that serve him, and that with a hundred fold reward now in this life, *Mat.* 19. 29. This active vigilant Providence hath its eye upon all the wants, straits and troubles of the Creatures; but especially upon such as Religion brings us unto. What huge volumes of Experiences might the people of God write upon this Subject? And what a pleasant History would it be to read the strange, constant, wonderful, and unexpected actions of Providence for them that have left themselves to its care?

Secondly, We shall next enquire how Jesus Christ administers this providential Kingdom.

And here I must take notice of the *means* by which, and the *manner* in which he doth it. The means or instruments he uses in the governing the providential Kingdom, (for he cannot be personally present with us himself) are either *Angels* or *Men*; the *Angels* are *ministering Creatures sent forth by him for the good of them that shall be heirs of Salvation*, *Heb.* 1. 14. *Luther* tells us they have two offices, *superius canere, & inferius vigilare*, to sing above, and watch beneath. These do us many invisible offices of Love. They have dear and tender respects and love for the Saints. To them God as it were puts forth his Children to nurse, and they are tenderly careful of them whilst they live, and bring them home in their arms to their Father when they die. And as *Angels*,

gels, so *Men* are the servants of Providence; yea, bad men as well as good. *Cyrus* on that account is called God's Servant: they fulfil his will, whilst they are prosecuting their own lusts. *The Earth shall help the Woman*, Rev. 12. 16. But good Men delight to serve Providence: they and the *Angels* are Fellow-servants in one house, and to one master, Rev. 19. 10. Yea, there is not a Creature in Heaven, or Earth, or Hell, but Jesus Christ can providentially use it, and serve his ends, and promote his designs by it. But whatever the Instrument be Christ uses, of this we may be certain, that his providential working is holy, judicious, sovereign, profound, irresistible, harmonious, and to the Saints peculiar.

1. It's holy. Tho he permits, limits, orders, and over-rules many unholy persons and actions, yet he still works like himself, most holily and purely throughout. *The Lord is righteous in all his ways, and holy in all his works*, Psal. 145. 17. It's easier to separate Light from a Sun-beam, than Holiness from the Works of God. The best of Men cannot escape Sin in their most holy actions; they cannot touch, but are defiled. But no Sin cleaves to God, whatever he hath to do about it.

2. Christ's providential working is not only most pure and holy, but also most wise and judicious. Ezek. 1. 20. *The wheels are full of eyes*: they are not moved by a blind Impetus, but in deep Counsel and Wisdom. And indeed the Wisdom of Providence manifests it self principally in the choice of such states for the People of God, as shall most effectually promote their eternal happiness. And herein it goes quite beyond our understandings and comprehensions. It makes that medicinal and salutiferous, which we judge as destructive to our comfort and good as Poison. I remember it is a note of *Suarez*, speaking of the Felicity of the other World; then (saith he) the blessed shall see in God all things and circumstances pertaining to them excellently accommodated and attempered; then they shall see that the crossing of their desires was the saving of their Souls; and that otherwise they had perished. The most wise Providence looks beyond us. It eyes the end, and futes all things thereto, and not to our fond desires.

3. The Providence of Christ is most supream and sovereign. *Whatsoever he pleaseth, that he doth in Heaven and Earth, and in all places*, Psal. 135. 6. *He is Lord of Lords, and King of Kings*, Rev. 19. 16. The greatest Monarchs on Earth are but as little bits of Clay,

Non cæco impetu voluntur rota.

Beatus in Deo videt res omnes accommodatas ad se pertinentes, & omnes circumstantias accommodatas. *Suarez*.

Clay, as the Worms of the Earth to him; they all depend on him. Prov. 8. 15, 16. *By me Kings reign, and Princes decree Justice: by me Princes rule, Nobles, even all the Judges of the Earth.* Caput ejus aurum auri, quo significatur præcellens super omnia dignitas regni Christi. Aurum enim in capite, est insigne regum, ex quo Coronæ fiunt; igitur aurum auri perinde valere videtur, atque Rex Regum. Brightman in Cant.

4. Providence is profound and inscrutable. The Judgments of Christ are *as the great deeps, and his footsteps are not known*, Ps. 36. 6. There are hard Texts in the *Works* as well as in the *Words of Christ*. The wisest Heads have been at a loss in interpreting some Providences. *Jer. 12. 1, 2. Job 21. 7.* The Angels had the hands of a Man under their wings, *Ezek. 1. 8. i. e.* they wrought secretly and mysteriously.

5. Providence is irresistible in its designs and motions; for all Providences are but the fulfillings and accomplishments of God's immutable Decrees: *Eph. 1. 11. He works all things according to the counsel of his own will.* Hence *Zech. 6. 1.* the instruments by which God executed his wrath, are called *Chariots coming from betwixt two mountains of Brass, i. e.* the firm and immutable Decrees of God. When the Jews put Christ to death, they did but do what *the hand and counsel of God had before determined to be done*, *Acts 4. 28.* so that none can oppose or resist Providence. *I will work, and who shall let it? Isa. 43. 13.* Per montes intelligat arcana Dei consilium. Calv. Firmissima & inscrutabilia Dei consilia. Drusius.

6. The Providences of Christ are *harmonious*. There are secret chains, and invisible connections betwixt the works of Christ. We know not how to reconcile Promises and Providences together, nor yet Providences one with another: but certainly they all *work together*, *Rom. 8. 28.* as adjuvant causes, or co-causes standing under, and working by the influence of the first Cause. He doth not do, and undo; destroy by one Providence what he built by another. But look, as all Seasons of the year, the nipping Frosts, as well as Halcion days of Summer, do all conspire and conduce to the Harvest; so it is in Providence.

7. and Lastly, The Providences of Christ *work in a special and peculiar way, for the good of the Saints*. His providential is subordinated to his spiritual Kingdom. *He is the Saviour of all Men, especially of them that believe*, *1 Tim. 4. 10.* These only have the blessing of Providence. Things are so laid and ordered, as that their eternal good shall be promoted and secured by all that Christ doth.



## The Providential Kingdom of Christ

### Inference 1.

If so, See then in the first place, to whom you are beholden for your lives, liberties, comforts, and all that you enjoy in this world. Is it not Christ that takes order for you? He is indeed in Heaven, out of your sight; but tho you see him not, he sees you, and takes care for all your concerns. When one told *Silentiarius* of a plot laid to take away his life, he answered, *Si Deus mei curam non habet, quid vivo?* If God take not care of me, how do I live? how have I escaped hitherto? In all thy ways acknowledg him, Prov. 3. 6. It's he that hath espied out that state thou art in, as most proper for thee. It's Christ that doth all for you that is done. He looks down from Heaven upon all that fear him; he sees when you are in danger by Temptation, and casts in a Providence you know not how, to hinder it. He sees when you are sad, and orders reviving Providences to refresh you. He sees when Corruptions prevail, and orders humbling Providences to purge them. Whatever Mercies you have received all along the way you have gone hitherto, are the orderings of Christ for you. And you should carefully observe how the Promises and Providences have kept equal pace with one another, and both gone step by step with you until now.

### Inference 2.

Hath God left the government of the whole World in the hands of Christ, and trusted him over all? Then do ye also leave all your particular concerns in the hands of Christ too, and know that the infinite Wisdom and Love which rules the World, manages every thing that relates to you. It is in a good hand, and infinitely better than if it were in your own. I remember when *Melanchthon* was under some despondencies of spirit about the estate of God's people in Germany, *Luther* chides him thus for it, *Desinat Philippus esse rector mundi*, let Philip cease to rule the World. It's none of our work to steer the course of Providence, or direct its motions, but to submit quietly to him that doth. There is an itch in Men, yea, in the best of Men, to be disputing with God: Let me talk with thee of thy judgments, saith *Jeremy*, ch. 12. 1, 2. Yea, how apt are we to regret at Providences, as if they had no conduency at all to the glory of God, or to our good, *Exod.* 5. 22. yea, to limit Providence to our way and time? Thus the Israelites tempted God, and limited the Holy One, *Psal.* 78. 18, 41. How often also do we unbelievably distrust Providence, as tho it could never accomplish what we profess to expect and believe? *Ezek.* 37. 11. Our

Monendus est  
Philippus ut  
desinat esse  
rector mundi.  
*Melch. Adams.*

*bones are dry, our hope is lost; we are cut off for our part.* So, Gen. 18. 13, 14. Isa. 40. 27. There are but few *Abrahams* among Believers, who *against hope, believed in hope, giving glory to God*, Rom. 4. 20. And it is but too common for good Men to *repine* and fret at Providence, when their Wills, Lusts, or Humours are crossed by it: This was the great Sin of *Jonah*. Brethren, these things ought not to be so. Did you but seriously consider, either the *design* of Providence, which is to bring about the gracious Designs and Purposes of God upon you, which were laid before this World was, *Ephes. 1. 11.* or that it is a *lifting up of thy Wisdom* against his, as if thou couldst better order thine Affairs, if thou hadst the conduct and management of them; or that you *have to do herein with a great and dreadful God*, in whose hands you are as the Clay in the Potter's hand, that may do what he will with you, and all that is yours, without giving you an account of any of his matters, *Job 33. 13.* or whither Providence hath cast others, as good by Nature as your selves, tumbled them down from the top of Health, Wealth, Honours and Pleasures, to the bottom of Hell: Or, lastly, did you but consider how often it hath formerly baffled and befooled your selves; made you retract with shame, your rash headlong censures of it; and enforced you, by the sight of its Births and Issues, to confess your folly and ignorance, as *Asaph* did, *Psal. 73. 22.* I say, if such considerations as these could but have place with you in your Troubles and Temptations, they would quickly mould your hearts into a better and more quiet frame.

O that I could but perswade you to resign all to Christ. He is a cunning Workman, as he is called *Prov. 8. 30.* and can effect what he pleaseth. It's a good Rule; *De operibus Dei non est judicandum, ante quintum actum.* Let God work out all that he intends, have but patience till he hath put the last hand to his work, and then find fault with it if you can: You have heard of the patience of *Job*, and have seen the end of the Lord, *Jam. 5. 11.*

## Inference 3.

If Christ be Lord and King over the providential Kingdom, and that for the good of his People, *let none that are Christ's henceforth stand in a slavish fear of Creatures.* It's a good Note that *Grotius* hath upon my Text; It's a marvellous Consolation, (saith he) that Christ hath so great an Empire, and that he governs it for the good of his People, as a Head consulting the good of the Body.

Duo habet significata, artificem probatum, & artificem in arte sua excellentem. *Glaf.*

Magna consolatio, quod tantum imperium habet is, qui id exercet Ecclesia bono, sicut caput consulit corpori. *Grotius.*

dy. Our Head and Husband is Lord General of all the Hosts of Heaven and Earth; no Creature can move hand or tongue without his leave or order; the Power they have is given them from above, *Joh. 19. 11, 12.* The serious consideration of this Truth, will make the feeblest Spirit cease trembling, and fall a singing; *Psal. 47. 7. The Lord is King of all the Earth, sing ye praises with understanding:* that is (as some well paraphrase it) every one that hath understanding of this comfortable Truth. Hath he not given you abundant security in many exprefs Promises, that all shall issue well for you that fear him? *Rom. 8. 28. All things shall work together for good, to them that love God. And Eccles. 8. 12. verily it shall be well with them that fear God, even with them that fear before him.* And suppose he had not, yet the very understanding of our relation to such a King, should in it self be sufficient security: For he is the (a) universal, (b) supream, (c) absolute, (d) meek and merciful, (e) victorious, and (f) immortal King.

- (a) *Psal. 2. 8.*
- (b) *Prov. 8. 15.*
- (c) *Rev. 1. 18.*
- (d) *Mat. 21. 5.*
- (e) *Psal. 45. 4.*
- (f) *1 Tim. 1. 17.*

See my Saint  
indeed, p. 70,  
&c.

He sits in glory at the Father's right hand; and to make his Seat the easier, his Enemies are a footstool for him. His love to his People is unspeakably tender and fervent; he that touches them, touches the apple of his Eye, *Zech. 2.* And it's hardly imaginable that Jesus Christ will sit still, and suffer his Enemies to thrust out his eyes: Till this be forgotten, the wrath of Man is not feared; *Isa. 51. 12, 13. He that fears a Man that shall die, forgets the Lord his Maker.* He loves you too well to sign any Order to your prejudice, and without his order none can touch you.

#### Inference 4.

If the Government of the World be in the hands of Christ, then our engaging and entitling of Christ to all our Affairs and Business, is the true and ready way to their success and prosperity. If all depend upon his Pleasure, then sure it's your wisdom to take him along with you to every action and business; it's no lost time that's spent in Prayer, wherein we ask his leave, and beg his presence with us: And take it for a clear Truth, that which is not prefaced with Prayer, will be followed with Trouble. How easily can Jesus Christ dash all your designs, when they are at the very birth and article of execution, and break off in a moment all the purposes of your hearts? It's a Proverb among the Papists, that *Mass and Meat hinder no Man.* The Turks will pray five times a day, how urgent soever their business be. Blush you that enterprize your Affairs without God: I reckon that business as good

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as

as done, to which we have gotten Christ's leave, and engaged his Presence to accompany us to it.

*Inference 5.*

Lastly, *Eye Christ in all the events of Providence; see his hand in all that befalls you, whether it be evil or good. The Works of the Lord are great, sought out of all them that have pleasure therein, Psal. 111.*

2. How much good might we get, by observation of the good or evil that befalls us throughout our course!

1. In all the Evils of trouble and affliction that befall you, eye Jesus Christ in all; and set your hearts to the study of these four things in affliction.

(1.) Study *his Sovereignty and Dominion*; for he creates and forms them: They rise not out of the dust, nor do they befall you casually; but he raises them up, and gives them their Commission, *Jer. 18. 11. Behold, I create evil, and devise a device against you.* He elects the Instrument of your trouble; he makes the Rod as afflictive as he pleaseth; he orders the continuance and end of your troubles; and they will not cease to be afflictive to you, till Christ say, Leave off, it is enough. The Centurion wisely considered this, when he told him, *Luke 7. 8. I have Souldiers under me, and I say to one, Go, and he goeth; to another, Come, and he cometh*: meaning, that as his Souldiers were at his beck and command, so Diseases were at Christ's beck, to come and go as he ordered them.

(2.) Study *the Wisdom of Christ in the contrivance of your Troubles.* And his Wisdom shines out many ways in them: It's evident in chusing such *kinds* of troubles for you; this, and not that, because this is more apt to work upon, and purge out the corruption that most predominates in you: in the *degrees* of your troubles, suffering them to work to such a height, else not reach their end; but no higher, lest they overwhelm you.

(3.) Study *the tenderness and compassions of Christ over his afflicted.* O think if the Devil had but the mixing of my Cup, how much more bitter would he make it! there would not be one drop of Mercy, no not of sparing Mercy in it, which is the lowest of all sorts of Mercy: But here is much Mercy mixed with my Troubles; there is Mercy in this, that it is no worse. Am I afflicted? *it's the Lord's Mercy I am not consumed, Lam. 3. 22.* it might have been Hell as well as this; there is Mercy in his supports under it. Others have, and I might have been left to sink and perish under my burdens. *Mercy, in deliverance out of it; this might have*

## The Providential Kingdom of Christ, &c.

have been everlasting darkness, that should never have had a morning. O the tenderness of Christ over his afflicted!

(4.) *Study the Love of Christ to thy Soul in affliction.* Did he not love thee, he would not sanctify a Rod to humble or reduce thee, but let thee alone to rot and perish in thy Sin. Rev. 3. 19. *Whom I love, I rebuke and chasten.* This is the device of Love, to recover thee to thy God, and prevent thy ruin. O what an advantage would it be thus to study Christ, in all your Evils that befall you!

2. *Eye and study Christ in all the Good you receive from the hand of Providence.* Turn both sides of your Mercies, and view them in all their lovely Circumstances.

(1.) *Eye them in their suitability;* how conveniently Providence hath ordered all things for thee. Thou hast a narrow heart, and a small estate suitable to it: Hadst thou more of the World, it would be like a large Sail to a little Boat, which would quickly pull thee under water: Thou hast that which is most suitable to thee of all conditions.

(2.) *Eye the seasonableness of thy Mercies, how they are timed to an hour.* Providence brings forth all its Fruits in due season.

(3.) *Eye the peculiar Nature of thy Mercies.* Others have common, thou special ones; others have but a single, thou a double sweetness in thy enjoyments: one natural from the matter of it, another spiritual from the way in which, and end for which it comes.

(4.) *Observe the Order in which Providence sends your Mercies.* See how one is linked strangely to another, and is a door to let in many: Sometimes one Mercy is introductive to a thousand.

(5.) And lastly, *Observe the constancy of them, they are new every morning.* Lam. 3. 23. How assiduously doth God visit thy Soul and Body! Think with thy self, if there be but a suspension of the Care of Christ for one hour, that hour would be thy ruin. Thousands of Evils stand round about thee, watching when Christ will but remove his eye from thee, that they may rush in, and devour thee.

Could we thus study the Providence of Christ in all the good and evil that befalls us in the World, then in every state we should be content, Phil. 4. 11. Then we should never be stopt, but furthered in our way by all that falls out; then would our Experiences swell to great Volumes, which we might carry to Heaven with us; and then should we answer all Christ's Ends in every state he brings us into. Do this, and say, *Thanks be to God for Jesus Christ.*

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The Eighteenth SERMON.

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P H I L. II. 8.

*And being found in fashion as a Man, he humbled himself, and became obedient to Death, even the Death of the Cross.*

Serm. 18.

*Opens the necessity of Christ's Humiliation, in order to the execution of all these his blessed Offices for us; and particularly of his Humiliation by Incarnation.*

**Y**OU have heard how Christ was invested with the Offices of Prophet, Priest, and King, for the carrying on the blessed Design of our Redemption; the execution of these Offices necessarily required that he should be both deeply *abased*, and highly *exalted*. He cannot as our *Priest* offer up himself a Sacrifice to God for us, except he be humbled, and humbled to death. He cannot as a *King* powerfully apply the virtue of that his Sacrifice, except he be exalted, yea, highly exalted. Had he not stooped to the low estate of a Man, he had not as a *Priest* had a Sacrifice of his own to offer; as a *Prophet*, he had not been fit to teach us the Will of God, so as that we should be able to bear it; as a *King*, he had not been a suitable Head to the Church: And had he not been highly exalted, that Sacrifice had not been carried within the Vail before the Lord. Those discoveries of God could not have been *universal*, *effectual* and *abiding*. The Government of Christ could not have secured, protected and defended the Subjects of his Kingdom.

The infinite Wisdom prospecting all this, ordered that Christ should first be deeply humbled, then highly exalted: both which states of Christ are presented to us by the Apostle in this Context.

He that intends to build high, lays the foundation deep and low. Christ must have a distinct glory in Heaven, transcending that of Angels and Men, (for the Saints will know him from all others by his Glory, as the Sun is known from the lesser Stars). And as  
he

he must be exalted infinitely above them, so he must first, in order thereunto, be humbled and abased as much below them: *His form was marr'd more than any Man's, and his visage more than the Sons of Men.* The ground colours are a deep Sable, which afterward are laid on with all the splendor and glory of Heaven.

Method requires that we first speak to this state of *Humiliation*.

And to that purpose I have read this Scripture to you; which presents you the Sun under an (almost total) Eclipse. He that was beautiful and glorious, *Isa. 4. 2.* yea, glorious as the only begotten of the Father. *John 1. 14.* yea, the glory, James 2. 1. yea, the splendor and *brightness of the Father's glory*, Heb. 1. 3. was so vail'd, clouded, and debased, that he looked not like himself, a God, no nor scarce as a Man; for with reference to this humbled state it's said, *Psal. 22. 6.* *I am a Worm, and no Man*; q. d. rather write me *Worm*, than *Man*: I am become an *abject* among Men, as that word *Isa. 53. 3.* signifies. This Humiliation of Christ we have here expressed, in the *nature, degrees, and duration* or continuance of it.

לְצַבִּי וּלְכָבוֹד  
תִּהְיֶה כְּעֶשֶׂה  
דִּבְרֶיךָ, אֱלֹהִים  
יִשְׂרָאֵל וְעַתָּה

דִּרְסִי וִירוֹ  
דִּרְסִי וִירוֹ  
דִּרְסִי וִירוֹ  
דִּרְסִי וִירוֹ  
Montanus.

Loquitur au-  
tem non de si-  
mulata & hy-  
pocritica hu-  
miliatione, sed  
de vera & sin-  
cera. Zanch.  
in loc.

Non ab alio  
fuit humilia-  
tus, sicut ange-  
li mali à Deo  
præcipitati in  
barathrum in-  
fernale; sed  
humiliavit  
seipsum. Ib.

1. The nature of it, ἐπεὶ ὥλεσε τὸν ἑαυτὸν, he humbled himself. The word imports both a *real* and *voluntary* abasement. *Real*, he did not personate a humbled Man, nor act the part of one in a debased state, but was really and indeed humbled; and that not only before Men, but God. As Man he was humbled really, as God in respect of his manifestive Glory. And as it was real, so also *voluntary*: It is not said he was humbled, but *he humbled himself*; he was willing to stoop to this low and abject state for us. And indeed the voluntariness of his Humiliation made it most acceptable to God, and singularly commends the love of Christ to us, that he would chuse to stoop to all this ignominy, sufferings and abasement for us.

2. The *degrees* of his Humiliation; it was not only so low as to become a Man, a Man under Law; but he humbled himself to become obedient to Death, even the Death of the Cross. Here you see the depth of Christ's Humiliation, both *specified*, it was unto death; and *aggravated*, even the death of the Cross: Not only to become a Man, but a dead Corps, and that too hanging on a Tree, dying the death of a Malefactor.

3. The *duration*, or continuance of this his Humiliation: It continued from the first moment of his *Incarnation*, to the very moment of his *vivification* and quickning in the Grave. So the terms of it are fixed here by the Apostle; from the time he was found in

in fashion as a Man, that is, from his Incarnation unto his death on the Cross, which also comprehends the time of his abode in the Grave; so long his Humiliation lasted. Hence the Observation is,

Doct. *That the state of Christ, from his Conception to his Resurrection, was a state of deep Abasement and Humiliation.*

We are now entring upon Christ's humbled state, which I shall cast under three general Heads, viz. his Humiliation in his Incarnation, in his Life, and in his Death. My present work is to open Christ's Humiliation in his Incarnation, imported in these words, *He was found in fashion as a Man.* By which you are not to conceive that he only assumed a Body, as an assisting form to appear transiently to us in it, and so lay it down again. It is not such an apparition of Christ in the shape of a Man, that is here intended; but his true and real assumption of our Nature, which was a special part of his Humiliation; as will appear by the following Particulars.

1. The Incarnation of Christ was a most wonderful Humiliation of him, in as much as thereby He is brought into the rank and order of Creatures, who is over all, God blessed for ever, *Rom. 9. 5.* This is the astonishing Mystery, *1 Tim. 3. 16.* that God should be manifest in the Flesh; that the eternal God should truly and properly be called the Man Christ Jesus, *1 Tim. 2. 5.* It was a wonder to Solomon that God would dwell in that stately and magnificent Temple at Jerusalem, *2 Chron. 6. 18.* But will God in very deed dwell with Men on the Earth! behold the Heaven, and Heaven of Heavens cannot contain thee, how much less this House which I have built? But it's a far greater wonder, that God should dwell in a Body of Flesh, and pitch his Tabernacle with us, *Joh. 1. 14.* It would have seemed a rude Blasphemy, had not the Scriptures plainly revealed it, to have thought, or spoken of the eternal God, as born in time; the World's Creator, as a Creature; the Antient of days, as an Infant of days.

The Heathen Chaldeans told the King of Babel, that the dwelling of the Gods is not with Flesh, *Dan. 2. 11.* But now God not only dwells with Flesh, but dwells in Flesh; yea, was made Flesh, and dwelt among us.

For the Sun to fall from its Sphere, and be degraded into a wandering Atom; for an Angel to be turned out of Heaven, and

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His paucis ver-  
bis confirmat  
quæ ante dixe-  
rat, de vera  
hominis natura  
(quam *evangelium*  
*σῶμα* vocavit)  
à Filio Dei in  
unitatem per-  
sonæ assump-  
ta; qua similis  
per omnia, ex-  
cepto peccato,  
factus est ho-  
minibus.  
Zanch.

be converted into a silly Fly, or Worm, had been no such great Abasement; for they were but Creatures before, and so they should abide still, tho in an inferior Order or Species of Creatures. The distance betwixt the highest and lowest Species of Creatures, is but a finite distance. The Angel and the Worm dwell not so far asunder. But for the infinite glorious Creator of all things, to become a Creature, is a Mystery exceeding all human understanding. The distance betwixt God, and the highest order of Creatures, is an infinite distance. He is said to *humble himself, to behold the things that are done in Heaven.* What a Humiliation then is it, to behold the things in the lower World! But to be born into it, and become a Man! Great indeed is the mystery of Godliness. *Behold (saith the Prophet, Isa. 40. 15, 18.) The Nations are as the drop of a bucket, and are counted as the small dust of the ballance; he taketh up the Isles as a very little thing. All Nations before him are as nothing, and they are accounted to him less than nothing, and vanity.* If indeed this great and incomprehensible Majesty will himself stoop to the state and condition of a Creature, we may easily believe that being once a Creature, he would expose himself to Hunger, Thirst, Shame, Spitting, Death, or any thing but Sin. For that once being Man, he should endure any of these things, is not so wonderful, as that he should become a Man. This was the low stoop, a deep abasement indeed.

2. It was a marvelous Humiliation to the Son of God, not only to become a Creature, but an inferior Creature, a Man, and not an Angel. Had he took the Angelical Nature, tho it had been a wonderful abasement to him, yet he had staid (if I may so speak) nearer his own Home, and been somewhat liker to a God, than now he appeared, when he dwelt with us: For Angels are the highest, and most excellent of all created Beings. For their Nature, they are pure *Spirits*; for their *Wisdom, Intelligencies*; for their Dignity, they are called *Principalities* and Powers; for their *Habitations*, they are stiled the *Heavenly Host*; and for their Employment, it is to *behold the Face of God in Heaven.* The highest pitch, both of our Holiness and Happiness in the coming World, is expressed by this, we shall be *ἰσοῦσθαι, equal to the Angels*, Luk. 20. 36. As Man is nothing to God, so he is much inferior to the Angels; so much below them, that he is not able to bear the sight of an Angel, tho in a human shape, rendering himself as familiarly as may be to him, *Judg. 13. 22.* When the *Philistines* had

had contemplated the Heavens, and viewed the Celestial Bodies, the glorious Luminaries, the Moon, and Stars which God had made; he cries out, Psal. 8.5. *What is Man, that thou art mindful of him, or the Son of Man that thou visitest him!* Take Man at his best, when he came a perfect and pure piece out of his Maker's hand, in the state of Innocency; yet he was inferiour to Angels. They always bare the Image of God in a more eminent degree than Man, as being wholly spiritual Substances, and so more lively representing God, than Man could do, whose noble Soul is immerst in matter, and closed up in Flesh and Blood; yet Christ chooseth this inferior order and species of Creatures, and passeth by the Angelical Nature; Heb. 2. 16. *He took not on him the nature of Angels, but the seed of Abraham.*

3. Moreover, Jesus Christ did not only neglect the Angelical, and assume the Human Nature; but he also assumed the Human Nature after Sin had blotted the original Glory of it, and wither'd up the beauty and excellency thereof. For he came not in our Nature before the Fall, whilst as yet its Glory was fresh in it; but came, as the Apostle speaks, Rom. 8.3. *in the likeness of sinful Flesh, i. e.* in Flesh that had the marks, and miserable effects, and consequents of Sin upon it. I say not that Christ assumed sinful Flesh, or Flesh really defiled by Sin. That which was born of the Virgin was a holy thing. For by the power of the Highest, (whether by way of Manufacture, as some; or the energetical Command and Ordination of the Holy Ghost, as others; or by his Benediction and Blessing, I here dispute not) that whereof the Body of Christ was to be formed, was so sanctified that no taint or spot of original Pollution remained in it. But yet tho it had not intrinsecal native Uncleanneſs in it, it had the effects of Sin upon it; yea, it was attended with the whole Troop of human Infirmities, that Sin at first let into our common nature, such as Hunger, Thirst, Weariness, Pain, Mortality, and all those natural weaknesses and evils that clog our miserable Natures, and make them groan from day to day under them.

By reason whereof, tho he was not a Sinner, yet he looked like one: and they that saw and conversed with him, took him for a Sinner, seeing all these effects of Sin upon him. In these things he came as near to Sin, as his Holiness could admit. O what a stoop was this! to be made in the likeness of Flesh, tho the innocent Flesh of Adam, had been much; but to be made in



the likeness of sinful Flesh, the Flesh of Sinners, Rebels; Flesh tho not *defiled*, yet miserably *defaced* by Sin; O what is this! and who can declare it! And indeed, if he will be a Mediator of Reconciliation, it was necessary it should be so. It behoved him to assume the same Nature that sinned, to make satisfaction in it. Yea, these sinless Infirmities were necessary to be assumed with the Nature, for as much as his bearing them was a part of his Humiliation, and went to make up satisfaction for us. Moreover, by them our High-Priest was qualified from his own experience, and filled with tender compassion to us:

But O the admirable condescensions of a Saviour, to take such a Nature! to put on such a Garment when thred-bare and ragged! Did this become the Son of God to wear? O Grace unsearchable!

4. And yet more, by this his Incarnation he was greatly humbled, in as much as this his Incarnation so veiled, clouded, and disguised him, that during the time he lived here, he looked not like himself, a God; but as a poor sorry, contemptible Sinner, in the eyes of the World; they scorned him. *This fellow said, Mat. 26. 61. Hereby he made himself of no reputation, Phil. 2. 6. it blotted his Honour and Reputation. By reason hereof he lost all esteem and honour from those that saw him, Matth. 13. 55. Is not this the Carpenter's Son? To see a poor Man travelling up and down the Country; in Hunger, Thirst, Weariness, attended with a company of poor Men; one of his company bearing the bag, and that which was put therein; Joh. 13. 29. Who that had seen him, would ever have thought this had been the Creator of the World, the Prince of the Kings of the Earth? He was despised, and we esteemed him not.* Now which of you is there that would not rather choose to endure much Misery as a Man, than to be degraded into a contemptible Worm, that every body treads upon, and no Man regards it? Christ looked so unlike a God in this habit, that he was scarce allowed the name of a Man; a Worm rather than a Man.

And think with your selves now, was not this astonishing Self-denial? that he who from Eternity had his Father's Smiles and Honours; he that from the Creation was adored, and worshipped by Angels, as their God, must now become a Footstool for every Miscreant to tread on; and not to have the respects due to a Man! sure this was a deep Abasement. It was a black Cloud that for so many years darkned, and shut up his manifestative Glory;

Glory, that it could not shine out to the World; only some weak Rays of the Godhead shone to some few eyes, through the chinks of his Humanity: as the clouded Sun sometimes opens a little, and casts some faint beams, and is muffled up again. *We saw his glory, as of the only begotten Son*; but the World knew him not, *Joh. 1. 14.* If a Prince walk up and down in a disguise, he must expect no more honour than a mean Subject. This was the case of our Lord Jesus Christ, this Disguise made him contemptible, and an object of Scorn.

5. Again, Christ was greatly humbled by his Incarnation, in as much as thereby he was put at a distance from his Father, and that ineffable Joy and Pleasure he eternally had with him. Think not, Reader, but the Lord Jesus lived at a high and unimitable rate of Communion with God, while he walked here in Flesh: but yet to live by Faith as Christ here did, is one thing; and to be in the bosom of God, as he was before, is another thing. To have the ineffable Delights of God perpetuated and continued to him; without one moment's interruption from eternity, is one thing; and to have his Soul sometimes filled with the Joy of the Lord, and then all overcast with clouds of Wrath again; to cry, and God not hear, as he complains, *Psal. 22. 2.* nay, to be reduced to such a low ebb of spiritual Comforts, as to be forced to cry out so bitterly, as he did, *Psal. 22. 1. My God, my God, why hast thou forsaken me?* This was a thing Christ was very unacquainted with, till he was found in habit as a Man.

6. And lastly, It was a great stoop and condescension of Christ, if he would become a Man, to take his Nature from such obscure Parents, and choose such a low and contemptible state in this World as he did. He will be born, but not of the Blood of Nobles, but of a poor Woman in *Israel*; espoused to a Carpenter: yea, and that too, under all the disadvantages imaginable; not in his Mother's House, but an Inn; yea in the Stable too. He suted all to that abased state he was designed for; and came among us under all the humbling Circumstances imaginable: *You know the Grace of our Lord Jesus Christ; (saith the Apostle) how that tho he was rich, yet for our sakes became poor, 2 Cor. 8. 9.* And thus I have shewn you some few particulars of Christ's Humiliation in his Incarnation. Next we shall infer some things from it that are practical.

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*the sweet first-fruits of his Incarnation.* Did Man offend and violate the Law of God? Behold, God himself is become Man to repair that breach, and satisfy for the wrong done. The highest Honour that ever the Law of God received, was to have such a Person as the Man Christ Jesus is, to stand before its Bar, and make reparation to it. This is more than if it had poured out all our Blood, and built up its Honour upon the Ruins of the whole Creation.

It is not so much to see all the Stars in Heaven overcast, as to see one Sun eclipsed. The greater Christ was, the greater was his Humiliation; and the greater his Humiliation was, the more full and compleat was his Satisfaction; and the more compleatness there is in Christ's Satisfaction, the more perfect and steady is the Believer's Consolation. If he had not stooped so low, our Joy and Comfort could not be exalted so high. The depth of the Foundation, is the strength of the Superstructure.

*Inference 2.*

*Did Christ for our sakes stoop from the Majesty, Glory and Dignity he was possessed of in Heaven, to the mean and contemptible state of a Man? What a Pattern of Self-denial is here presented to Christians? What objection against, or excuses to shift off this Duty can remain, after such an Example as is here propounded? Brethren, let me tell you, the Pagan World was never acquainted with such an Argument as this, to press them to Self-denial. Did Christ stoop, and cannot you stoop? Did Christ stoop so much, and cannot you stoop in the least? Was he content to become any thing, a Worm, a Reproach, a Curse; and cannot you digest any Abasements? Do the least slights and neglects rancle your Hearts, and poison them with Discontent, Malice and Revenge? O how unlike Christ are you! Hear, and blush in hearing, what your Lord saith in Joh. 13. 14. If I then your Lord and Master, wash your Feet; ye also ought to wash one anothers Feet.* This Example obliges not (as a learned Man well observes) to the same individual act, but it obliges us to follow the reason of the Example; that is, after Christ's Example we must be ready to perform the lowest and meanest Offices of Love and Service to one another. And indeed to this it obliges most forcibly; for it is as if a Master seeing a proud sturdy Servant, that grudges at the work he is employed about, as if it were too mean and base, should come and take it out of his hand; and when he has done it, should say, Dost not your Lord and Master think it beneath him to do it? and is it beneath

Obligat nos ad  
rationem ex-  
empli, magis  
quam ad indi-  
viduum ac-  
tum. Chamier.  
Tom. 3. l. 19. c. 7.



neath you? I remember it is an excellent Saying that *Bernard* hath upon the Nativity of Christ; saith he, What more detestable, what more unworthy, or what deserves severer punishment, than for a poor Man to magnify himself, after he hath seen the great and high God so humbled, as to become a little Child? It is intolerable impudence for a Worm to swell with Pride, after it hath seen Majesty emptying it self; to see one so infinitely above us, to stoop so far beneath us. O how convincing and shaming should it be! Ah how opposite should Pride and Stoutness be to the Spirit of a Christian! I am sure nothing is more so to the Spirit of Christ. Your Saviour was lowly, meek, self-denying, and of a most condescending Spirit; he looked not at his own things, but yours, *Phil. 2. 4.* And doth it become you to be proud, selfish and stout? I remember *Jerom* in his Epistle to *Pamachius*, a godly young Noble-man, adviseth him to be Eyes to the blind, Feet to the lame; yea, saith he, if need be, I would not have you refuse to cut Wood, and draw Water for the Saints: and what, saith he, is this to buffeting and spitting, to crowning with Thorns, scourging and dying! Christ did undergo all this, and that for the ungodly.

## Inference 3.

Did Christ stoop so low as to become a Man to save us? Then those that perish under the Gospel must needs perish without apology. What would you have Christ do more to save you? Lo, he hath laid aside the Robes of Majesty and Glory, put on your own Garments of Flesh, come down from his Throne, and brought Salvation home to your own doors. Surely the lower Christ stooped to save us, the lower we shall sink under wrath that neglect so great Salvation. The Lord Jesus is brought low, but the Unbeliever will lay him yet lower, even under his feet; he will tread the Son of God under foot, *Heb. 10. 28.* For such (as the Apostle there speaks) is reserved something worse than dying without Mercy. What Pleas and Excuses others will make at the Judgment-seat, I know not; but once, it's evident, you will be speechless. And as one well observes, the vilest Sinners among the *Gentiles*, nay, the Devils themselves, will have more to say for themselves than you.

I must be plain with you; I beseech you consider, how *Jews*, *Pagans* and *Devils* will rise up in Judgment against you. The *Jew* may say, I had a legal Yoke upon me, which neither I nor my Fathers were able to bear: Christ invited me only into the Garden of Nuts, where I might sooner break my Teeth with the hard

Shells

Vide Morning  
Exercise at  
St. Giles's in  
the Fields,  
p. 256.

Quid magis  
indignum,  
quid detestan-  
dum amplius,  
quid gravius  
puniendum,  
quam ut vi-  
dens Deum  
parvulum fac-  
tum, homo se  
magnificet?  
Intolerabilis  
est impuden-  
tia, ut ubi sese  
exinanivit  
majestas, ver-  
miculus infle-  
tur, & intum-  
escat. *Bern.*  
*Serm. 1. de.*  
*Nativ.*

Shells of Ceremonies, than get the Kernel of Gospel-promises.

— In the best of our Sacrifices, the Smoak filled our Temple; Smoak, only to provoke us to weep for a clearer Manifestation.

— We had but the old Edition of the Covenant of Grace, in a Character very darkly intelligible: you have the last Edition, with a Commentary of our *rejection*, and the World's *reception*, and the Spirit's *effusion*. You had all that Heart could wish. —

I perish eternally, may the poor *Pagan* say, without all possibility of Reconciliation, and have only sinned against the Covenant of Works; having never heard of a Gospel-Covenant, nor of Reconciliation by a Mediator. O had I heard but one Sermon! had Christ but once broke in upon my Soul, to convince me of my undone condition, and to have shewn a Righteousness to me! But wo is me, I never had so much as one Offer of Christ. But so have I, must you say that refuse the Gospel: I have, or might have heard thousands of Sermons: I could scarce escape hearing one or other shewing me the danger of my Sin, and my necessity of Christ. But notwithstanding all I heard, I wilfully resolved I would have nothing to do with him. I could not endure to hear Strictness prest upon me: It was all the Hell I had upon Earth, that I could not sin in quiet. Nay, may the *Devil* himself say, it's true, I was ever since my fall maliciously set against God: But alas! as soon as I had sinned, God kickt me out of Heaven, and told me he would never have Mercy upon me: and tho I lived in the time of all manner of gracious Dispensations, I saw Sacrifices offered, and Christ in the Flesh, and the Gospel preached; yet how could all this choose but enrage me the more, to have God as it were say, Look here, Satan, I have provided a Remedy for Sin, but none for thine? This set me upon revenge against God, as far as I could reach him. But alas! alas! had God entred into any Covenant with me at all; had God put me on any terms, tho never so hard, for the obtaining of Mercy; had Christ been but once offered to me, What do you think would I not have done? &c.

O poor Sinners! your Damnation is just, if you refuse Grace brought home by Christ himself to your very doors. The Lord grant this may not be thy case who readest these Lines.

*Inference 4.*

Moreover, hence it follows, that *none* doth or can love like Christ: His Love to Man is matchless. The freeness, strength, antiquity, and immutability of it puts a lustre on it beyond all Examples.

Surely

Surely it was a strong Love indeed, that made him lay aside his Glory, to be found in fashion as a Man, to become any thing, tho never so much below himself, for our Salvation. We read of *Jonathan's* love to *David*, which passed the love of Women; of *Jacob's* love to *Rachel*, who for her sake endured the heat of Summer, and cold of Winter; of *David's* love to *Abigail*; of the Primitive Christians love to one another, who could die one for another: But neither had they that to deny that Christ had, nor had he those inducements from the Objects of his Love that they had. His Love, like himself, is wonderful.

## Inference 5.

Did the Lord Jesus so deeply abase and humble himself for us, *what an engagement hath he thereby put on us, to exalt and honour him, who for our sakes was so abased!* It was a good saying of *Bernard*, *By how much the viler he was made for me, by so much the dearer he shall be to me.* And O that all to whom Christ is dear, would study to exalt and honour him these four ways.

Quanto pro  
me vilior, tan-  
to mihi cha-  
rior. Bern.

1. *By frequent and delightful speaking of him, and for him.* When *Paul* had once mentioned his Name, he knows not how to part with it, but repeats it no less than ten times in the compass of ten Verses, in *1 Cor. 1.* It was *Lambert's* Motto, *None but Christ, none but Christ.* It is said of *Johannes Milius*, that after his Conversion, he was seldom or never observed to mention the Name *Jesus* but his Eyes would drop; so dear was Christ to him. *Mr. Fox* never denied any Beggar that asked an Alms in Christ's name, or for Jesus sake. *Julius Palmer*, when all concluded he was dead, being turned as black as a Coal in the fire, at last moved his scorched Lips, and was heard to say, *sweet Jesus*, and fell asleep. *Plutarch* tells us, that when *Titus Flaminius* had freed the poor *Grecians* from the Bondage with which they had been long ground by their Oppressors, and the Herald was to proclaim in their audience the Articles of Peace he had concluded for them, they so pressed upon him, (not being half of them able to hear) that he was in great danger to have lost his Life in the press; at last, reading them a second time, when they came to understand distinctly how their case stood, they so shouted for Joy, crying, σωτήρ, σωτήρ, a Saviour, a Saviour, that they made the very Heavens ring again with their Acclamations; and the very Birds fell down astonish'd. And all that night the poor *Grecians* with Instruments of Musick, and Songs of Praise, danced and sang about his Tent, extolling him as a God that had delivered them.

Plutarch in  
vita Tit. Flam.

But surely you have more reason to be exalting the Author of your Salvation, who at a dearer rate hath freed you from a more dreadful Bondage. O ye that have escaped the eternal Wrath of God, by the Humiliation of the Son of God, extol your great Redeemer, and for ever celebrate his Praises!

2. *By acting your Faith on him, for whatsoever lies in the Promises yet unaccomplished.* In this you see the great and most difficult Promise fulfilled, *Gen. 3. 15. The Seed of the Woman shall break the Serpent's Head;* which contained this Mercy of Christ's Incarnation for us in it: I say, you see this fulfilled; and seeing that which was most improbable and difficult is come to pass, even Christ come in the Flesh, methinks our Unbelief should be strangled for ever, and all other Promises the more easily believed. It seemed much more improbable and impossible to Reason that God should become a Man, and stoop to the condition of a Creature, than being a Man, to perform all that good which his Incarnation and Death procured. Unbelief usually argues from one of these two grounds, Can God do this? Or, will God do that? It's questioning either his *Power*, or his *Will*; but after this, let it cease for ever to cavil against either. His Power to save should never be questioned by any, that know what Sufferings and infinite Burdens he supported in our Nature: And surely his willingness to save should never be put to a question by any that consider how low he was content to stoop for our sakes.

Decursus &  
recurfus grati-  
arum.

3. *By drawing nigh to God with delight through the Vail of Christ's Flesh,* Heb. 10. 19. God hath made this Flesh of Christ a Vail betwixt the brightness of his Glory and us: It serves to rebate the insupportable Glory, and also to give admission to it, as the Vail did in the Temple. Through this Body of Flesh which Christ assumed, are all out-lets of Grace from God to us, and through it also must be all our returns to God again. It's made the great medium of our Communion with God.

Haud ignara  
malis, miseris  
succurrere  
disco.

4. *By applying your selves to him under all Temptations, Wants and Troubles, of what kind soever, as to one that is tenderly sensible of your case, and most willing and ready to relieve you.* O remember this was one of the Inducements that perswaded and invited him to take your Nature, that he might be furnished abundantly with tender Compassion for you, from the sense he should have of your Infirmities in his own Body. Heb. 2. 17. *Wherefore in all things it becometh him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make*

†

Reconci-

*Reconciliation for the Sins of the People.* You know by this Argument the Lord pressed the *Israelites* to be kind to Strangers; for (saith he) *you know the Heart of a Stranger*, Exod. 23. 9. Christ by being in our Nature, knows experimentally what our Wants, Fears, Temptations and Distresses are, and so is able to have compassion. O let your Hearts work upon this admirable Condescension of Christ, till they be filled with it, and your Lips say,

*Thanks be to God for Jesus Christ.*

## The Nineteenth SERMON.

Serm. 19.

*Treats of  
Christ's Hu-  
miliation in  
his Life.*

### PHIL. II. 8.

*And being found in fashion as a Man, he humbled himself, and became obedient to death, even the death of the Cross.*

**T**His Scripture hath been once already under consideration; and indeed can never be enough considered: It holds forth the humbled state of the Lord Jesus, during the time of his abode on Earth. The sum of it was delivered you before in this Point;

*Doct. That the state of Christ from his Conception to his Resurrection, was a state of deep Abasement and Humiliation.*

The Humiliation of Christ was proposed to us under these three general Heads or Branches; of his Humiliation in his *Incarnation*, his Humiliation in his *Life*, and his Humiliation in his *Death*. How he was humbled by Incarnation, hath been opened above in the 18th Sermon. How he was humbled in his Life, is the design of this Sermon: yet expect not that I should give you here an exact



## The humbled Life of Christ

**History of the Life of Christ.** The Scriptures speak but little of the private part of his Life, and it is not my design to dilate upon all the memorable Passages that the Evangelists (those faithful Narrators of the Life of Christ) have preserved for us, but only to observe and improve those more observable Particulars in his Life, wherein especially he was humbled: and such are these that follow.

*First,* The Lord Jesus was humbled in his very Infancy, by his Circumcision according to the Law. For being of the stock of *Israel*, he was to undergo the Ceremonies, and submit to the Ordinances belonging to that People, and thereby to put an end to them; for so it became him to fulfil all Righteousness. *Luke 2. 21. And when eight days were accomplished for the circumcising of the Child, his Name was called Jesus.* Hereby the Son of God was greatly humbled, especially in these two respects.

Circumciscus  
& oblatuſ fuit  
Chriſtus, quia  
ſubjiciebat ſe  
legi, non æter-  
næ ſolî, & mor-  
rali, ſed etiam  
Cærimoniali,  
& cuilibet di-  
vinæ. *Ames*  
*Med. p. 101.*

1. In that hereby he obliged himself to keep the whole Law, tho he were the Law-maker. *Gal. 5. 3. For I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law.* The Apostle's meaning is, he is a Debtor in regard of Duty, because he: that thinks himself bound to keep one part of the Ceremonial Law, doth thereby bind himself to keep it all; for where all the parts are inseparably united, (as they are in the Law of God) we pull all upon us by engaging or meddling with any one. And he that is a Debtor in Duty to keep the whole Law, quickly becomes a Debtor in regard of *Penalty*, not being able to keep any part of it. Christ therefore coming as our Surety, to pay both those Debts, the Debt of Duty, and the Debt of Penalty to the Law; he by his Circumcision obliges himself to pay the whole Debt of Duty, by fulfilling all Righteousness: and tho his Obedience to it was so exact and perfect, that he contracted no Debt of Penalty for any Transgression of his own; yet he obliges himself to pay that Debt of Penalty we had contracted, by suffering all the Pains due to Transgressors. This was that intolerable Yoke that none were able to bear but Christ, *Acts 15. 10.* And it was no small abasement of Christ, to bind himself to the Law as a Subject made under it; for he was the Law-giver, above all Law: and herein that Sovereignty of a God (one of the choice Flowers in the Crown of Heaven) was obscured and veiled by his Subjection.

2. Hereby he was represented to the World, not only as a *Subject*, but also as a *Sinner*: For tho he was pure and holy, yet this

Ordinance passing upon him, seemed to imply as if Corruption had indeed been in him, which must be cut off by Mortification. For this was the Mystery principally intended by Circumcision: It served to mind and admonish *Abraham* and his Seed, of the natural guiltiness, uncleanness and corruption of their Hearts and Natures. So *Jer. 4. 4.* *Circumcise your selves unto the Lord, and take away the foreskins of your Hearts, ye Men of Judah; i. e.* the sinfulness and corruption of them. Hence the rebellious and unmortified are called *stiff-necked and uncircumcised in Heart*, as it is, *Acts 7. 51.* And as it served to convince of natural Uncleanness, so it signified and sealed the putting off the body of the Sins of the Flesh, as the Apostle phraseth it, *Col. 2. 11.* Now this being the End of God in the institution of this Ordinance for *Abraham* and his ordinary Seed, Christ in his Infancy by submitting to it, did not only vail his Sovereignty by subjection, but was also represented as a Sinner to the World, tho most holy and pure in himself.

Ceremoniales  
istius modi  
observationes,  
toridem fue-  
runt peccati  
confeffiones:  
Christus igitur,  
qui factus  
est peccatum  
pro nobis, con-  
gruenter etiam  
illis factus  
est conformis.  
*Ames Med. p.*  
*101.*

Secondly, Christ was humbled by Persecution, and that in the very morning of his Life: He was banish'd almost as soon as born. *Mat. 2. 13.* *Flee into Egypt* (saith the Angel to *Joseph*) *and be thou there until I bring thee word, for Herod will seek the young Child to destroy him.* Ungrateful *Herod!* was this Entertainement for a Saviour? What, raise the Country against him, as if a *Destroyer*, rather than a *Saviour* had landed upon the Coast? What, deny him the protection of those Laws under which he was born, and that before he had broken the least Punctilio of them? The Child of a Beggar may claim the benefit and protection of Law, as his Birth-right; and must the Son of God be denied it! But herein he fulfilled the Scriptures, whilst venting his own Lusts; for so it was foretold, *Jer. 31. 15.* And this early Persecution was not obscurely hinted in the Title of the *22d Psalm*, that Psalm which looks rather like a History of the New, than a Prophecy of the Old Testament: for as it contains a most exact description of Christ's Sufferings, so it's fitted with a most suitable Title; *To the chief Musician upon Aijeleth Shabar*, which signifies the Hind of the Morning, or that *Deer* which the Hunter rouses betimes in the morning, and singles out to hunt down that day; and so they did by him, as the *16th* verse will tell you; for (saith he) *Dogs have compassed me, the Assembly of the wicked have enclosed me.* Upon which *Musculus* sweetly and ingeniously descants:

O verè cervinam Christi carnem, animæ fideli longe sapidiorem eâ, quam hujus mundi nobiles in deliciis habent. Ac ne quid saporis ac gustui delicato deesset, non simpliciter occisa est nostra cerva, sed antea bene agitata: quemadmodum solent

magnates, venando & agitando, antequam capiant & occidant, carnem cervinam suaviorem, molliorem, ac delicatorem reddere. *Musc. in loc.*

Locus hic manifestè ex iis desumptus est, atq; accommodatus videtur, qui de adventu Messia: etiam rum in *leg. pægdonis* circumferebant Judæi: quale est quod *Gemarista* dicunt, Si veniat, non fore locum ubi confideat. *ἐν ἑνὶ τόπῳ οὐκ ἔστι πρὸς σῶμα.* *Heinsius in loc.*

*salus* continetur duo didrachma, & valet 2 s. 6 d.

O what sweet Venison (saith he) is the Flesh of Christ! abundantly sweeter to the believing Soul, than that which the Nobles of this World esteem most delicate: And lest it should want the highest and richest savour to a delicate Palat, *Christ our Hart* was not only killed, but hunted to the purpose before he was killed; even as great Men use by hunting and chasing, before they cut the Throat of the Deer, to render its Flesh more sweet, tender, and delicate: Thus was Christ hunted betimes out of the Country he was born in. And no doubt but where such Dogs scent and wind the Spirit of Christ in any, they would pursue them also to Destruction, did not a gracious Providence rate them off. But to return, how great a Humiliation is this to the Son of God, not only to become an Infant, but in his Infancy to be hurried up and down, and driven out of his own Land as a Vagabond!

*Thirdly*, Our Lord Jesus Christ was yet more humbled in his Life, by that *poverty* and outward meanness which all along attended his condition: He lived poor and low all his days, so speaks the Apostle, *2 Cor. 8. 9. Tho he was rich, yet for our sakes he became poor*; so poor, that he was never owner of a House to dwell in, but lived all his days in other Mens Houses, or lay in the open Air. His outward Condition was more neglected and destitute than that of the Birds of the Air, or Beasts of the Earth; so he told that Scribe, who professed such readiness and resolution to follow him, but was soon cool'd when Christ told him, *Mat. 8. 20. The Foxes have holes, and the Birds of the Air have nests; but the Son of Man hath not where to lay his Head.* It was a common saying among the Jews, *When the Messiah comes, he will not find a place to sit down in.* Sometimes he feeds upon Barley-bread, and a broiled Fish; and sometimes he was hungry, and had nothing to eat, *Mark 11. 12.* As for Money, he was much a stranger to it; when the Tribute money was demanded of him, he and *Peter* were not so well furnished to make half a Crown betwixt them to pay it, but must work a Miracle for it, *Mat. 17. ult.* He came not to be ministred unto, but to minister, *Mat. 20. 28.* not to amass *Earthly* Treasures, but to bestow *Heavenly* ones. His great and heavenly Soul neglected and despised those things, that too many of his own too much admire and prosecute. He spent not

a careful thought about those things, that eat up thousands and ten thousands of our Thoughts. Indeed he came to be humbled, and to teach Men by his Example the Vanity of this World, and pour Contempt upon the ensnaring Glory of it; and therefore went before us in a chosen and voluntary Poverty: Yet he lived not a mendicant Life neither; but was sometimes fed by ordinary, and sometimes by miraculous and extraordinary ways. He had wherewith to support that precious Body of his, till the time was come to offer it up to God; but would not indulge and pamper that Flesh, which he purposely assumed to be humbled in.

Paupertas  
Christi fuit si-  
ne voto singu-  
lari, & sine  
mendicitate.  
Ames Med.  
p. 104.

*Fourthly*, Our dear Jesus was yet further humbled in his Life, by the horrid Temptations wherewith Satan assaulted him, than which nothing could be more grievous to his holy Heart. The *Evangelist* gives us an account of this in *Luke 4.* from the first to the 14<sup>th</sup> Verse: In which Context you find how the bold and envious Spirit meets the Captain of our Salvation in the Field, comes up with him in the Wilderness when he was solitary, and had not a Second with him, *ver. 1.* there he keeps him fasting forty days and forty nights, to prepare him to close with his Temptation: All this while Satan was pointing and edging that Temptation, with which at last he resolves to try the breast of Christ by a home-thrust, *ver. 2.* By this time he supposes Christ was a hungry (as indeed he was) and now he thought it was time to make his assault, which he doth in a very sutable Temptation at first, and with variety of Temptations, trying several Weapons upon him afterwards. But when he had made a thrust at him with that first Weapon, in which he especially trusted, *Command that these Stones be made Bread*, *ver. 3.* and saw how Christ had put it by, *ver. 4.* then he changes postures, and assaults him with Temptations to Blasphemy, even to fall down and worship the Devil. But when he saw he could fasten nothing on him, that he was as pure Fountain-water in a Chrystal Vial, how much soever agitated and shaken, no Dregs, or filthy Sediment would rise, but he remained pure still: I say, seeing this, he makes a politic Retreat, quits the Field for a season, *ver. 13.* yet leaves it *cum animo revertendi*, with a resolution to return to him again. And thus was our blessed Lord Jesus humbled by the Temptations of Satan; and what can you imagine more burdensome to him that was brought up from Eternity with God, delighting in the holy Father, to be now shut into a Wilderness with a Devil, there to be baited so many days, and have his Ears filled, tho not defiled, with horrid

Maxima &  
frequentissima  
tentandi occa-  
sio illi est,  
quum rerum  
secularium ap-  
petentes & e-  
surientes non  
videt; sicut  
Auceps rete  
suum prapa-  
rat brumali  
potissimum  
tempore,  
quando non  
est quod aves  
comedant.  
Stapletonis  
prompt. p. 118.

Quantum mu-  
tatus ab illo?

Blasphemy

Blasphemy? O how was the case altered with Christ! from what, to what was he now come? A chaste Woman would account it no common misery to be dogg'd up and down, and solicited by some vile Ruffian, tho there were no danger of Defilement.

A Man would account it no small unhappiness to be shut up five or six weeks together with the Devil, tho appearing in a humane shape, and to hear no language but that of Hell spoken all that time: and the more holy the Man is, the more would he be afflicted to hear such Blasphemies malignantly spar upon the holy and reverent Name of God; much more to be solicited by the Devil, to join with him in it: this I say would be accounted no small misery for a Man to undergo. How great a Humiliation then must it be to the great God, to be humbled to this! to see a Slave of his House, setting upon himself the Lord! His Jailor coming to take him Prisoner, if he can! A base Apostate Spirit, daring to attempt such things as these upon him! Surely this was a deep abasement to the Son of God.

*Fifthly*, Our blessed Lord Jesus was yet more humbled in his Life than all this, and that by his own *Sympathy* with others, under all the burdens that made them groan. For he much more than *Paul* could say, *Who is afflicted, and I burn not?* He lived all his time as it were in an Hospital among the sick and wounded. And so tender was his Heart, that every groan for Sin, or under the effects of Sin, pierced him so, that it was truly said, *himself bare our Sicknesses, and took our Infirmities*, Mat. 8. 16, 17. It was spoken upon the occasion of some poor Creatures that were possessed by the Devil, and brought to him to be dispossessed, It's said of him, *John 11. 33. That when he saw Mary weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and was troubled.* And ver. 35. *Jesus wept*: yea, his Heart flowed with pity for them that had not one drop of pity for themselves. Witness his tears spent upon *Jerusalem*, Luke 19. 41, 42. He foresaw the misery that was coming, tho they neither foresaw, nor feared it. O how it pierced him to think of the Calamities hanging over that great City! Yea, he mourned for them that could not mourn for their own Sins. Therefore it's said, *Mark 3. 5. He was grieved for the hardness of the Peoples Hearts.* So that the commendation of a good Physician, that he doth as it were die with every Patient, was most applicable to our tender-hearted Physician. This was one of those things that made him a *Man of Sorrows, and acquainted*



*acquainted with Grievs.* For the more holy any is, the more he is grieved and afflicted for the Sins of others; and the more tender any Man is, the more he is pierced with beholding the miseries that lie upon others. And it is sure, never any Heart more holy, or more sensible, tender and compassionate than Christ's.

*Sixthly, Lastly,* That which yet helped to humble him lower, was the ungrateful and most base and unworthy entertainment the World gave him. He was not received or treated like a Saviour, but as the vilest of Men. One would think that he who came from Heaven, *to give his Life a ransom for many*, Mat. 20. 28. He that was *not sent to condemn the World, but that the World through him might be saved*, John 3. 17. He that came *to dissolve the Works of the Devil*, 1 John 3. 8. knock off the Chains, *open the Prison-doors, proclaim liberty to the Captives*, Isa. 61. 1. I say, when such a Saviour arrived, O with what acclamations of Joy, and demonstrations of Thankfulness should he have been received? One would have thought they should even kiss the ground he trod upon: but instead of this, he was hated, *Joh. 15. 18.* He was *despised* by them, *Mat. 13. 55.* So reproached, that he became *the reproach of Men*, as who should say, a Corner for every one to spit in; a Butt for every base Tongue to shoot at, *Psal. 22. 6.* Accused of working his Miracles by the power of the Devil, *Mat. 12. 24.* He was trod upon as a Worm, *Psal. 22. 6.* They buffeted him, *Mat. 26. 67.* smote him on the Head, *Mat. 27. 30.* array'd him as a Fool, *ver. 29.* spat in his Face, *ver. 30.* despised him as the basest of Men, *This fellow said*, *Mat. 26. 61.* One of his own Followers sold him, another forswore him, and all forsook him in his greatest Troubles. All this was a great abasement to the Son of God, who was not thus treated for a day, or in one place; but all his days, and in all places. *He endured the contradictions of Sinners against himself.* In these Particulars I have pointed out to you something of the humbled Life Christ lived in the World. From all which Particulars some useful Inferences will be noted.

*Inference 1.*

From the first degree of Christ's Humiliation in submitting to be circumcised, and thereby obliging himself to fulfil the whole Law, it follows, *That Justice it self may set both hand and seal to the acquittances and discharges of Believers.* Christ hereby obliged himself to be the Law's Pay master, to pay it its utmost demand; to bear that yolk of Obedience that never any before him could

Justificatio est  
actus unus, in-  
dividuus, per-  
fectus, aquali-  
ter contingens  
omnibus.  
Woleb.

bear. And as his Circumcision obliged him to keep the whole Law; so he was most precise and punctual in the observation of it: So exact, that the sharp eye of Divine Justice cannot espy the least flaw in it; but acknowledges full Paiment, and stands ready to sign the Believer a full acquittance. Rom. 3. 25. *That God may be just, and the Justifier of him that believes in Jesus.* Had not Christ been thus obliged, we had never been discharged. Had not his Obedience been an intire, compleat and perfect thing, our Justification could not have been so. He that hath a precious Treasure, will be loth to adventure it in a leaky Vessel: Wo to the holiest Man on Earth, if the safety of his precious Soul were to be adventured in the bottom of the best Duty that ever he performed. But Christ's Obedience and Righteousness is tight and sound; a Bottom that we may safely adventure all in.

*Inference 2.*

From the early flight of Christ into Egypt, we infer, *That the greatest Innocency and Piety cannot exempt from Persecution and Injury. Who more innocent than Christ? And who more persecuted? The world is the world still. I have given them thy Word, and the World hath hated them, John 17. 14. The World lies in wait as a Thief, for them that carry this Treasure; they who are empty of it may sing before him, he never stops them: But Persecution follows Piety, as the Shadow doth the Body. 2 Tim. 3. 12. All that will live godly in Christ Jesus, must suffer Persecution. Whosoever resolves to live holily, must never expect to live quietly. It's Godliness, and Godliness in Christ Jesus, i.e. such as is derived from Christ, true Godliness; and it's true Godliness as it's manifested in practice. All that will live godly, that will exert Holiness in their Lives, which convinces and galls the Consciences of the ungodly. 'Tis this enrages, for there is an Enmity and Antipathy betwixt them: and this Enmity runs in a blood; and it's transmitted with it from generation to generation. Gal. 4. 29. As then he that was born after the flesh, persecuteth him that was born after the spirit; even so it is now. Mark, so it was, and so still it is. Cain's Club is still carried up and down, redded with the Blood of Abel, saith Bucholtzer; but thus it must be, to conform us unto Christ: and O that your Spirits, as well as your Conditions, may better harmonize with Christ. He suffered meekly, quietly, and self-denyingly; be ye like him. Let it not be said of you, as it is of the Hypocrite, whose Lusts are only hid; but not mortified by his Duties; that he is like a flint, which seems*

Multi adhuc  
sunt, qui cla-  
vam sanguine  
Abelis ruben-  
tem circumfe-  
runt. Bucholtz.

cold;

cold; but if you strike him, he is all fire. To do well, and suffer ill, is Christ-like.

*Inference 3.*

From the third particular of Christ's Humiliation, I infer, *that such as are full of Grace and Holiness, may be destitute and empty of Creature-comforts.* What an over-flowing fulness of Grace was there in Christ! and yet to what a low ebb did his outward Comforts sometimes fall: and as it fared with him, so with many others now in Glory with him, whilst they were in the way to that Glory. 1 Cor. 4. 11. *Even to this present hour, we both hunger and thirst, and are naked, and buffeted, and have no certain dwelling-place.* Their Souls were richly clothed with Robes of Righteousness, their Bodies naked or meanly clad. Their Souls fed high, even on hidden Mannah; their Bodies hungry. Let us be content (said Luther) with our hard fare, for do we not feast with Angels upon that Bread of Life? Remember when wants pinch hard, that these fix no marks of God's hatred upon you. He hath dealt no worse with you than he did with his own Son. Nay, which of you is not better accommodated than Christ was? If you be hungry or thirsty, you have some Refreshments; you have beds to lie on; the Son of Man had not where to lay his head; the Heir of all things had sometimes nothing to eat. And remember you are going to a plentiful Country, where all your wants will be supplied. *Poor in the World, rich in Faith, and Heirs of the Kingdom which God hath promised,* James 2. 5. The meanness of your present, will add to the lustre of your future Condition.

*Inference 4.*

From the fourth Particular of Christ's Humiliation in his Life, by Satan's Temptations, we infer, *That those in whom Satan hath no interest, may have most trouble from him in this World.* John 14. 30. *The Prince of this World cometh, and hath nought in me.* Where he knows he cannot be a Conqueror, he will not cease to be a Troubler. This bold and daring Spirit adventures upon Christ himself; for doubtless he was filled with Envy at the sight of him, and would do what he could, tho' to no purpose, to obstruct the blessed design in his hand. And it was the Wisdom and Love of Christ to admit him to come as near him as might be, and try all his Darts upon him; that by this experience he might be filled with pity to succour them that are tempted. And as he set on Christ, so much more will he adventure upon us; and but too oft comes

off a Conqueror. Sometimes he shoots the fiery Darts of blasphemous Injections. These fall as flashes of Lightning on the dry Thatch, which instantly sets all in a combustion. And just so is it attended with an after Thunder-clap of inward Horror, that shivers the very Heart, and strikes all into confusion within.

Divers Rules are prescribed in this case, to relieve poor distressed ones. One adviseth to think seriously on that which is darted suddenly, and to do by your Hearts as Men use to do with young Horses, that are apt to start and boggle at every thing in the way; we bring them close to the things they fright at; make them look on them, and smell to them; that time, and better acquaintance with such things, may teach them not to start. Others advise to diversions of the Thoughts, as much as may be, to think quite another way. These Rules are contrary to one another, and I think signify but little to the relief of a poor Soul so distressed.

The best Rule doubtless is that of the Apostle, *Eph. 6. 16. Above all taking the shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.* Act your Faith, my Friends, upon your tempted Saviour, who passed through Temptations before you: and particularly exercise Faith on three things in Christ's Temptations.

1. Believingly consider, how great variety of Temptations were tried upon Christ; and of what a horrid blasphemous nature that was, *Fall down and worship me.*

2. Believingly consider, that Christ came off a perfect Conqueror in the day of his trial, beat Satan out of the field. For he saw what he attempted on Christ was as impossible as to batter the body of the Sun with Snow-balls.

3. Lastly, Believe that the benefits of those his Victories and Conquests are for you; and that for your sakes he permitted the Tempter to come so near him: As you find, *Heb. 2. 18.*

*Object. Heb. 4. 15.* If you say, true, Christ was tempted as well as I; but there's a vast difference betwixt his Temptations and mine: for the Prince of this World came, and found nothing in him, *John 14. 30.* He was not internally defiled, tho externally assaulted; but I am defiled by them as well as troubled.

*Sol.* This is a different case. True, it is so, and must be so, or else it had signified nothing to your relief. For had Christ been internally defiled, he had not been a fit Mediator for you; nor could you have had any benefit either by his Temptations or

Suf.

Sufferings for you. But he being tempted, and yet still holy, bearing the Burden, and still escaping the defilement of Sin, hath not only satisfied for the Sins you commit when tempted, but also got an experimental sense of the misery of your Condition, which is in him (tho now in Glory) as a spring of Pity and tender Compassion to you. Remember, poor tempted Christian, *the God of Peace shall shortly tread Satan under thy feet*, Rom. 16. 20. Thou shalt set thy foot on the Neck of that Enemy: And as soon as both thy Feet are over the threshold of Glory, thou shalt cast back a smiling look, and say, Now Satan do thy worst; now I am there where thou canst not come. Mean while, till thou be out of his reach, let me advise thee to go to Jesus Christ, and open the matter to him; tell him how that base Spirit falls upon thee, yea, sets upon thee even in his presence: Intreat him to rebuke and command him off: Beg him to consider thy case, and say, Lord, dost not thou remember how thy own Heart was once grieved, tho not defiled, by his Assaults? I have Grief and Guilt together upon me. Ah Lord, I expect Pity and Help from thee; thou knowest the Heart of a Stranger, the Heart of a poor tempted one. This is singular Relief in this case. O try it!

## Inference 5.

Was Christ yet more humbled by his own sympathy with others in their Distresses? Hence we learn, that a compassionate Spirit towards such as labour under burdens of Sin or Affliction, is Christ-like, and truly excellent: This was the Spirit of Christ: O be ye like him! Put on as the Elect of God, Bowels of Mercy, Col. 3. 12. *Weep with them that weep, and rejoice with them that rejoice*, Rom. 12. 15. It was Cain that said, *Am I my Brother's Keeper?* Blessed Paul was of a contrary Temper, 2 Cor. 11. 29. *Who is weak, and I am not weak? Who is offended, and I burn not?* Three things promote Sympathy in Christians, one is the Lord's pity for them, he doth as it were suffer with them; *In all their Afflictions he was afflicted*, Isa. 63. 9. Another is, the relation we sustain to God's afflicted People: They are Members with us in one Body, and the Members should have the same care one of another, 1 Cor. 12. 25. The last is, we know not how soon our selves may need from others, what others now need from us. *Restore him with the spirit of Meekness, considering thy self, lest thou also be tempted*, Gal. 6. 1. *more of his Spirit dwell in his People! Aut sumas; aut fuimus, aut possimus esse quod hic est.*

## Inference



## Inference 6.

Si quis ex nobilitate converti ad Deum cœperit, statim honorem nobilitatis amittit. O quantum in Christiano populo honor Christi est, ubi religio ignobilem facit!  
*Salv. Lib. 4. de Gub. Dei.*  
 Superbus fio, quod video nomen pestimum mihi crescere; gaudeo rebellis dici. *Luth.*  
 Gratias ago Deo meo, quod dignus sum, quem mundus oderit. *Hieron.*

Did the World help on the Humiliation of Christ by their base and vile usage of him? Learn hence, *That the Judgment the World gives of Persons, and their Worth, is little to be regarded.* Surely it dispenses its Smiles and Honours very preposterously and unduly. In this respect, among others, the Saints are *filed* such Persons of whom the World is not worthy, Heb. 11. 38. i. e. it doth not deserve to have such choice Spirits as these are, left in it, since it knows not how to use or treat them. It was the Complaint of *Salvian* above eleven hundred years ago; If any of the Nobility (saith he) do but begin to turn to God, presently he loseth the Honour of Nobility; O in how little Honour is Christ among Christian People, when Religion shall make a Man ignoble! So that (as he adds) many are compelled to be evil, lest they should be esteemed vile. And indeed, if the World give us any help to discover the true worth and excellency of Men by, it is by the rule of Contraries, for the most part. Where it fixes its marks of Hatred, we may usually find that which invites our Respect and Love. It should trouble us the less to be under the slights and disrespects of a blind World. I could be even proud upon it (saith *Luther*) that I see I have an ill name from the World. And *Jerom* blessed God that counted him worthy to be hated of the World. Labour to stand right in the Judgment of God, and trouble not thy self for the rash and headlong Censures of Men. Let wicked Men, saith one, cut the throat of my Credit, and do as they like best with it; when the wind of their Calumnies hath blown away my good Name from me in the way to Heaven, I know Christ will take my Name out of the mire, and wash it, and restore it to me again.

## Inference 7.

From the whole of Christ's Humiliation in his Life, learn you to pass through all the Troubles of your Life with a contented composed Spirit, as Christ your Forerunner did. He was *persecuted*, and bare it meekly; *poor*, and never murmured; *tempted*, and never yielded to the Temptation; *reviled*, and reviled not again. When ye therefore pass through any of these Trials, look to Jesus, and consider him. See how he that passed through those things before you, managed himself in like Circumstances; yea, not only beat the way by his Pattern and Example for you, but hath in every one of those conditions left a Blessing behind him for them that follow in his Steps.

*Thanks be to God for Jesus Christ.*

The

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The Twentieth SERMON.

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Serm. 20.

*Opens Christ's  
Humiliation  
unto Death,  
in his first  
preparative  
act for it.*

JOH. XVII. 11.

*And now I am no more in the World, but these are in the World; and I come to thee: Holy Father, keep through thine own Name, those whom thou hast given me; that they may be one, as we are.*

**W**E now come to the last and lowest step of Christ's Humiliation, which was in his submitting to Death, even the Death of the Cross. Out of this Death of Christ the Life of our Souls springs up; and in this Blood of the Cross, all our Mercies swim to us. The Blood of Christ runs deep to some eyes: The Judicious Believer sees Multitudes, Multitudes of inestimable Blessings in it. By this Crimson Fountain I resolve to sit down; and concerning the Death of Christ, I shall take distinctly into consideration the *Preparations* made for it; the *Nature* and quality of it; the *Deportment* and carriage of dying Jesus; the *Funeral-solemnities* with which he was buried; and lastly the *blessed designs, and glorious ends* of his Death.

The Preparatives for his Death were six. Three on his own part, and three more by his Enemies. The Preparations made by himself for it, were the solemn recommendation of his Friends to his Father: The institution of a commemorative sign, to perpetuate and refresh the Memory of his Death in the Hearts of his People till he come again. And his pouring out his Soul to God by prayer in the garden; which was the posture he chose to be found in, when they should apprehend him.

This Scripture contains the first preparative of Christ for Death, whereby he sets his House in order, prays for his People, and blesses them before he dies. The Love of Christ was ever tender and strong to his People; but the greatest Manifestations of it were at parting.

parting. And this he manifested two ways especially; viz. in leaving singular Supports, and grounds of Comfort with them in his last heavenly Sermon, in *Chap. 14, 15, 16.* and in pouring out his Soul most affectionately to the Father for them in this Heavenly Prayer, *Chap. 17.* In this Prayer he gives them a *Specimen* or Sample of that his glorious Intercession-work, which he was just then going to perform in Heaven for them. Here his heart overflowed, for he was now leaving them, and going to the Father. The last words of a dying Man are remarkable, how much more of a dying Saviour? I shall not lanch out into that blessed Ocean of precious matter contained in this Chapter, but take immediately into consideration the words that I have read, wherein I find a weighty Petition, strongly followed and set home with many mighty Arguments.

1. We have here *Christ's Petition*, or Request in behalf of his people; not only those on the place, but all others that then did, or afterwards should believe on him. And the sum of what he here requests for them is, that his Father would keep them through his Name. Where you have both the *Mercy*, and the *Means* of attaining it. The *Mercy* is to be kept. Keeping implies danger. And there is a double Danger obviated in this request; danger in respect of *Sin*, and danger in respect of *Ruin* and Destruction. To both these the People of God lie open in this World.

The *Means* of their preservation from both is the *Name*, i. e. the Power of God. This Name of the Lord is that *strong Tower* to which the Righteous fly, and are safe, *Prov. 18. 10.* Alas! it is not your own Strength or Wisdom that keeps you, but ye are kept by the mighty Power of God. This protecting Power of God, doth not however exclude our Care and Diligence, but implies it; therefore 'tis added, *Ye are kept by the mighty Power of God, through faith to Salvation, 1 Pet. 1. 5.* God keeps his People, and yet they are to keep themselves in the Love of God, *Jude 21.* to keep their hearts with all diligence, *Prov. 4. 23.* This is the sum of the Petition.

2. The Arguments with which he urgeth and presses on this Request, are drawn partly from *his own condition*, *I am no more in the World, i. e.* I am going to die; within very few hours I shall be separated from them, in regard of my corporal presence. Partly from *their condition*; but these are in the world; i. e. I must leave them in the midst of danger: and partly from *the joint interest his Father and himself had in them*; Keep those that thou hast given me:

With

With several other most prevalent Pleas, which in their proper places shall be anon produced, and displayed, to illustrate and confirm this precious Truth, which this Scripture affords us.

*Doct. That the fatherly Care, and tender Love of our Lord Jesus Christ, was eminently discovered in that pleading Prayer, he poured out for his People at his parting with them.*

It pertained to the Priest, and Father of the Family to bless the rest, especially when he were to be separated from them by Death. This was a rite in Israel. When good Jacob was grown old, and the time was come that he should be gathered to his Fathers, then he blessed Joseph, Ephraim, and Manasse, saying, *God before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the Lads,* Gen. 48. 15, 16. This was \* a Prophetical and Patriarchal Blessing: Not that Jacob could bless as God blesses; he could speak the words of Blessing, but he knew the Effect, the real Blessing it felt, depended upon God. And tho he blessed authoritatively, yet not potestatively; i. e. he could, as the mouth of God, pronounce Blessings, but could not confer them. Thus he blessed his Children, as his Father Isaac had also blessed him before he died, Gen. 28. 3. and all these Blessings were delivered prayerwise.

\* Volebat Jacob benedicere filiis benedictione non vulgari, sed prophetica, & patriarchali. Noverat tantum verba posse proferre, effectum autem ab alio

pendere. Petit ergo benedictionem ab eo cujus idem est dicere & facere, h. e. a solo Deo. Ainsworth in loc. Benedicere est vel potestatis, i. e. bona temporalia solo nutu conferre; vel auctoritatis, hoc est, bona temporalia vel aeterna ex officio precari denunciare, conferenda à Deo. *Pagew.*

Now when Jesus Christ comes to die, he will bless his Children also; and therein will discover how much dear and tender Love he had for them: *Having loved his own which were in the world, he loved them to the end,* Joh. 13. 1. The last Act of Christ in this World, was an act of Blessing, *Luk. 24. 50, 51.*

To prepare this point for use, I will here open, *First*, The Mercies which Christ requested of the Father for them. *Secondly*, The Arguments used by him to obtain these Mercies. *Thirdly*, Why he thus pleaded for them when he was to die. *Fourthly*, and lastly, How all this gives full evidence of Christ's tender care and love to his People.

## Of Christ's blessing his Family

*First*, We will enquire what those Mercies and special Favours were, which Christ beg'd for his People when he was to die. And we find among others, these five special Mercies desired for them in this Context.

1. The Mercy of preservation both from Sin and Danger : so in the Text ; *Keep through thine own Name those whom thou hast given me* : which is explained, vers. 15. *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the evil.* We in ours, and the Saints that are gone, in their respective Generations have reaped the fruit of this Prayer: How else comes it to pass, that our souls are preserved amidst such a world of Temptations, and these assisted and advantaged by our own Corruptions ? How is it else, that our Persons are not ruined, and destroyed amidst such multitudes of potent and malicious Enemies, that are set on fire of Hell ? Surely the preservation of the burning Bush, of the three Children amidst the Flames, of *Daniel* in the den of Lions, are not greater Wonders, than these our eyes do daily behold. As the fire would have certainly consumed, and the Lions without doubt have rended and devoured, had not God by the interposition of his own hand stopt and hindered the effect ; so would the Sin that is in us, and the Malice that is in others, quickly ruin our Souls and Bodies, were it not that the same Hand guards and keeps us every moment. To that Hand into which this Prayer of Christ delivered your Souls and Bodies, do you owe all your Mercies and Salvations, both temporal and spiritual.

2. Another Mercy he prays for, is *the blessing of Union among themselves.* This he joins immediately with the first Mercy of preservation, and prays for it in the same breath, vers. 11. *That they may be one, as we are.* And well might he join them together in one breath, for this union is not only a choice Mercy in it self, but a special means of that Preservation he had prayed for before: Their union one with another, is a special means to preserve them all.

3. A third desirable Mercy that Christ earnestly prayed for, was that his Joy might be fulfilled in them, ver. 13. He would provide for their Joy, even when the hour of his greatest Sorrow was at hand ; yea, he would not only obtain Joy for them, but a full Joy: *That my Joy may be fulfilled in them.* It is as if he had said, O my Father, I am to leave these dear ones in a World of Trouble, and Perplexities, I know their Hearts will be subject to frequent

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Despondencies ; O let me obtain the Cordials of Divine Joy for them before I go : I would not only have them live, but live joyfully ; provide for their fainting hours reviving Cordials.

4. And as a continued Spring to maintain all the forementioned Mercies, he prays *they all may be sanctified through the word of Truth*, ver. 17. *i. e.* more abundantly sanctified than yet they were, by a deeper radication of gracious habits and principles in their Hearts. This is a singular Mercy in it self, to have Holiness spreading it self over and through their Souls, as the Light of the Morning. Nothing is for it self more desirable. And it's also a singular help to their Perseverance, Union, and spiritual Joy, which he had prayed for before, and are all advanced by their increasing Sanctification.

5. And lastly, As the complement and perfection of all desirable Mercies, he prays, *that they may be with him, where he is, to behold his Glory*, ver. 24. This is the best and ultimate Privilege they are capable of. The end of his coming down from Heaven, and returning thither again, all runs into this, to bring many Sons and Daughters unto Glory. You see Christ asks no trifles, no small things for his People ; no Mercies, but the best that both Worlds afford, will suffice him on their behalf.

*Secondly*, Let us see how he follows his Requests, and with what Arguments he pleads with the Father for these things : And among others, I shall single out six choice ones which are urged in this Text, or the immediate Context.

The first Argument is drawn from the joint Interest that both Himself and Father have in the Persons for whom he prays : *All mine are thine, and thine are mine*, ver. 10. As if he should say, Father, behold and consider the Persons I pray for, they are not Aliens, but Children ; yea, they are thy Children as well as mine : The very same on whom thou hast set thy eternal Love, and in that Love hast given them to me ; so that they are both thine, and mine : great is our Interest in them, and Interest draws Care and Tenderness. Every one cares for his own, provides for, and secures his own. Propriety (even amongst Creatures) is fundamental to our Labour, Care and Watchfulness ; they would not so much prize Life, Health, Estates or Children, if they were not their own. Lord, these are thine own by many Ties and Titles : O therefore keep, comfort, sanctify and save them, for they are thine. What a mighty Plea is this ? Surely, Christians, your Intercessor is skilful in his work, your Advocate wants no Eloquence or Ability to plead for you.

## Of Christ's blessing his Family

The second Argument, and that a powerful one, treads as I may say upon the very Heel of the former, in the next words, *And I am glorified in them: q.d. my Glory and Honour is infinitely dear to thee; I know thy Heart is set intently upon the exalting and glorifying of thy Son. Now what Glory have I in the World, but what comes from my People? Others neither can, nor will glorify me; nay, I am daily blasphemed and dishonoured by them: These are they from whom my active Glory and Praise in the World must rise. 'Tis true, both thou and I have Glory from other Creatures objectively; the Works that we have made and imprest our Power, Wisdom and Goodness upon, do so glorify us: and Honour we have from our very Enemies, accidentally; their very Wrath shall praise us: but for active and voluntary Praise, whence comes this but from the People that were formed for that very purpose? Should these then miscarry and perish, where shall my manifestive and active Glory be? And from whom shall I expect it? So that here his Propriety and Glory are pleaded with the Father, to prevail for those Mercies; and they are both great and valuable things with God. What dearer, what nearer to the Heart of God?*

*Arg. 3.* And yet to make all fast and sure, he adds in the beginning of this *ver. 11.* a third Argument, in these words, *And now I am no more in the World.* Where we must consider the sense of it, as a Proposition, and the force of it, as an Argument. This Proposition, *I am no more in the World,* is not to be taken simply and universally, as if in no sense Christ should be any more in this World: but only *respectively* as to his corporal Presence; this was in a little time to be removed from his People, which had been a sweet Spring of Comfort to them in all their Troubles. But now it might have been said to the pensive Disciples, as the Sons of the Prophets said to *Elisha*, a little before *Elijah's* Translation, *Know ye not that your Master shall be taken from your Heads to day?* This comfortable Enjoyment must be taken from them; this is the Sense. And here lies the Argument; Father, consider the Sadness and Trouble I shall leave my poor Children under. Whilst I was with them, it was a sweet relief to their Souls, whatever Troubles they met with: in all Doubts, Fears and Dangers, they could repair to me; in all their Straits and Wants I still supplied them: They had my Counsels to direct them, my Reproofs to reduce them, my Comforts to support them; yea, the very Sight of me was an unspeakable Joy and Refreshment to their Souls:

But

But now the hour is come, and I must be gone. All the Comfort and Benefit they had from my Presence among them is now cut off: And except thou do make up all this to them another way, what will become of these Children, when their Father is gone? What will be the case of the poor Sheep, and tender Lambs, when the Shepherd is smitten? Therefore (O my Father) look thou after them; see to them, for they are thine, as well as mine: I am glorified in them, and now leaving them, and removing out of this World from them.

*Arg. 4.* And yet to move and engage the Father's Care and Love for them, he subjoins another great Consideration in the very next words, drawn from the Danger he leaves them in; *But these are in the World.* The World is a sinful, infecting, and unquiet place; it lies in Wickedness: and a hard thing it will be for such poor, weak, imperfect Creatures to escape the Pollutions of it; or if they do, yet the Troubles, Persecutions, and strong Oppositions of it they cannot escape. Seeing therefore I must leave thine own dear Children, as well as mine, and those from whom my Glory is to rise, in the midst of a sinful, troublesome, dangerous World, where they can neither move backward nor forward without danger of Sin or Ruin: O since the case stands so, look after them, provide for them, and take special care for them all. Consider who they are, and where I leave them. They are thy Children, to be left in a strange Country; thy Souldiers, in the Enemies Quarters; thy Sheep, in the midst of Wolves; thy precious Treasure, among Thieves.

*Arg. 5.* And yet he hath not done; for he resolves to tug for the Mercies he had asked, and will not come off with a Denial: and therefore adds another Argument in the next words, *And I come to thee.* As his leaving them was an Argument, so his coming to the Father is a mighty Argument also. There is much in these words, *I come to thee*; [*I*,] thy beloved Son, in whom thy Soul delighteth; I, to whom thou never deniedst any thing. 'Tis not a Stranger, but a Son; not an adopted, but the only begotten Son. 'Tis I that [*come.*] I am now coming to thee apace, my Father. I come to thee, swimming through a bloody Ocean. I come treading every step of my way to thee in Blood, and unspeakable Sufferings; and all this for the sake of those dear Ones I now pray for: Yea, the design and end of my coming to thee, is for them. I am coming to Heaven in the capacity of an Advocate, to plead with thee for them. And I come to [*Thee*] my Father, and  
their

*their Father; my God, and their God.* Now then, since I that am so dear, come through such bitter Pangs, to thee, so dear, so tender-hearted a Father; and all this on their score and account: Since I do but now as it were begin, or give them a little taste of that Intercession-work, which I shall live for ever to perform for them in Heaven; Father, hear, Father, grant what I request. O give a comfortable handfel of those good things which I am coming to thee for, and which I know thou wilt not deny me.

*Arg. 6.* And to close up all, he tells the Father, how careful he had been to observe and perform that trust which was committed to him: *While I was with them in the World, I kept them in thy Name; those that thou gavest me, I have kept, and none of them is lost but the Son of Perdition, ver. 12.*

And thus lies the Argument: Thou committedst to me a certain number of elect Souls, to be redeemed by me; I undertook the Trust, and said, if any of these be lost, at my hand let them be required, I will answer them every one to thee. In pursuance of which Trust, I am now here on the Earth, in a Body of Flesh. I have been faithful to a point. I have redeemed them (for he speaks of that as finished and done, which was now ready to be done) I have kept also, and confirmed them hitherto: and now, Father, I commit them to thy Care. Lo, here they are, not one is lost, but the Son of Perdition, who was never given. With how great care, have I been careful for them! O let them not fail now: Let not one of them perish.

Thus you see what a nervous, argumentative, pleading Prayer Christ poured out to the Father for them at parting.

*Thirdly,* The next enquiry is, why he thus prayed and pleaded with God for them, when he was to die?

And certainly it was not because the Father was unwilling to grant the Mercies he desired for them: No, they came not with difficulty, nor were they wrested by meer Importunity out of the hand of an unwilling and backward Person. For he tells us in Joh. 16. 27. *The Father himself loveth you, i.e.* he is propense enough of his own accord to do you good. But the Reasons of this exceeding Importunity are,

1. He foresaw a great trial then at hand; yea, and all the after-trials of his people as well as that. He knew how much they would be sifted, and put to it in that hour, and power of darkness that was coming. He knew their Faith would be shaken, and greatly staggered, by the approaching difficulties, when they should

should see their Shepherd smitten, and themselves scattered; the Son of man delivered into the hands of Sinners, and the Lord of Life hang dead upon the Tree, yea sealed up in the Grave. He foresaw what Straits his poor people would fall into, betwixt a busy Devil, and a bad Heart; therefore he prays, and pleads with such importunity and ardency for them, that they might not miscarry.

2. He was now entring upon his Intercession-work in Heaven, and he was desirous in this Prayer to give us a *Specimen*, or Sample of that part of his work before he left us; that by this we might understand what he would do for us, when he should be out of our sight. For this being his last on Earth, it shews us what Affections, and dispositions he carried hence with him, and satisfies us that he who was so earnest with God on our behalf, such a mighty Pleader here, will not forget us, or neglect our concerns in the other World. Yet Reader, I would have thee always remember, that the Intercession of Christ in Heaven is carried at a much higher rate than this; it's performed in a way more suitable to that State of Honour to which he is now exalted. Here he used Prostrations of Body, Cries and Tears in his Prayers: There it's carried in a more majestic way, and with more State, becoming an exalted Jesus. But yet in this he hath left us a special assistance, to discover much of the frame, temper, and working of his Heart now in Heaven towards us.

3. And lastly, He would leave this as a standing Monument of his father-like Care and Love to his People to the end of the World. And for this it is conceived, Christ delivered this Prayer so publicly, not withdrawing from the Disciples to be private with God, as he did in the Garden; but he delivers it in their presence, *these things I speak in the World*: this ἐκάλισται, with the circumstance of place [in the World] doth plainly speak it to be a publick Prayer. And not only was it publicly delivered, but it was also by a singular Providence recorded at large by *John*, tho omitted by the other *Evangelists*; that so it might stand to all Generations, for a testimony of Christ's tender Care and Love to his People.

Verf. 13.

*Fourthly*, If you ask how this gives evidence of Christ's tender Care and Love to his People? which is the last Enquiry: I answer in few words, for the thing is plain and obvious; It appears in these two particulars.

1. His Love and Care were manifested in the choice of Mercies



cies for them. He doth not pray for Health, Honour, long Life, Riches, &c. but for their preservation from Sin, spiritual Joy in God, Sanctification, and eternal Glory. No Mercies but the very best in God's treasure will content him. He was resolved to get all the best Mercies for his People; the rest he is content should be dispensed promiscuously by Providence: But these he will settle as a Heritage upon his Children. O see the Love of Christ! Look over all your spiritual Inheritance in Christ, compare it with the richest, fairest, sweetest Inheritance on Earth; and see what poor things these are to yours. O the care of a dear Father! O the love of a Saviour!

2. Besides, what an evidence of his tenderness to you, and great care for you was this, that he should so intently, and so affectionately mind, and plead your concerns with God, at such a time as this was, even when a World of Sorrow was hemming him in on every side; a cup of Wrath mixed, and ready to be delivered into his hand; at that very time, when the clouds of Wrath grew black, a Storm coming, and such as he never felt before; when one would have thought, all his Care, Thoughts, and Diligence should have been imployed on his own account, to mind his own Sufferings? No, he doth as it were forget his own Sorrows, to mind our Peace and Comfort. O Love unspeakable!

*Corollary 1.*

If this be so, that Christ so eminently discovered his Care and Love for his People in this parting hour: Then hence we conclude, *the Perseverance of the Saints is unquestionable.* Do you hear how he pleads, how he begs, how he fills his mouth with Arguments, how he chooseth his Words, and sets them in order, how he winds up his Spirit to the very highest pin of Zeal and Fervency? And can you doubt of success? Can such a Father deny the Importunity, and strong Reasonings and Pleadings of such a Son? O it can never be. He cannot deny him: Christ hath the art and skill of prevailing with God: He hath (as in this appears) the tongue of the Learned. If the heart or hand of God were hard to be opened, yet this would open them; but when the Father himself loveth us, and is inclined to do us good, who can doubt of Christ's success? That which is in motion, is the more easily moved. The cause Christ manageth in Heaven for us, is just and righteous: The manner in which he pleads, is powerful; and therefore the success of his Suit is unquestionable.

The Apostle professeth, 2 Cor. 1. 3. *We can do nothing against the*

*By this, that Observation is crossed; Nemo diu tutus, periculo proximus. None can be long safe that dwells near to danger: For hereby they are safe in the midst of danger.*

*Quicquid est in motu, facile movetur.*

*the Truth.* He means it in regard of the bent of his Heart, he could not move against Truth and Righteousness. And if a holy Man cannot, much less will a holy God. If Christ undertake to plead the Cause of his People with the Father, and use his Oration with him, there is no doubt but he carries it. Every word in this Prayer is a chosen Shaft drawn to the head, by a strong and skilful hand; you need not question but it goes home to the White, and hits the Mark aimed at. Doth he pray, *Father keep through thine own Name, those thou hast given me?* Sure they shall be kept, if all the Power in Heaven can keep them. O think on this, when Dangers surround your Souls or Bodies, when Fears and Doubts are multiplied within: when thou art ready to say in thy haste, all Men are Liars, I shall one day perish by the hand of Sin or Satan, think on that Incouragement Christ gave to Peter, Luke 22. 31. *I have prayed for thee.*

Illud possumus, quod iure possumus.

## Corollary 2.

Again, hence we learn, *that argumentative Prayers are excellent Prayers.* The strength of every thing is in its Joints; there lies much of the strength of Prayer also: How strongly jointed, how nervous and argumentative was this Prayer of Christ? Some there are indeed that think we need not argue and plead in Prayer with God, but only present the matter of our Prayers to him, and let Christ alone (whose Office it is) to plead with the Father: As if Christ did not present our Pleas and Arguments, as well as simple Desires to God; as if the choicest part of our Prayers must be kept back, because Christ presents our Prayers to God. No, no, Christ's pleading is one thing, ours another: his and ours are not opposed, but subordinated; his pleading doth not destroy, but makes ours successful. God calls us to plead with him, *Isa. 1. 18. Come now let us reason together.* God (as one observes) reasoneth with us by his Word and Providences outwardly, and by the motions of his Spirit inwardly: But we reason with him, by framing (through the help of his Spirit) certain holy Arguments, grounded upon allowed Principles drawn from his Nature, Name, Word or Works. And it is condemned as a very sinful defect in Professors, that they did not plead the Church's Cause with God; Jer. 30. 13. *There is none to plead thy cause, that thou mayest be bound up.* What was Jacob's wrestling with the Angel, but his holy pleading and importunity with God? And how well it pleased God, let the event speak; *As a Prince he prevailed, and had Power with God.* On which Instance a

Subordinata non pugnant.

Mr. Cobbet of Prayer.

Hos. 12. 4.  
Gen. 32. 24.

H h

Worthy

Dr. Harris in  
his Sermon on  
Luk. 18. 6, 7, 8.

הַמִּזְכֵּר

Rememorantes, vel, qui  
reminisci facies  
Domini.  
Mont.

Plus gemitibus,  
quàm sermonibus;  
plus fletu, quàm  
affatu, cor clamat  
ad Dominum. Aug.  
Mr. R. A. vind.

Worthy thus glosseth: Let God frown, smite or wound, *Jacob* is at a Point, a Blessing he came for, and a Blessing he will have; *I will not let thee go* (saith he) *unless thou blest me*. His Limbs, his Life might go, but there is no going for Christ without a Pawn, without a Blessing. This is the Man, now what is his speed? The Lord admires him, and honours him to all Generations. *What is thy Name?* saith he; *q. d.* I never met with such a Man, Titles of Honour are not worthy of thee: Thou shalt be called, not *Jacob* a Shepherd with Men, but *Jacob* a Prince with God. *Nazianzen* said of his Sister *Gorgonia*, that she was modestly impudent with God; there was no putting her off with a denial. The Lord on this account hath honoured his Saints with the Title of his *Recorders*, Men fit to plead with him, as that word [*mazkir*] signifies: *Isa. 62. 6. Ye that make mention of the Lord, keep not silence, give him no rest.* It notes the Office of him that recorded all the memorable Matters of the King, and used to suggest seasonable *Items* and *Memorandums* of things to be done.

By these holy Pleadings, *the King is held in his Galleries*, as it is *Cant. 7. 5.* I know we are not heard, either for our much speaking, or our excellent speaking; 'tis Christ's pleading in Heaven that makes our pleading on Earth available: But yet surely when the Spirit of the Lord shall suggest proper Arguments in prayer, and help the humble Suppliant, to press them home believingly and affectionately; when he helps us to weep and plead, to groan and plead, God is greatly delighted in such Prayers. *Thou saidst, I will surely do thee good*, said *Jacob*, *Gen. 32. 12.* It's thine own free Promise; I did not go on mine own head, but thou bidst me go, and encouragest me with this Promise. O this is taking with God, when by the Spirit of Adoption we can come to God, crying, *Abba, Father*; Father, hear, forgive, pity and help me: Am I not thy Child, thy Son or Daughter? to whom may a Child be bold to go, with whom may a Child have hope to speed, if not with his Father? Father, hear me. The Fathers of our Flesh are full of Bowels, and pity their Children, and know how to give good things to them when they ask them: When they ask Bread or Clothes, will they deny them? And is not the Father of Spirits more full of bowels, more full of pity? Father, hear me. This is that kind of Prayer which is melody in the Ears of God.

Corollary 3.

*What an excellent Pattern is here, for all that have the charge and government*

verrment of others committed to them, whether Magistrates, Ministers, or Parents, to teach them how to acquit themselves towards their Relations when they come to die?

Look upon dying Jesus, see how his care and love to his People flamed out when the time of his departure was at hand. Surely as we are bound to remember our Relations every day, and to lay up a stock of Prayers for them in the time of our health, so it becomes us to imitate Christ in our earnestness with God for them when we die. Tho we die, our Prayers die not with us; they outlive us, and those we leave behind us in the World, may reap the benefit of them when we are turned to dust.

For my own part I must profess before the World, that I have a high value for this Mercy; and do from the bottom of my heart bless the Lord, who gave me a religious and tender Father, who often poured out his Soul to God for me: He was one that was inwardly acquainted with God; and being full of bowels to his Children, often carried them before the Lord, prayed and pleaded with God for them, wept and made supplication for them. This stock of Prayers and Blessings left by him before the Lord, I cannot but esteem above the fairest Inheritance on Earth. O it is no small Mercy to have thousands of fervent Prayers lying before the Lord, filed up in Heaven for us. And O that we would all be faithful to this Duty! Surely our love, especially to the Souls of our Relations, should not grow cold when our breath doth. O that we would remember this Duty in our lives; and if God give opportunity and ability, fully discharge it when we die; considering, as Christ did, we shall be no more, but they are in this World, in the midst of a defiled, tempting, troublesome World: it's the last office of Love that ever we shall do for them. After a little while we shall be no longer sensible how it is with them, (for, as the Church speaks, *Isa. 63. 16. Abraham is ignorant of us, and Israel acknowledgeth us not*) what Temptations and Troubles may befall them we do not know. O imitate Christ your Pattern.

*Corollary 4.*

To conclude; Hence ye may see what a high esteem and precious value Christ hath of Believers; this was the Treasure which he could not quit, he could not die till he had secured it in a safe hand: *I come unto thee; holy Father, keep through thine own Name those whom thou hast given me.*

Surely Believers are dear to Jesus Christ; and good reason,

Hh 2

for

*Mr. Richard Flavell, a faithful and laborious Preacher of the Gospel at Hatherly in Warwickshire, and afterwards at Willersay in Gloucestershire, now with God.*

for he hath paid dear for them : Let his dying Language, this last farewell speak for him, how he prized them. *The Lord's Portion is his People, Jacob is the Lot of his Inheritance, Deut. 32. 9. They are a peculiar Treasure to him above all the People of the Earth, Exod. 19. 5.* What is much upon our hearts when we die, is dear to us indeed. O how precious, how dear should Jesus Christ be to us, were we first and last upon his heart ? Did he mind us, did he pray for us, did he so wrestle with God about us, when the sorrows of Death compassed him about ? How much are we engaged, not only to love him and esteem him whilst we live, but to be in pangs of love for him, when we feel the pangs of Death upon us ! To be eying him, when our eye-strings break ! To have hot Affections for Christ, when our hands and feet grow cold ! The very last whisper of our departing Soul should be this,  
*Blessed be God for Jesus Christ.*

Serm. 21.

*Opens the second preparative Act of Christ for his own Death.*

## The Twenty first SERMON.

1 COR. XI. 23, 24, 25.

—The Lord Jesus the same night in which he was betrayed, took Bread : And when he had given thanks, he brake it, and said, Take, eat ; this is my Body, which is broken for you ; this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood ; this do, as oft as ye drink it, in remembrance of me.

**C**H RIST had no sooner recommended his dear Charge to the Father, but (the time of his Death hastening on) he institutes his last Supper to be the lasting Memorial of his Death in all the Churches, until the second coming, therein graciously



graciously providing for the comfort of his People, when he should be removed out of their sight. And this was the *second preparative Act* of Christ in order to his Death; he will set his house in order, and then die.

This his second Act manifests no less love than the former: It's like the plucking off the Ring from his finger, when ready to lay his Neck upon the block, and delivering it to his dearest Friends, to keep that as a Memorial of him: *Take this, &c. in remembrance of me.*

In the words read, are four things noted by the Apostle about this last and lovely Act of Christ, *viz.* the Author, Time, Institution, and End of this holy and solemn Ordinance.

1. The Author of it, *The Lord Jesus*: It's an effect of his Lordly Power, and Royal Authority; Mat. 28. 18. *And Jesus came and spake unto them, saying, All Power is given unto me in Heaven and Earth: Go ye therefore. The Government is upon his shoulder,* Isa. 9. 6. He shall bear the Glory, Zech. 6. 13. Who but he that came out of the Bosom of the Father, and is acquainted with all the Counsels that are there, knows what will be acceptable to God? And who but he can give Creatures by his Blessing, their sacramental Efficacy and Virtue? Bread and Wine are naturally fit to refresh and nourish our Bodies; but what fitness have they to nourish Souls? Surely none but what they receive from the Blessing of Christ that institutes them.

Authoritas  
præipientis  
est ratio præ-  
cepti.

2. The Time when the Lord Jesus appointed this Ordinance; *In the same night in which he was betrayed*: it could not be sooner, because the Passover must first be celebrated; nor later, for that night he was apprehended. It is therefore *emphatically* expressed ἐν τῇ νυκτὶ, *in that same Night*, that Night for ever to be remembered. He gives that Night a cordial Draught to his Disciples before the Conflict; he settles that Night an Ordinance in the Church, for the confirmation and consolation of his People in all Generations, to the end of the World. By instituting it that Night, he gives abundant evidence of his Care for his People, in spending so much of that little, very little time he had left, on their account.

3. *The Institution it self*; in which we have the memorative, significative, instructive Signs, and they are Bread and Wine: And the glorious Mysteries represented and shadowed forth by them, *viz.* Jesus Christ crucified; the proper New-Testament nourishment of Believers. Bread and Wine are choice Crea-

tures, and do excellently shadow forth the Flesh and Blood of crucified Jesus; and that both in their natural usefulness, and manner of preparation. Their usefulness is very great; Bread is a Creature necessary to uphold and maintain our natural Life; therefore it's called *the staff of Bread*, Isa. 3. 1. because, as a feeble Man depends and leans upon his Staff, so doth our feeble Spirits upon Bread. Wine was made to cheer the heart of Man, *Judg. 9. 13.* They are both useful and excellent Creatures; their preparations to become so useful to us, are also remarkable. The Corn must be ground in the Mill; the Grapes torn and squeezed to pieces in the Wine-press, before we can either have Bread or Wine. And when all this is done, they must be received into the Body, or they nourish not. So that these were very fit Creatures to be set apart for this use and end.

If any object, it's true, they are good Creatures, but not precious enough to be the Signs of such profound and glorious Mysteries: It was worth the creating a new Creature, to be the Sign of the new Covenant.

Let him that thus objects, ask himself, whether nothing be precious without Pomp? The preciousness of these Elements is not so much from their own natures, as their use and end; and that makes them precious indeed. A *Loadstone* at Sea, is much more excellent than a *Diamond*, because more useful. A pennyworth of Wax applied to the Label of a Deed, and sealed, may in a minute have its value raised to thousands of pounds. These Creatures receive their value and estimation on a like account. Nor should it at all remain a wonder to thee, why Christ should represent himself by such mean and common things, when thou hast well considered, that the excellency of the Picture is in its similitude and conformity to the Original; and that Christ was in a low, sad, and very abased state when this Picture of him was drawn; he was then a *Man of sorrows*. These then, as lively Signs, shadow forth a crucified Jesus, represent him to us in his red Garments. This precious Ordinance may, much more than *Paul*, say to us, *I always bear about in my Body, the dying of the Lord Jesus*: That's the thing it signifies.

4. Lastly, Take notice of the Use, Design, and End of this Institution. *Ἔν τῷ ἐμνν ἀνάμνησιν*, in remembrance, or for a memorial of me. O there's much in this: Christ knew how apt our base hearts would be to lose him, amidst such a throng of sensible Objects as we here converse with; and how much that forgetfulness

getfulness of him, and of his Sufferings, would turn to our prejudice and loss; and therefore doth he appoint a Sign to be remembred by: *As oft as ye do this, ye shew forth the Lord's Death till he come.* Hence we observe, futable to the design of this Discourse,

Doct. *That the Sacramental Memorial Christ left with his People, is a special Mark of his Care and Love for them.*

What! to order his Picture (as it were) to be drawn when he was dying, to be left with his Spouse! to rend his own Flesh, and set abroach his own Blood, to be Meat and Drink for our Souls! O what manner of Love was this! 'Tis true, his Picture in the Sacrament is full of Scars and Wounds; but these are honourable Scars, and highly grace and commend it to his Spouse, for whose dear sake he here received them.

They are Marks of Love and Honour. And he would be so drawn, or rather he so drew himself, that as oft as his People look'd upon that Portraiture of him, they may remember, and be deeply affected with those things he here endured for their sakes. These are the Wounds my dear Husband Jesus received for me. These are the Marks of that Love, which passes the Love of Creatures. O see the Love of a Saviour! This is that Heavenly Pelican that feeds his Young with his own Blood. We have read of pitiful and tender Women that have eaten the Flesh of their own Children, *Lam. 4. 10.* But where is that Woman recorded, that gave her own Flesh and Blood to be Meat and Drink to her Children? Surely the Spouse may say of the Love of Christ, what David in his Lamentations said of the Love of Jonathan, *Thy Love to me was wonderful, passing the Love of Women.* But to prepare the point to be Meat indeed, and Drink indeed to thy Soul, I shall discuss briefly these 3 things, and hasten to the Application.

First, What it is to remember the Lord Jesus in the Sacrament.

Secondly, What Aptitude there is in that Ordinance, so to bring him to our remembrance.

Thirdly, How the Care and Love of Christ is discovered by leaving such a Memorial of himself with us.

First, What it is to remember the Lord Jesus in the Sacrament.

Remembrance properly, is the return of the Mind to an Object, about which it hath been formerly conversant: And it may so recollextrix earum imaginum, quæ antea quidem memoriæ adhaeserunt, postea verò evanuerunt: appellatur uno nomine reminiscencia. *Keckerman. Syet. Phys. l. 4. c. 6. p. (mihi) 534.*

Dominus nos-  
ter dum vi-  
vens, ejus Sa-  
crificii simili-  
tudinem ce-  
lebrandum in  
sua mortis  
memoriam  
commendavit.  
*Aug.*

Hæc sunt in-  
signia laudis.

Orta memoria,  
est vis redinte-  
gratrix, sive

re-

return to a thing it hath conversed with before, two ways; *speculatively, and transiently*; or *affectingly, and permanently*. A *speculative Remembrance*, is only to call to mind the History of such a Person, and his Sufferings; that Christ was once put to death in the Flesh. An *affectionate Remembrance*, is when we so call Christ and his Death to our Minds, as to feel the powerful Impressions thereof upon our Hearts. Thus, *Mat. 26. 75. Peter remembered the words of the Lord, and went out, and wept bitterly*. His very Heart was melted with that remembrance; his Bowels were pained, he could not hold, but went out, and wept abundantly. Thus *Joseph*, when he saw his Brother *Benjamin*, whose sight refreshed the memory of former days, and endearments, was greatly affected, *Gen. 43. 29, 30. And he lift up his eyes, and saw his Brother Benjamin, his Mother's Son; and said, Is this your younger Brother, of whom ye spake to me? and he said, God be gracious unto thee my Son. And Joseph made haste, for his Bowels did yern upon his Brother, and he sought where to weep; and he entred into his Chamber, and wept there*. Such a Remembrance of Christ is that which is here intended. This is indeed a gracious Remembrance of Christ; the former hath nothing of Grace in it. The time shall come, when *Judas* that betrayed him, and the *Jews* that pierced him, shall historically remember what was done: *Rev. 1. 7. Behold he cometh with Clouds, and every eye shall see him; and they also which pierced him: and all Kindreds of the Earth shall wail because of him*. Then, I say, *Judas* shall remember, this is he whom I perfidiously betrayed. *Pilate* shall remember, this is he whom I sentenced to be hanged on the Tree, tho I was convinced of his Innocency. Then the *Souldiers* shall remember, this is that Face we spit upon, that Head we crowned with Thorns: Lo this is he whose Side we pierced, whose Hands and Feet we once nailed to the Cross. But this Remembrance will be their torment, not their benefit. It is not therefore a bare historical speculative, but a gracious, affectionate, impressive Remembrance of Christ that is here intended: And such a Remembrance of Christ, supposes and includes,

1. The saving Knowledge of him. We cannot be said to remember what we never knew; nor to remember savingly, what we never knew savingly. There have been many previous, sweet and gracious transactions, dealings and intimacies betwixt Christ and his People, from the time of their first happy acquaintance with him: much of that sweetness they have had in former considerations of him, and hours of Communion with him, is lost  
• and

and gone; for nothing is more volatile, hazardous, and inconstant than our spiritual Comforts: But now, at the Table, there our old Acquaintance is renewed, and the remembrance of his Goodness and Love refreshed and revived: *We will remember thy Love more than Wine; the upright love thee, Cant. 1. 4.*

2. Such a Remembrance of Christ includes Faith in it. Without discerning Christ at a Sacrament there is no remembrance of him; and without Faith, no discerning Christ there. But when the precious eye of Faith hath espied Christ under that veil, it presently calls up the Affections, saying, *Come see the Lord.* These are the Wounds he received for me. This is he that loved me, and gave himself for me. This is his Flesh, and that his Blood; *sic oculos, sic ille manus*, &c. so his Arms were stretched out upon the Cross to embrace me: So his blessed Head hung down, to kiss me. Awake my Love, rouse up my Hope, flame out my Desires; Come forth O all ye Powers and Affections of my Soul; come see the Lord. No sooner doth Christ by his Spirit call to the Believer, but Faith hears; and discerning the Voice, turns about, like *Mary*, saying, *Rabboni*, my Lord, my Master.

3. This Remembrance of Christ includes suitable Impressions made upon the Affections, by such a Sight and Remembrance of him: And therein lies the nature of that precious thing which we call Communion with God. Various Representations of Christ are made at the Table. Sometimes the Soul there calls to mind the infinite *Wisdom*, that so contriv'd and laid the glorious and mysterious design and project of Redemption: The effect of this is *wonder and admiration*. O the manifold Wisdom of God! *Eph. 3. 10.* O the depths, the heights, the length, the breadth of this Wisdom! I can as easily span the Heavens, as take the just dimensions of it. Sometimes a Representation of the *Severity* of God is made to the Soul at that Ordinance. O how inflexible and severe is the Justice of God! What no abatements! No sparing Mercy! not to his own Son! This begets a double Impression on the Heart.

(1.) Just and deep *Indignation* against Sin. Ah cursed Sin! 'Twas thou usedst my dear Lord so; for thy sake he underwent all this. If thy Vileness had not been so great, his Sufferings had not been so many. Cursed Sin! thou wast the Knife that stab'd him: Thou the Sword that pierced him. Ah what Revenge it works! I remember it's storied of one of the Kings of *France*, that hearing his Bishop (as I remember it was *Remigius*) read the History of Christ's Trial and Execution, and hearing how barba-

Magna amaritudo peccati, quæ tantum amaritudinem peperit. *Aug.*



rously they had used him, he was moved with so tragical and pathetic a History, to great Indignation against *Pilate*, the Jews, and the rude and bloody Souldiers, and could not contain himself; but cried out as the Bishop was reading, O that I had been there with my French-men, I would have cut all their Throats, who so barbarously used my Saviour.

To allude to this: When the Believer considers and remembers that Sin put Christ to all that Shame and Ignominy, that he was wounded for our Transgressions; he is filled with hatred of Sin, and cries out, O Sin, I will revenge the Blood of Christ upon thee! thou shalt never live a quiet hour in my Heart. And,

(2.) It produces an humble *adoration* of the Goodness, and Mercy of God; to exact satisfaction for our Sins, by such bloody Stripes from our Surety. Lord, if this Wrath had seized on me, as it did on Christ, what had been my condition then! If *these things were done in the green tree, what had been the case of the dry tree?*

Dum conspicis  
Dominum, te  
inter mortales  
versari censes?  
ac non potius  
è vestigio in  
Cœlos trans-  
ferri? *Chrysost.*  
*Him. lib. 3.*

Sometimes Representations (and not common ones) are made of the Love of Christ, who assumed a Body and Soul on purpose to bear the Wrath of God for our Sins. And when that surpassing Love breaks out in its glory upon the Soul, how is the soul transported, and ravished with it! crying out, What manner of Love is this! Here's a Love large enough to go round the Heavens, and the Heaven of Heavens. Who ever loved after this rate, to lay down his life for Enemies! O Love unutterable, and unconceivable! How glorious is my Love in his red Garments! Sometimes the fruits of his Death are there gloriously displayed; even his *satisfaction* for Sin, and the *purchase* his Blood made of the eternal Inheritance: And this begets *Thankfulness*, and *Confidence* in the Soul. Christ is dead, and his Death hath satisfied for my Sin. Christ is dead, therefore my Soul shall never die. Who shall separate me from the Love of God? These are the fruits, and this is the nature of that remembrance of Christ here spoken of.

*Secondly*, What aptitude, or conduency is there in this Ordinance, to bring Christ so to remembrance?

Quoties hæc  
cœna celebra-  
tur, toties  
Christus mori-  
tur; cruce pen-  
dentem Domi-  
num videamus.  
*Aug. in*  
*Phil. 21.*

Much every way; for it is a Sign by him appointed to that end, and hath (as Divines well observe) a threefold use and consideration, *viz.* as it is *memorative*, *significative*, and *instructive*.

1. As it is *memorative*, and so it hath the nature and use of a pledg, or token of Love, left by a dying, to a dear surviving Friend. And so the Sacrament, as was said before, is like a Ring pluckt off from Christ's Finger, or a Bracelet from his Arm; or rather

rather his Picture from his Breast, delivered to us with such words as these; *As oft as you look on this, remember me: Let this help to keep me alive in your remembrance when I am gone, and out of your sight.* It conduces to it also,

2. As it is a *significant* sign, most aptly signifying both his bitter Sufferings for us, and our strict and intimate Union with him: Both which have an excellent usefulness to move the heart, and its deepest Affections at the remembrance of it. The breaking of the Bread, and shedding forth the Wine signifies the former; our eating, drinking, and incorporating them, is a lively signification of the other.

3. Moreover this Ordinance hath an excellent use, and advantage for this affectionate remembrance of Christ, as it is an *instructive* sign. And it many ways instructs us, and enlightens our mind, particularly in these Truths which are very affecting things.

1. That Christ is the Bread on which our Souls live, proper meat and drink for Believers, the most excellent New Testament food. It's said, Psal. 78. 25. *Man did eat Angels food:* He means the Manna that fell from Heaven. Which was so excellent, that if *Angels* who are the noblest Creatures, did live upon material Food, they would choose this above all to feed on. And yet this was but a Type and weak shadow of Christ, on whom Believers feed. Christ makes a Royal Feast of his own Flesh and Blood, *Isai. 25. 6.* all our Delicates are in him.

2. It instructs us that the New Testament is now in its full force, and no substantial alteration can be made in it, since the Testator is dead, and by his Death hath ratified it. So that all the excellent Promises and Blessings of it are now fully confirmed to the believing Soul, *Heb. 9. 16, 17.* All these, and many more choice Truths are we instructed in by this Sign: And all these ways it remembers us of Christ, and helps powerfully to raise, warm, and affect our Hearts with that remembrance of him.

*Thirdly,* The last Enquiry is, How Christ hath hereby left such a special mark of his Care for, and Love to his People. And that will evidently appear, if you consider these five particulars.

1. This is a special mark of the Care and Love of Christ, in as much as hereby he hath made abundant provision for the confirmation and establishment of his Peoples Faith to the end of the World. For this being an evident proof that the New Testament is in its full force, (*Matth. 26. 28. This is the Cup of the New Testament in my Blood*) it tends as much to our satisfaction, as the

legal execution of a Deed, by which we hold and enjoy our Estate. So that when he saith, *Take eat*, it is much as if God should stand before you at the Table with Christ, and all the Promises in his hand; and say, *I deliver this to thee as my Deed*. What think you, doth this promote and confirm the Faith of a Believer? if it do not, what doth?

2. This is a special mark of Christ's Care and Love, in as much as by this he hath made like abundant Provision for the enlargement of his peoples Joy and Comfort. Believers are at this Ordinance, as *Mary* was at the Sepulcher, *wish Fear; and great Joy*, *Mat. 28. 8*. Come, Reader, speak thy Heart, if thou be one that heartily lovest Jesus Christ, and hast gone many days, possibly years, mourning and lamenting because of the inevidence and cloudiness of thy Interest in him; that hast sought him sorrowing, in this Ordinance, and in that; in one duty, and another; if at last Christ should take off that Mask, that cruel covering (as one calls it) from his Face, and be known of thee in breaking Bread: Suppose he should by his Spirit whisper thus in thine ear as thou sittest at his Table, *Dost thou indeed so prize, esteem and value me? will nothing but Christ and his Love content and satisfy thee? then, as sweet, lovely and desirable as I am, know that I am thine; take thine own Christ into the arms of thy Faith this day*: Would not this breed in thy Soul a Joy transcendent to all the Joys and Pleasures in this World? what thinkest thou of it?

3. Here is a signal mark of Christ's Care and Love, in as much as this is one of the highest and best helps for the mortification of the Corruptions of his People. Nothing tends more to the killing of Sin, than this doth. Christ's Blood, as it's food to Faith, so it's poison to our Lusts. O what a Pill is wrapt up in that Bread! what an excellent Potion is in that Cup, to purge the Soul? One calls that Table an Altar, on which our Corruptions are sacrificed, and slain before the Lord. For how can they that there see what Christ suffered for Sin, live any longer therein?

4. Moreover, his Care and Love appear in providing such Belows as these, to excite and blow up his Peoples Love into a lively Flame. When *Joseph* made himself known to his Brethren, *I am Joseph your Brother, whom ye sold, be not grieved*; O, what a shower of Tears, and dear Affections was there? How did they fall upon each others Necks! so that the *Egyptians* wondered at the matter. How doth the Soul (if I may so speak) passionately love Jesus Christ at such a time? O what a Christ is my Christ!

The

*The fairest among ten thousand.* What hath he done, what hath he suffered for me! what great things hath my Jesus given, and what great things hath he forgiven me! A World, a thousand Worlds, cannot shew such another. Here it's melted down by Love at his feet; it's pain'd with Love.

5. To conclude, Christ's Care and Love are farther manifested to his People in this Ordinance, as it is one of the strongest bonds of Union betwixt themselves that can be: 1 Cor. 10. 17. *We being many, are one Bread, and one Body; for we are all partakers of that one Bread.* And tho, through our Corruptions, it falls out, that what was intended for a bond of Union, proves a bond of Contention; yet in as much as by this it appears how dearly Christ loved them; for as much also as here they are sealed up to the same Inheritance, their dividing Corruptions here slain, their Love to Christ, and consequently to each other, here improved; it is certainly one of the strongest Ties in the World, to wrap up gracious Hearts in a bundle of Love.

And thus I have dispatcht the doctrinal part of this point. The improvement of it is in the following Inferences.

*Inference 1.*

Did Christ leave this Ordinance with his Church, to preserve his remembrance among his People? *Then surely Christ foresaw, that notwithstanding what he is, hath done, suffered, and promised yet to do for his People, they will for all this be still apt to forget him.*

A man would think that such a Christ should never be one whole hour together out of his Peoples Thoughts, and Affections: That where-ever they go, they should carry him up and down with them, in their Thoughts, Desires, and Delights: That they should let their Thoughts work towards Christ, as the longing Thoughts of her that is with Child, do work after that she longs for: That they should lie down with Christ in their Thoughts at Night, and when they awake, be still with him: That their very Dreams in the night should be sweet Visions of Christ, and all their Words favour of Christ.

But O the baseness of these Hearts! Here we live and converse in a World of sensible Objects, which like a Company of Thieves rob us of our Christ, and lay the dead Child in his room. Wo is me, that it should be so with me, who am so obliged to love him! tho he be in the highest Glory in Heaven, he doth not forget us; he hath graven us upon the Palms of his Hands; we are continually before him. He thinks on us, when we forget him.

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The whole Honour and Glory paid him in Heaven by the Angels, cannot divert his Thoughts one moment from us; but every trifle that meets us in the way, is enough to divert our Thoughts from him. Why do we not abhor and loath our selves for this? What! is it a pain, a burden, to carry Christ in our Thoughts about the World? as much a Burden if thy Heart be spiritual, as a Bird is burdened by carrying his own Wings.

Will such Thoughts intrude unseasonably, and thrust greater things than Christ out of our Minds? For shame Christian, for shame, let not thy Heart play the wanton, and gad from Christ after every Vanity. In Heaven nothing else takes up the Thoughts of Saints to eternity; and yet there is no tiring, no satiety. O learn to live nearer that heavenly Life. Never leave praying, and striving, till thou canst say as it is, Psal. 63. 5. *My Soul shall be satisfied as with marrow and fatness, and my Mouth shall praise thee with joyful Lips; whilst I remember thee on my bed, and meditate on thee in the night-watches.*

*Inference 2.*

Hence also we infer, that *Sacrament-seasons are Heart-melting seasons*; because therein the most affecting and heart-melting Recognitions and Representations of Christ are made. As the Gospel offers him to the ear, in the most sweet affecting sounds of Grace; so the Sacrament to the eye, in the most taking visions that are on this side Heaven.

There, Hearts that will not yield a tear under other Ordinances, can pour out Floods: Zech. 12. 10. *They shall look upon me whom they have pierced, and mourn.* Yet I dare not affirm, that every one whose Heart is broken by the believing sight of Christ there, can evidence that it is so by a dropping Eye. No, we may say of Tears, as it's said of Love, Cant. 8. 7. If some Christians would give all the Treasures of their House for them, they cannot be purchased: Yet they are truly humbled for Sin, and seriously affected with the Grace of Christ. For the support of such, I would distinguish, and have them to do so also, betwixt what is essential to spiritual Sorrow; and what is contingent. Deep displeasure with thy self for Sin, hearty resolutions and desires of the compleat mortification of it, this is essential to all spiritual Sorrow; but Tears are accidental, and in some Constitutions rarely found. If thou have the former, trouble not thy self for want of the latter, tho' 'tis a mercy when they kindly and undissembledly flow from a Heart truly broken.

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And surely, to see who it is that thy Sins have pierced, how great, how glorious, how wonderful a Person that was, that was so humbled, abased, and brought to the dust, for such a wretched thing as thou art, cannot but tenderly affect the considering Soul. If it was for a Lamentation in the Captivity, *that Princes were hanged up by the Hands, and the Faces of the Elders not revered*, Lam. 5. 12. And if at the death of *Abner*, David could lament, and say, *a Prince, and a great Man is fallen in Israel this day*, 2 Sam. 3. 38. If he could so pathetically lament the death of *Saul*, and *Jonathan*, saying, *Daughters of Israel, weep over Saul, who clothed you in Scarlet; The beauty of Israel is slain upon the high places*: Ah how much more should it affect us, to see the Beauty of Heaven fallen, the Prince of Life hang dead upon a Tree! O let the place where you assemble to see this sight of your crucified Jesus, be a *Bekim*, a place of Lamentation.

## Inference 3.

Moreover, hence it's evident, that the *Believing* and affectionate remembrance of Christ, is of singular advantage at all times to the People of God. For it's the immediate end of one of the greatest Ordinances, that ever Christ appointed to the Church.

To have frequent recognitions of Christ will appear to be singularly efficacious and useful to Believers, if you consider,

1. If at any time thy Heart be dead, and hard, this is the likeliest means in the World to dissolve, melt and quicken it. Look hither hard Heart, hard indeed if this Hammer will not break it. Behold the Blood of Jesus.

2. Art thou easily overcome by Temptations to Sin? This is the most powerful pull-back in the World from Sin; Rom. 6. 2. *How shall we that are dead to Sin, live any longer therein?* We are crucified with Christ, what have we to do with Sin? Have such a thought as this, when thy heart is yielding to Temptations, How can I do this, and crucify the Son of God afresh! Hath he not suffered enough already on earth? shall I yet make him groan as it were for me in Heaven? Look as David poured the water brought from the Well of *Bethlehem* on the ground, tho he was athirst, for said he, it is the Blood of the men, *i. e.* they eminently hazarded their Lives to fetch it; much more should a Christian pour out upon the ground, yea despise and trample under foot the greatest profit or pleasure of Sin; saying, Nay, I will have nothing to do with it, I will on no terms touch it, for it is the Blood of Christ: It cost Blood, infinitely precious Blood, to ex-  
piate

piate it. If there were a Knife in your House that had been thrust to the Heart of your Father, you would not take pleasure to see that Knife, much less to use it.

3. Are you afraid your sins are not pardoned, but still stand upon account before the Lord? what more relieving, what more satisfying, than to see the Cup of the New Testament in the blood of Christ, which is *shed for many for the remission of Sins*? Who shall lay any thing to the charge of God's Elect? it's Christ that died.

4. Are you staggered at the Sufferings, and hard things you must endure for Christ in this World? doth the Flesh shrink back from these things, and cry, spare thy self? What is there in the World more likely to steel and fortify thy Spirit with resolution and courage, than such a sight as this? Did Christ face the Wrath of Men, and the Wrath of God too? Did he stand as a Pillar of Brass, with unbroken Patience, and stedfast Resolution, under such Troubles as never met in the like height upon any meer Creature, till Death beat the last Breath out of his Nostrils? And shall I shrink for a trifle? Ah, he did not serve me so! I will arm my self with the like mind, *1 Pet. 2. 2.*

5. Is thy Faith staggered at the Promises? canst thou not rest upon a Promise? Here's that will help thee against hope to believe in hope, giving glory to God. For this is God's Seal added to his Covenant, which ratifies, and binds fast all that God hath spoken.

6. Dost thou idle away precious Time vainly, and live unusefully to Christ in thy Generation? what more apt both to convince and cure thee, than such a remembrance of Christ as this? O when thou considerest thou art not thine own, thy Time, thy Talents are not thine own, but Christ's; when thou shalt see thou art bought with a Price (a great Price indeed) and so art strictly obliged to glorify God, with thy Soul and Body which are his, *2 Cor. 5. 14.* This will powerfully awake a dull, sluggish and lazy Spirit. In a word, what Grace is there this remembrance of Christ cannot quicken? What Sin cannot it mortify? What Duty cannot it animate? O it is of singular use in all cases to the People of God.

*Inference 4.*

Lastly, Hence we infer; *Tho all other things do, yet Christ neither doth, nor can grow stale.* Here's an Ordinance to preserve his remembrance fresh to the end of the World. The Blood of Christ doth never dry up. The beauty of this Rose of

*Sharon*

*Sharon* is never lost or withered. He is the same yesterday, to day and for ever. As his Body in the Grave saw no Corruption, so neither can his Love, or any of his Excellencies. When the Saints shall have fed their eyes upon him in Heaven thousands and millions of years, he shall be as Fresh, Beautiful, and Orient as at the beginning. Other Beauties have their prime, and their fading time; but Christ's abides eternally. Our delight in Creatures is often most at first acquaintance; when we come nearer to them and see more of them, the edge of our Delight is rebated: But the longer you know Christ, and the nearer you come to him, still the more do you see of his Glory. Every farther prospect of Christ enterrains the mind with a fresh Delight. He is as it were a new Christ every day, and yet the same Christ still.

*Blessed be God for Jesus Christ.*

## The Twenty second SERMON.

Serm. 22.

*Opens the  
third prepa-  
rative act of  
Christ for his  
own Death.*

LUK. XXII. 41, 42, 43, 44.

*And he was withdrawn from them about a Stone's cast, and kneeled down, and prayed; saying, Father, if thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done. And there appeared an Angel unto him from Heaven, strengthening him. And being in an Agony, he prayed more earnestly; and his Sweat was as it were great drops of Blood falling down to the Ground.*

**T**HE hour is now almost come, even that hour of Sorrow, which Christ had so often spoken of. Yet a little, a very little while, and the Son of Man is betrayed into the hands of Sinners. He hath affectionately recommended his Children to his Father. He hath set his house in order, and ordained a Me-

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morial of his Death to be left with his People, as you have heard. There is but one thing more to do, and then the Tragedy begins. He recommended us, he must also recommend himself by prayer to the Father; and when that is done, he is ready; let *Judas* with the black Guard come when they will.

This last Act of Christ's preparation for his own Death, is contained in this Scripture: Wherein we have an account, 1. Of his Prayer. 2. Of the Agony attending it. 3. His relief in that Agony, by an Angel that came and comforted him.

1. The Prayer of Christ; in a praying posture he will be found when the Enemy comes; he will be taken upon his Knees: He was pleading hard with God in Prayer, for Strength to carry him through this heavy Trial, when they came to take him. And this Prayer was a very remarkable Prayer, both for the *solitariness* of it, he withdrew about a stone's cast, *vers.* 41. from his dearest intimates; no ear but his Father's shall hear what he had now to say. For the *vehemency* and importunity of it, these were those *inexpressible*, *Heb.* 5. 7. strong cries, that he poured out to God in the days of his Flesh. And for the *Humility* expressed in it, he fell upon the ground, he rolled himself as it were in the Dust, at his Father's Feet. And in divers other respects it was a very remarkable Prayer, as you will hear anon.

2. This Scripture gives you also an account of the Agony of Christ, as well as of his Prayer, and that a most strange one; such as in all respects never was known before in Nature. It was a Sweat as it had been Blood, which [as] is neither an Hyperbole, as some would make it; nor yet a meer similitude of Blood, as others fancy, but a real bloody Sweat. For so [as] is sometimes taken for the very thing it self, as *Joh.* 1. 14. And as a worthy Divine of our own well notes, that if the Holy Ghost had only intended it for a similitude, or resemblance, he would rather have expressed it, *as it were drops of Water*, than *as it were drops of Blood*; for Sweat more resembles Water than Blood.

3. You have here his relief in this his Agony, and that by an Angel, dispatcht post from Heaven to comfort him. The Lord of Angels now needed the comfort of an Angel. It was time to have a little refreshment, when his Face and Body too stood as full of drops of Blood, as the drops of dew are upon the grass. Hence we note,

Mr. Ambrose  
looking to Je-  
sus.

Doct.

Doct. That our Lord Jesus Christ was praying to his Father in an extraordinary Agony, when they came to apprehend him in the Garden.

To open and prepare this last Act of preparation on Christ's part for our use, I shall at this time speak to these particulars. *First*, The place where he prayed. *Secondly*, The time when he prayed. *Thirdly*, The matter of his Prayer. And *lastly*, The manner how he prayed.

*First*, For the circumstance of Place, where was this last, and remarkable Prayer poured out to God? It was in the Garden; St. *Matthew* tells us it was called *Gethsemane*, which signifies (as *Parvus* on the place observes) the Valley of fatness, viz. of Olives, which grew in that Valley or Garden most plentifully. This Garden lay very near to the City of *Jerusalem*. The City had twelve Gates, five of which were on the East side of it, among which the most remarkable were the *Fountain-gate*, so called of the Fountain *Siloe*. Through this gate Christ rode into the City in triumph, when he came from *Bethany*. The other was the *Sheep-gate*, so called from the multitude of sheep driven in at it for the Sacrifice, for it stood close by the Temple; and close by this gate was the Garden called *Gethsemane*, where they apprehended Christ, and led him through this gate, as a sheep to the Slaughter. Betwixt this Garden and the City, ran the brook *Cedron*, which rose from a Hill upon the South, and ran upon the East part of the City, between *Jerusalem*, and the mount of Olives: and over this Brook Christ passed into the Garden, *Joh. 18. 1.* to which the Psalmist alludes in *Psal. 110. 7.* *He shall drink of the brook in the way, therefore shall he lift up the head.* For this Brook running through the Valley of *Jehosaphat*, that fertile Soil, together with the filth of the City which it washt away, gave the Waters a black tincture, and so fitly resembled those grievous sufferings of Christ, in which he tasted both the Wrath of God and Men.

Now Christ went not into this Garden to hide or shelter himself from his Enemies. No, that was not his end; for if so, it had been the most improper place he could have chosen: it being the accustomed place where he was wont to pray, and a place well known to *Judas*, who was now coming to seek him, as you may see, *Joh. 18. 2.* And *Judas* which betrayed him, knew the place, for *Jesus* oft-times resorted thither with his Disciples. So that he repairs thither, not to shun, but to meet the Enemy, to offer

Inlocum Gethsemane, Gr. *ἡ γῆ των ἔλαιων*; red-dunt villam, vel pradium, dictum Gethsemane; Heb. *גֶּתְשֶׁמַנִּי* quod sonat vallem pinguium, nempe olearum, quæ nimirum istic uberius proveniebant. Par.



himself as a prey to the Wolves, which there found him, and laid hold upon him. He also resorted thither for an hour or two of privacy before they came, that he might there freely pour out his Soul to God. So much for the Circumstance of Place where he prayed.

*Secondly*, We shall consider the *Time* when he entred into this Garden to pray: And it was in the shutting in of the Evening; for it was after the Passover, and the Supper were ended. Then (as *Matthew* hath it, *chap. 26. 36.*) Jesus went over the Brook into the Garden; betwixt the hours of nine and ten in the Evening, as it is conjectured; and so he had betwixt two and three hours time to pour out his Soul to God. For it was about Midnight that *Judas* and the Souldiers came and apprehended him there. So that it being immediately before his apprehension, it shews us in what frame and posture Christ desired to be found: and by it he left us an excellent Pattern, what we ought to do, when imminent Dangers are near us, even at the door. It becomes a Souldier to die fighting, and a Minister to die preaching, and a Christian to die praying. If they come, they find Christ upon his Knees, wrestling mightily with God by Prayer. He never spent one moment of the time of this Life idely; but these were the last moments he had to live in this World, and here you may see how they were filled up, and imployed.

Tune, nempe  
ingruente jam  
nocte, post-  
quam peractâ  
cenâ pas-  
chali & eu-  
charistica, gra-  
tiis actis, hym-  
num decan-  
tassent. *Par.*  
*in Loc.*

Oportet the-  
ologum conci-  
onantem mo-  
ri.

*Thirdly*, Next let us consider the *Matter* of his Prayer, or the things about which he poured out his Soul to God in the Garden that Evening. And *vers. 42.* informs us what that was: He prayed, saying, *Father, if thou be willing, remove this Cup from me; nevertheless not my Will, but thine be done.* These words are involved in many difficulties, as Christ himself was when he uttered them. By the *Cup*, understand that portion of Sorrows then to be distributed to him by his Father. Great Afflictions, and bitter Trials are frequently expressed in Scripture under the Metaphor of a Cup. So that dreadful Storm of Wrath upon the Wicked, in *Psal. 11. 6.* Upon the Wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their Cup, i. e. the Punishment allotted to them by God for their Wickedness. And an exceeding great Misery, by a large or deep Cup. So *Ezek. 23. 32, 33.* Thou shalt drink of thy Sister's Cup deep and large, thou shalt be laughed to scorn, and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the Cup of astonishment and desolation; with the Cup of thy Sister Samaria.

maria. And when an Affliction is compounded of many bitter Ingredients, stinging and aggravating Considerations and Circumstances, then it's laid to be mixed. *In the hand of the Lord there is a Cup, and the Wine is red,* (noting a bloody trial) *It is full of mixture, and he poureth out the same, but the dregs thereof all the Wicked of the earth shall wring them out, and drink them: i.e.* they shall have the worst part of the Judgment for their share. Thus Afflictions and Calamities are exprest by the Metaphor of a Cup; great Calamities, by a deep and large Cup; Afflictions compounded of many aggravating circumstances, by a mixed Cup. And from the effect it hath on them that must drink it, it's called a Cup of trembling, Isa. 57. 17. *Thou hast drunken at the hand of the Lord, the Cup of his fury, the dregs of the Cup of trembling.* Such a Cup now was Christ's Cup; a Cup of Wrath, a large and deep Cup, that contained more Wrath than ever was drunk by any Creature, even the Wrath of an infinite God. A mixed Cup; mixed with God's Wrath and Man's in the extremity. And all the bitter aggravating circumstances that ever could be imagined; great consternation, and amazement; this was the portion of his Cup.

By the passing of the Cup from him, understand his exemption from suffering that dreadful and horrid Wrath of God, which he foresaw to be now at hand. For as the coming of the Cup to a Man, doth in Scripture-phraze note his bearing and suffering of Evil, as you find it Lam. 4. 21. *Rejoice, and be glad O Daughter of Edom, that dwellest in the Land of Uz; the Cup also shall pass through unto thee; thou shalt be drunken, and make thy self naked;* Which is an ironical reproof of the Idumeans, the Jews deadly Enemies, who wickedly insulted over them, when the Cup was at their mouths: as if the Lord had said, You have laugh'd and jeer'd at my People, when my hand was on them; you rejoiced to see their Calamities: well, make your selves merry still if you can, the Cup shall pass through unto thee; thy turn is coming, then laugh if thou canst. So on the contrary, the passing away of the Cup, notes freedom from, or our escaping of those Miseries. And so Christ's meaning in this conditional request is, Father, if it be thy will, excuse me from this dreadful Wrath, my Soul is amazed at it. Is there no way to shun it? Cannot I be excused? O if it be possible, spare me. This is the meaning of it. But then here's the difficulty, how Christ who knew God had from everlasting determined he should drink it, who had compacted  
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and agreed with him in the Covenant of Redemption so to do, who came (as himself acknowledges) for that end into the World, *Joh. 18. 37.* who foresaw this Hour all along, and professed when he spake of this bloody Baptism with which he was to be baptized, that he was *strained till it was accomplished*, *Luk. 12. 50.* How (I say) to reconcile all this with such a Petition, that now when the Cup was delivered to him, it might pass, or he be excused from suffering; this is the Knot, this is the Difficulty.

What! Did he now repent of the Bargain? Was all he said before but a flourish, before he saw the Enemy? Doth he now begin to wish his Bargain dry, and that he had never undertaken such a work? Is that the meaning of it? Nothing less: No, no, Christ never repented of his Engagement to the Father; never was willing to let the Burden lie on us, rather than on himself; there was not such a thought in his holy and faithful Heart: but the resolution of this Doubt depends upon a double distinction, which will clear his meaning in it.

1<sup>st</sup>. You must distinguish of Prayers. Some are *absolute*, and peremptory; and so to have prayed that the Cup might pass, would have been chargeable with such absurdities as were but now mentioned: others are *conditional*, and submissive Prayers, *If it maybe, if the Lord please.* And such was this, if thou be willing; if not, I'll drink it. But you will say, Christ knew what was the Mind of God in that case; he knew what Transactions had of old been betwixt his Father and him; and therefore tho he did not pray absolutely, yet it's strange he would pray conditionally it might pass. Therefore in the

2<sup>d</sup> Place, you must distinguish of the *Natures* according to which Christ acted. He acted sometimes as God, and sometimes as Man. Here he acted according to his human Nature; simply expressing, and manifesting in this Request the reluctance it had at such Sufferings: Wherein he shewed himself a true Man, in shunning that which is destructive to his Nature.

As Christ had two distinct Natures, so two distinct Wills. And (as one well observes) in the Life of Christ there was an intermixture of Power, and Weakness; of the divine Glory, and human Frailty. At his birth a Star shone, but he was laid in a Manger. The Devil tempted him in the Wilderness, but there Angels ministered to him. As Man he was deceived in the Fig-tree, but as God he blasted it. He was caught by the Souldiers in the Garden, but first made them fall back. So here, as Man  
he

he feared, and shunned Death; but as God-man he willingly submitted to it.

"It was (as *Deodati* well expresses it) a purely natural desire, Deodati An-  
not. in Matth.  
26. 39. meer Man, by which for a short moment he apprehended and shunned Death and Torments; but quickly recalled himself to Obedience, by a deliberate Will, to submit himself to God. And besides that, this desire was but conditional, under the Will of God, accepted by Christ; but from the contemplation of which he was a while diverted by the extremity of Horrors: therefore there was no Sin in it, but only a short conflict of Nature, presently overcome by Reason, and a firm Will; or a small suspension, quickly overcome by a most strong resolution. Finally, this sacred deliberation in Jesus was not made simply, or in an instant, but with a short time, and with a counterpoise, which is the natural property of the Soul in its Motions and voluntary Actions.

In a word, as there was nothing of Sin in it, it being a pure, and sinless affection of Nature; so there was much good in it, and that both as it was a part of his Satisfaction for our Sin, to suffer inwardly such Fears, Tremblings, and Consternations: And as it was a clear evidence that he was in all things made like unto his Brethren, except Sin. And lastly, as it serves notably to express the grievousness and extremity of Christ's Sufferings, whose very prospect and appearance at some distance was so dreadful to him.

If the Learned Reader desire to see what is farther said on this point, let him read what the judicious and learned *Parker*, in his excellent book *de descensu*, hath collected upon that case.

*Parker de descensu, lib. 3.  
p. 192, &c.*

*Fourthly*, Let us consider the *Manner* how he prayed, and that was,

1. *Solitarily*. He doth not here pray in the audience of his Disciples, as he had done before; but went at a distance from them. He had now private business to transact with God. He left some of them at the entering into the Garden; and for *Peter*, *James* and *John*, that went farther with him than the rest, he bids them remain there, while he went and prayed. He did not desire them to pray with him, or for him; no, he must tread the Wine-press alone. Nor will he have them with him, possibly lest it should discourage them to see and hear how he groaned, sweat, trembled, and cried, as one in an Agony, to his Father.

*Tristitia medelam quarit in precibus; quibus ut liberius vacare possit, modicum secedit.*

Reader, there are times and cases, when a Christian would not be willing the dearest and most intimate Friend he hath in the

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World,

World, should be privy to what passes betwixt him and his God.

2. It was an *humble* Prayer, that's evident by the postures into which he cast himself: Sometimes kneeling, and sometimes prostrate upon his Face. He creeps in the very Dust, lower he cannot fall; and his Heart was as low as his Body. He is meek and lowly indeed.

3. It was a *reiterated* Prayer; he prays, and then returns to the Disciples, as a Man in extremity turns every way for comfort: so Christ prays, *Father, let this Cup pass*, but in that the Father hears him not; tho as to support, he was heard. Being denied deliverance by his Father, he goes and bemoans himself to his penfive Friends; and complains bitterly to them, *My soul is exceeding sorrowful, even unto Death*. He would ease himself a little, by opening his condition to them; but alas, they rather increase than ease his burden. For he finds them asleep, which occasioned that gentle reprehension from him, *Matth. 26. 40. What could you not watch with me one hour? What, not watch with me? who may expect it from you more than I? Could you not watch? I am going to die for you, and cannot you watch with me? what! cannot you watch with me one hour? Alas! what if I had required great matters from you? What! not an hour, and that the parting hour too! Christ finds no ease from them; and back again he goes to that sad place, which he had stained and purpled with a bloody sweat, and prays to the same purpose again. O how he returns upon God over and over, as if he resolved to take no denial! but however, considering it must be so, he sweetly falls in with his Faather's will, *Thy will be done*.*

4. And lastly, It was a Prayer accompanied with a strange and wonderful *Agony*: so saith vers. 44. *And being in an Agony he prayed more earnestly; and his Sweat was as it were great drops of Blood falling down to the ground*. Now he was red indeed in his apparel as one that trod the Wine-press: it was not a faint thin dew, but a clotted Sweat, *Σφοδρὸν ἁμαρτόν*, clodders of blood falling upon the ground. It is disputed whether this Sweat were natural, or preternatural. That some in extremity have sweat a kind of bloody thin dew; is affirmed. I remember *Thuanus* gives us two instances that come nearest to this, of any thing I ever observed or heard of. The one was a *Captain*, who by a cowardly, and unworthy fear of death, was so overwhelm'd with anguish, that a kind of bloody Dew or Sweat stood on all his Body. The other

Non fuit sudor diaphoreticus, sed crassus & grumofus. Dux quidem indigno mortis metu adeo concussus in animo fuit, ut sanguineum sudorem toto corpore fudit. *Thuan. Lib. 11.*



ther is of a young Man, condemned for a small matter to die, by *Sixtus* the 5th, who poured out Tears of Blood from his Eyes, and sweat Blood from his whole Body.

These are strange and rare Instances, and the truth of them depends upon the Credit of the Relator: But certainly for Christ, whose Body had the most excellent crasis and temperament, to sweat clotted Blood, or globs of Blood, as some render it; and that in a cold night, when others needed a Fire within doors to keep them warm, *Joh. 18. 18.* I say for him to sweat such streams through his Garments, falling to the ground on which he lay, must be concluded a preternatural thing. And indeed, it was not wonderful that such a preternatural Sweat should stream from all parts of his Body, if you do but consider what an extraordinary Load pressed his Soul at that time, even such as no meer Man ever felt, or was able to stand under; even the Wrath of a great and terrible God, in the extremity of it. *Who* (saith the Prophet *Nabum*, ch. 1. 6.) *can stand before his Indignation? and who can abide in the fierceness of his Anger? his Fury is poured out like fire, and the Rocks are thrown down by him.*

The effects of this Wrath, as it fell at this time upon the Soul of Christ in the Garden, are largely and very emphatically expressed by the several Evangelists who wrote this Tragedy. *Matthew* tells us his Soul was exceeding sorrowful, even unto Death, *Matth. 26. 38.* The word signifies beset with Grief round about. And it's well expressed by that phrase of the Psalmist, *Psal. 116. 3. The sorrows of Death compassed me about, the pains of Hell got hold upon me.*

*Mark* varies the Expression, and gives it us in another word no less significant and full, *Mark 14. 33. He began to be sore amazed, and very heavy.* Sore amazed; it imports so high a degree of Con-

sternation and Amazement, as when the Hair of the Head stands up through fear. *Luke* hath another Expression for it, in the Text; he was in an Agony. An Agony is the labouring and striving of Nature in extremity. And *John* gives it us in another Expression, *Joh. 12. 27. Now is my Soul troubled.* The original word is a very full word. And it is conceived the Latins derive that word which signifies Hell, from this by which Christ's trouble is here expressed. This was the Load which oppressed his Soul, and so strained it with Fear, and Grief, that his Eyes could not vent or ease it sufficiently by Tears; but the innumerable pores of his Body are set open, to give vent by letting out streams of Blood.

And yet all this while, no Hand of Man was upon him. This

*Juvenis ob-  
iuvem causam,  
a Sixto 5. ad  
mortem dam-  
natus, præ do-  
loris vehe-  
mentia, lacri-  
mas cruentas  
fudisse, & san-  
guinem pro  
sudore è toto  
corpore nut-  
tere visus est.  
Thuan. Lib.  
80.*

*μελιντον,*  
undequaque  
tristis. *Bez.*

*ἐν δαμνείῳ,*  
medici vocant  
horripilationem:  
ἐν ἀδυναμείῳ,  
gravissimè ange-  
batur. *Bez.  
ἐν ἀγῶνι.*

*τὸ ἐν γένει,*  
unde tartarus,  
quia terret  
omnia.

was but a Prelude as it were, to the Conflict that was at hand. This bloody Sweat in which he prayed, was but as the giving or sweating of the Stones before a great Rain. Now he stood as it were arraigned at God's Bar, and had to do immediately with him. And you know *it is a fearful thing to fall into the hands of the living God.* The uses of this follow in this order.

*Inference 1.*

Did Christ pour out his Soul to God so ardently in the Garden, when the hour of his Trouble was at hand? Hence we infer, *That Prayer is a singular preparative for, and relief under the greatest Troubles.*

'Tis sweet, when Troubles find us in the way of our Duty. The best posture we can wrestle with Afflictions in, is to engage them upon our Knees. The Naturalist tells us, if a Lion find a Man prostrate, he will do him no harm. Christ hastned to the Garden to pray, when Judas and the Souldiers were hastning thither to apprehend him. O when we are nigh to Danger, it's good for us to draw nigh to our God. Then should we be urging that seasonable request to God, Psal. 71. 11. *Be not far from me, for trouble is near, for there is none to help.* Wo be to him, whom Death or Trouble finds a far off from God. And as Prayer is the best preparative for Troubles, so the choicest relief under them. Griefs are eased by Groans. The Heart is cooled and disburdened by spiritual evaporations. You know it is some relief if a Man can pour out his Complaint into the Bosom of a faithful Friend, tho he can but pity him: how much more to pour out our Complaints into the Bosom of a faithful God, who can both pity and help us! Luther was wont to call Prayers the Leaches of his Cares and Sorrows; they suck out the bad Blood. It's the Title of Psal. 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* It's no small ease to open our Hearts to God. When we are as full of grief as Elihu was of matter, let us say as he did, Job 32. 19. *Behold, Lord, my heart is as wine which hath no vent, it is ready to burst as new bottles. I will speak, that I may be refreshed.*

To go to God when thou art full of Sorrow, when thy Heart is ready to burst within thee, as it was with Christ in this day of his trouble; and say, Father, thus and thus the case stands with thy poor Child; and so and so it is with me; I will not go up and down whining from one Creature to another, it's to no purpose to do so; nor yet will I leave my Complaint upon my self but

but I will tell thee, Father, how the case stands with me; for to whom should Children make their moan, but to their Father? Lord, I am oppressed, undertake for me. What thinkest thou, Reader, of this? Is it relieving to a sad Soul? Yes, yes, if thou be a Christian, that hast had any experience this way, thou wilt say there is nothing like it. Thou wilt bless God for appointing such an Ordinance as Prayer, and say, Blessed be God for Prayer: I know not what I should have done, nor how in all the World I should have waded through the Troubles I have past, if it had not been for the help of Prayer.

*Inference 2.*

Did Christ withdraw from the Disciples to seek God by Prayer? Thence it follows, *That the company of the best Men is not always seasonable.* Peter, James and John, were three excellent Men, and yet Christ saith to them, Tarry ye here, while I go and pray yonder. The Society of Men is beautiful in its season, and no better than a burden out of season. I have read of a good Man, that when his stated time for Closet-prayer was come, he would say to the Company that were with him, whatever they were, *Friends, I must beg your excuse for a while, there is a Friend waits to speak with me.* The Company of a good Man is good, but it ceases to be so when it hinders the enjoyment of better Company. One hour with God is to be preferred to a thousand days enjoyment of the best Man on Earth. If thy dearest Friends in the World intrude unseasonably betwixt thee and thy God, it's neither rude nor unmannerly to bid them give place to better Company, I mean to withdraw from them as Christ did from the Disciples, to enjoy an hour with God alone. In publick and private Duties, we may admit of the Company of others to join with us; and if they be such as fear God, the more the better: but in secret Duties, Christ and thee must whisper it over betwixt your selves; and then the company of the Wife of thy Bosom, or thy Friend that is as thine own Soul, would not be welcome. *When thou prayest, enter into thy Closet; and when thou hast shut thy door, pray to thy Father which is in secret, Mat. 6. 6.* It is as much as if Christ had said, See all clear; be sure to retire in as great privacy as may be; let no ear but God's hear what thou hast to say to him. This is at once a good note of Sincerity, and a great help to Spiritual Liberty, and Freedom with God.

*Inference 3.*

Did Christ go to God thrice upon the same account? thence

learn, *That Christians should not be discouraged, tho they have sought God once and again, and no answer of Peace comes.* Christ was not heard the first time, and he goes a second; he was not answered the second: he goes the third, and last time, yet was not answered in the thing he desired, *viz.* that the Cup might pass from him; and yet he hath no hard thoughts of God, but resolves his will into his Father's. If God deny you in the things you ask, he deals no otherwise with you than he did with Christ. *O my God* (saith he) *I cry in the day-time, but thou hearest not; and in the night, and am not silent.* Yet he justifies God, *but thou art holy*, Psal. 22. 2. Christ was not heard in the thing he desired, and yet heard in that he feared, *Heb. 5. 7.* The Cup did not pass as he desired, but God upheld him, and enabled him to drink it. He was heard as to *support*, he was not heard as to *exemption* from sufferings: his Will was exprest conditionally; and therefore tho he had not the thing he so desired, yet his Will was not crossed by the denial. But now when we have a suit depending before the Throne of Grace, and cry to God once and again, and no answer comes, How do our hands hang down, and our Spirits wax feeble!

Then we complain with the Church, Lam. 3. 8. *When I cry and shout, he shutteth out my Prayer; thou coverest thy self with a Cloud, that our Prayers cannot pass through.* Then with *Jonah* we conclude we are cast out of his sight. Alas! we judg by sense, according to what we see and feel; and cannot live by Faith on God, when he seems to hide himself, put us off, and refuse our requests. It calls for an *Abraham's Faith*, to *believe against hope, giving glory to God.* If we cry, and no answer comes presently, our carnal Reason draws a headlong, hasty Conclusion, Sure I must expect no answer: God is angry with my Prayers: The Seed of Prayer hath lain so long under the clods, and it appears not; surely it's lost, I shall hear no more of it.

Our Prayers may be heard, tho their answer be for present suspended. As *David* acknowledged when he coolly considered the matter, Psal. 31. 22. *I said in my haste, I am cut off from before thine Eyes; nevertheless thou heardest the voice of my supplication, when I cried unto thee.* No, no, Christian; a Prayer sent up in Faith according to the will of God, cannot be lost, tho it be delay'd. We may say of it as *David* said of *Saul's Sword*, and *Jonathan's Bow*, that they never return empty.

*Inference 4.*

Was Christ so earnest in Prayer, that he prayed himself into a  
very

very Agony? *Let the People of God blush to think how unlike their Spirits are to Christ, as to their prayer-frames.*

O what lively, sensible, quick, deep, and tender apprehensions and sense of those things about which he prayed, had Christ? Tho he saw his very Blood starting out from his hands, and his clothes dyed in it; yet being in an Agony, he prayed the more earnestly. I do not say Christ is imitable in this. No, but his fervour in Prayer is a pattern for us, and serves severely to rebuke the Laziness, Dulness, Torpor, Formality, and Stupidity that is in our prayers. How often do we bring the Sacrifice of the dead before the Lord! How often do our Lips move, and our Hearts stand still! O how unlike Christ are we! his Prayers were pleading Prayers, full of mighty arguments, and fervent affections. O that his People were in this more like him!

*Inference 5.*

Was Christ in such an Agony before any hand of Man was upon him, merely from the apprehensions of the Wrath of God, with which he now contested? *Then surely it's a dreadful thing to fall into the Hands of the living God, for our God is a consuming Fire.*

Ah what is Divine Wrath! that Christ so staggered when the Cup came to him. Could not he bear, and dost thou think to bear it? Did Christ sweat clods of Blood at it, and dost thou make light of it? Poor wretch, if it staggered him, it will confound thee. If it made him groan, it will make thee howl, and that eternally. Come Sinner, come, dost thou make light of the threatnings of the Wrath of God against Sin? Dost thou think there's no such matter in it, as these zealous Preachers make of it? Come look here upon my Text, which shews thee the Face of the Son of God standing as full of purple drops, under the sense and apprehension of it, as the drops of dew that hang upon the grass. Hark how he cries, *Father if it be possible let this Cup pass.* O any thing of punishment rather than this. Hear what he tells the Disciples; *My Soul, saith he, is sorrowful, even to death: amazed, very heavy.* Fools make a mock of Sin, and the threatnings that lie against it.

*Inference 6.*

Did Christ meet Death with such a heavy heart? *let the hearts of Christians be the lighter for this, when they come to die.* The bitterness of Death was all squeez'd into Christ's Cup. He was made to drink up the very dregs of it, that so our Death might be the sweeter to us. Alas! there's nothing now left in Death that's  
 † frightful,



frightful, or troublefom, beside the pain of dissolution, that natural Evil of it. I remember it's storied of one of the Martyrs, that being observed to be exceeding jocund and merry when he came to the Stake; one asked him what was the reason his heart was so light when Death (and that in such a terrible form too) was before him? O said he, my Heart is so light at my death, because Christ's Heart was so heavy at his Death.

*Inference 7.*

To conclude, what Cause have all the Saints to love their dear Lord Jesus with an abounding Love? Christian, open the Eyes of thy Faith, and fix them upon Christ, in the posture he lay in the Garden, drencht in his own Blood: and see whether he be not lovely in these his dyed Garments. He that suffered for us more than any Creature could or did, may well challenge more Love than all the Creatures in the World. O what hath he suffered, and suffered upon thy account! it was thy Pride, Earthliness, Sensuality, Unbelief, hardness of heart that laid on more weight in that day that he sweat Blood.

Serm. 23.

*Discovers  
the first pre-  
paration for  
Christ's death  
on his Ene-  
mies part, by  
the Treason  
of Judas.*

## The Twenty Third SERMON.

MAT. XXVI. 47, 48, 49.

*And while he yet spake, lo Judas one of the twelve came, and with him a great multitude with Swords and Staves, from the Chief Priests, and Elders of the People. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, the same is he, hold him fast. And forthwith he came to Jesus, and said, Hail Master, and kissed him.*

**T**HE former Sermons give you an account how Christ improved every moment of his time, with busy diligence, to make himself ready for his death. He hath commended his charge to the Father, instituted the blessed Memorial

morial of his death, poured out his Soul to God in the Garden, with respect to the grievous sufferings he should undergo. And now he is ready, and waits for the coming of the Enemies, being first in the field.

And think you that they were idle on their parts? No, no, their Malice made them restless. They had agreed with Judas to betray him. Under his conduct a band of Souldiers are sent to apprehend him. The Hour so long expected is come. For, *while he yet spake*, saith the Text, *to Judas one of the twelve came, and with him a great multitude, with Swords, and Staves.*

These words contain the first preparative act on their part for the death of Christ, even to betray him, and that by one of his own Disciples. Now they execute what they had plotted, *vers. 14, 15.* And in this Paragraph you have an account, 1. Of the Traitor, who he was. 2. Of the Treason, what he did. 3. Of the Manner of its execution, how it was contrived and effected. *Lastly, Of the Time*, when they put this Hellish Plot in execution.

1. We have here a description of the Traitor: and it is remarkable, how carefully the several *Evangelists* have described him, both by his Name, Sirname and Office, *Judas, Judas Iscariot, Judas Iscariot one of the twelve*; that he might not be mistaken for *Jude* or *Judas the Apostle*. God is tender of the Names and Reputations of his upright-hearted Servants. His Office *one of the twelve*, is added, to aggravate the Fact; and to shew how that Prophecy was accomplished in him; *Psal. 41. 9. Yea mine own familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his heel against me.* Lo, this was the Traitor, and this was his Name and Office.

2. You have a description of the Treason, or an account what this Man did. He led an armed multitude to the place where Christ was; gave them a signal to discover him, and encouraged them to lay hands on him, and hold him fast. This was that Hellish Design, which the Devil put into his heart, working upon that principle, or lust of Covetousness, which was predominant there. What will not a carnal Heart attempt, if the Devil sute a temptation to the predominant Lust, and God withhold restraining Grace!

3. You have here the way and manner in which this Hellish Plot was executed. It was managed both with force, and with

*Quid opus est  
armis contra*

*inermem? qui si virtutem suam exercere voluit, nullis armis erat superabilis. Quorsum signum, ne errarent in personâ? quia nox erat, &c. D. Par. in Luc.*

*franch.*

*fraud.* He comes with a multitude, armed with Swords and Staves, in case he should meet with any resistance. And he comes to him with a *kiss*, which was their signal, lest they should mistake the Man. For they aimed neither at small nor great, save only at the King of *Israel*; the King of Glory. Here was much ado, you see, to take a harmless Lamb, that did not once start from them, but freely offered himself to them.

4. And Lastly, When was this treasonable Design executed upon Christ? And it was executed upon him while he stood among his Disciples, exhorting them to Prayer and Watchfulness, dropping heavenly, and most seasonable Counsels upon them. *While he yet spake, lo Judas, and with him a multitude came with Swords and Staves.* Surely 'tis no better than a Judas's trick; to disturb, and afflict the Servants of God in the discharge of their Duties. This was the Traitor, and his Treason; thus it was executed, and at this time. Hence we observe,

*Doct. That it was the Lot of our Lord Jesus Christ, to be betrayed into the hands of his mortal Enemies, by the assistance of a false and dissembling Friend.*

Look as *Joseph* was betrayed and sold by his Brethren; *David* by *Achitophel*, his old Friend; *Sampson* by *Dalilah*, that lay in his Bosom: So *Christ* by *Judas* one of the twelve; a Man, his Friend, his Familiar, that had been so long conversant with him: He that by profession had lifted up his hand to Christ, now by Treason lifts up his heel against him; he bids the Souldiers bind those blessed Hands, that not long before had washed the Traitor's feet.

In the Point before us, we will

*First*, Consider *Judas*, according to that eminent station and place he had under Christ.

*Secondly*, We will consider his Treason, according to the several aggravations of it.

*Thirdly*, We will inquire into the Cause, or motives that put him upon such a dreadful Hellish design as this was.

*Fourthly*, and Lastly, We will view the Issue, and see the event of this Treason, both as to Christ, and as to himself. And then apply it.

*First*, As for the Person that did this, he was very eminent by reason of that dignity Christ had raised him to. For,

1. He was one of the twelve, one retained not in a more general, and

and common, but the nearest, and most intimate and honourable relation and service to Jesus Christ. There were in Christ's time several sorts and ranks of Persons, that had relation to him. There were *secret Disciples*; Men that believed, but kept their stations, and abode with their Relations in their callings. There were the Seventy also, whom Christ sent forth: but none of these were so much with Christ, or so eminent in respect of their place as the Twelve; they were Christ's Family, day and night conversant with him: it was the highest Dignity that was conferred upon any: and of this number was *Judas*. The Antients have much extolled the Apostolical Dignity. Some stiled these twelve, *pedes Christi*, the feet of Christ, because they as it were carried Christ up and down the World. Others *oculi Dei*, the very eyes of God; they were his Watchmen, that took care for the concernments of his Name and Gospel in the World. Others *mamma Ecclesia*, the Breasts of the Church; they fed, and nourisht the Children of God by their Doctrine. Now to be one of this number, one of the Twelve, what a Dignity was this?

2. Yea, he being one of the Twelve, was daily conversant with Christ; often joined with him in Prayer, often sate at his feet hearing the gracious Words that came forth of his mouth. It was one of *Austin's* three wishes, that he had seen Christ in the Flesh: *Judas* not only saw him, but dwelt with him, travelled with him, ate and drank with him. And during the whole time of his abode with him, all Christ's carriages towards him were very obliging and winning; yea, such was the condescension of Christ to this wretched Man, that he washed his feet, and that but a little before he betrayed him.

3. He was a Man of unsuspected integrity among the Apostles. When Christ told them, one of you shall betray me; none thought on him, but every one rather suspected himself; Lord is it I? saith one, and so said they all: But none pointed at *Judas*, saying, thou art he.

4. To conclude, in some respect he was preferred to the rest. For he had not only a joint Commission with them to preach the Gospel to others, (tho poor unhappy Wretch, himself became a cast-away) but he had a peculiar Office, he bare the Bag, i.e. he was *Almoner*, or the Steward of the Family, to take care to provide for the necessary Accommodations of Christ, and them. Now who could ever have suspected, that such a Man as this should have sold the Blood of Christ for a little Money? that e-

ver he should have proved a perfidious Traitor to his Lord, who had called him, honoured him, and carried himself so tenderly towards him? and yet so it was; *Lo Judas one of the twelve came, and with him a multitude*: O whither will not a busy Devil, and a bad Heart carry a Man!

*Secondly*, But what did this man do? And what are the just aggravations of his Fact? Why, he most basely and unworthily sold and delivered Christ into his Enemies hands, to be butchered and destroyed; and all this for thirty pieces of Silver.

Blush O Heavens, and be astonished O Earth at this! In this Fact, most black and horrid Aggravations appear.

1. *Judas* had seen the Majesty of a God on him whom he betrayed. He had seen the Miracles that Christ wrought, which none but Christ could do. He knew that by the finger of God he had raised the dead, cast out Devils, healed the sick. He could not choose but observe and see the Rays and awful Beams of divine Majesty shining in his very Face, in his Doctrine, and in his Life. To betray a Man, to sell the Blood of the poorest Innocent in the World is horrid; but to sell the Blood of God, O what's this! here's a Wickedness that no Epithet can match! Yea,

2. This Wickedness he committed after personal warnings and premonitions given him by Christ. He had often told them in general, that one of them should betray him, *Mark 14. 20.* He had also denounced a dreadful Wo upon him that should do it, *vers. 21.* *The Son of Man goeth indeed, as it is written of him; but Wo to that Man by whom the Son of Man is betrayed; good had it been for that Man, if he had never been born.* This was spoken in Judas his presence. And one would have thought so dreadful a Doom as Christ passed upon the Man that should attempt this, should have affrighted him far enough from the thoughts of such a Wickedness. Nay Christ comes nearer to him than this, and told him he was the Man; for when *Judas* (who was the last that put the question to Christ) asked him, *Master is it I?* Christ's answer imports as much as a plain affirmation, *Thou hast said*, *Matth. 26. 25.* Moreover,

3. He doth it not out of a blind Zeal against Christ as many of his other Enemies did; of whom it's said, *1 Cor. 2. 8.* *That had they known him, they would not have crucified the Lord of Glory:* But he did it for Money, to make his market of Christ. He sold Christ as a Man would sell an Ox, or a Sheep to the Butcher, for profit.



profit. He was fully of the mind of the Pope, whose Motto was; *The smell or savor of Gain is sweet, let it rise out of what it will.* If he can get any thing by Christ's Blood, it shall be a vendible commodity with him. *What will ye give me (saith he) and I will betray him,* Matth. 26. 15.

4. He sells him, and he sells him at a low rate too; which shewed how vile an esteem he had of Christ. He is content to part with him for thirty pieces of Silver. If these pieces or Shekles were the Shekles of the Sanctuary, they amounted but to three Pounds fifteen Shillings. But it's supposed they were the common Shekles, which were mostly used in buying and selling; and then his Price that he put upon the Saviour of the World was but one Pound seventeen Shillings and six Pence. A goodly Price (as the Prophet calls it) that he was valued at, *Zech. 11. 12, 13.* I confess it's a wonder he asked no more, knowing how much they longed for his Blood; and that they offered no more for him: but how then should the Scriptures have been fulfilled? O what a Sale was this! to sell that Blood, which all the Gold and Silver in the World is not worth one drop of, for a trifle! Still the Wickedness of this Fact rises higher and higher.

5. He left Christ in most Heavenly and excellent Employment; when he went to make this Soul-undoing Bargain. For if he went away from the Table, as some think, then he left Christ instituting and administering those Heavenly Signs of his Body and Blood: There he saw, or might have seen the bloody work he was going about, acted as in a figure before him. If he fare out that Ordinance, as others suppose he did, then he left Christ singing a Heavenly Hymn, and preparing to go where Judas was preparing to meet him. When the Lord Jesus was in the most serious and Heavenly Exercise, the Wretch slinked away from him into the City, or else went under pretence to buy some necessaries. But his design was not to buy, but to sell, whatever his pretences were. Nay,

6. What he did was not done by the persuasions of any. The High-priest sent not for him, and without doubt was surprized when he came to him on such an errand. For it could never enter into any of their Hearts, that any of his own Disciples could ever be drawn into a confederacy against him. No, he went as a Voluntary, offering himself to this work: which still heightens the Sin, and makes it out of measure sinful.

7. The manner in which he executes his treasonable Design,

Suavis odor  
lucris ex re  
qualibet.

Godw. Antiq.  
lib. 6. p. 295.

Haud dubie è  
Bethania abiit,  
ubi Dominum  
tunc morabi-  
tur; & vel  
clam se aliis  
subduxit in  
urbem, vel  
sub praetextu  
curandi neces-  
saria. Par.

adds further malignity to the Fact. He comes to Christ with fawning words and carriages, *Hail Master, and kiss him.* Here's Honey in the Tongue, and Poison in the Heart. Here's Hatred hid under lying Lips. This was the Man, and this was his Fact. Let us inquire,

*Thirdly,* The cause and motives of this Wickedness, how he came to attempt, and perpetrate such a Villany. *Maldonate* the Jesuit criminales the Protestant Divines, for affirming that God had a hand in ordering, and over-ruling this Fact. But we say, that Satan and his own Lust was the impulsive cause of it: That God, as it was a wicked Treason, permitted it; and as it was a delivering Christ to Death, was not only the permitter, but the wife and holy Director or Orderer of it, and by the Wisdom of his Providence over-ruled it to the great good and advantage of the Church; in respect of which happy issue, *Judas* his Treason is called *felix scelus*, a happy Wickedness. Satan inspired the Motion, *Luk. 22. 3, 4. Then entered Satan into Judas, surnamed Iscariot, and he went his way, &c.* his own Lusts like dry Tinder kindled presently: his Heart was covetous; there was predisposed matter enough for the Devil to work on, so that it was but touch and take. *Vers. 25.* They covenanted to give him Money, and he promised, &c.

The Holy God disposed, and ordered all this to the singular benefit and good of his People; *Acts 4. 28.* they did *whatsoever his Hand and Counsel had before determined to be done.* And by this determinate Counsel of God was he taken and slain, *Acts 2. 23.* Yet this no way excuses the wickedness of the Instruments: for what they did, was done from the power of their own Lusts, most wickedly; what he did, was done in the unsearchable depth of his own Wisdom, most holy. God knows how to serve his own ends by the very Sins of Men, and yet have no communion at all in the Sin he so over-rules. If a man let go a Dog out of his hand in pursuit of a Hare, the Dog hunts meerly for a Prey; but he that let him go, uses the sagacity and nimbleness of the Dog to serve his own ends by it. *Judas* minded nothing but his own advantage to get Money: God permitted that Lust to work, but over-ruled the issue to his own eternal Glory, and the salvation of our Souls.

*Fourthly,* And Lastly, But what was the end and issue of this Fact? As to Christ, it was his Death; for the Hour being come, he doth not meditate an escape, nor put forth the power of his God-head to deliver himself out of their Hands. Indeed he shewed what

In quantum  
fuit *regdon*,  
proditio, fecit  
Judas, Sata-  
na impulsore.  
In quantum  
fuit *ma. of. don*,  
traditio, illa  
fuit occultum  
Dei judicium,  
ad redemptionem  
Ecclesie  
spectans. Uti-  
que totum il-  
lud opus De-  
um non mo-  
do non o-  
tiosum per-  
missorem, sed  
& sapientis-  
simum autho-  
rem atque di-  
rectorem  
habuit. *Par.*

what he could do, when he made them go back and stagger with a Word. He could obtain more than *twelve Legions of Angels*, to have been his Life-guard; one of whom had been sufficient to have coped with all the *Roman Legions*: but how then should the Scriptures be fulfilled, or our Salvation accomplished? No, he resists not, but *Judas* delivering him into their hands at that time, was his Death.

And what got he as a Reward of his Wickedness? It ended in the ruin both of his Soul and Body. For immediately a Death-pang of Despair seized his Conscience; which was so intolerable, that he ran to the Halter for a Remedy; and so falling headlong he burst asunder, and all his bowels gushed out, *Acts* 1. 18. And now he that had no Bowels for Christ, hath none for himself. As for his Soul, it went to its own place, *vers.* 25. even the place appointed for the Son of perdition, as Christ calls him, *John* 17. 12. His Name retains an odious stench to this day, and shall to all Generations: It's a By-word, a Proverb of Reproach: This was his End. We will next improve it.

## Corollary 1.

Hence in the first place we learn, *that the greatest Professors had need be jealous of their own Hearts, and look well to the grounds and principles of their Professions.* One of the Antients would have had this Epitaph engraven upon *Judas* his Tombstone, *εἰς ἐμὴ τῆς δεξιᾶς, εὐσεβὴς ἔστω, ἰ. e.* Let every one that beholds me, learn to be godly indeed, to be sincere in his profession, and love Christ more unfeignedly than I did. O Professors, look to your Foundation, and build not upon the Sand, as this poor Creature did. That's sound advice indeed which the Apostle gives, *1 Cor.* 10. 12. *Let him that thinks he standeth, take heed lest he fall.* Obeware of a loose Foundation. If you begin your profession as *Judas* did, no wonder if it shall end as his did.

Debile fundamentum fallit opus.

1. Beware therefore you hold not the Truth in Unrighteousness: *Judas* did so; he knew much, but lived not up to what he knew, for he was still of a worldly Spirit in the height of his Profession. His Knowledge never had any saving influence upon his Heart. He preached to others, but he himself was a Cast-away. He had much Light, but still walked in Darkness. He had no knowledge to do himself good.

2. Beware you live not in a course of secret Sin. *Judas* did so, and that was his ruin. He made a Profession indeed, and carried it smoothly; but he was a Thief, *Joh.* 12. 6. He made no conscience

# Judas's Treason opened and applied

science of committing the Sin, so he could but cover and hide it from Men. This helped on his ruin; and so it will thine, Reader, if thou be guilty herein. A secret way of sinning, under a covert of Profession, will either break out at last to the Observation of Men, or else slide thee down insensibly to Hell, and leave thee only this comfort, that no body shall know thou art there.

3. Beware of hypocritical pretences of Religion, to accommodate self-ends. *Judas* was a Man that had notable skill this way. He had a mind to fill his own Purse by the sale of that costly Ointment which *Mary* bestowed upon her Saviour's feet. And what a neat cover had he fitted for it, to do his business clearly; Why, saith he, *this might have been sold for three hundred pence, and given to the poor.* Here was Charity to the poor, or rather poor Charity; for this was only a blind to his base self-ends. O Christian, be plain-hearted, take heed of craft and cunning in matters of Religion: This spoil'd *Judas*.

4. Beware of self-confidence. *Judas* was a very confident man of himself. *Last of all Judas said, Master is it I?* *Matth. 26. 25.* But he that was *last* in the *Suspicion* was *first* in the *Transgression*. *He that trusteth his own Heart is a Fool,* saith *Solomon*, *Prov. 28. 26.* such a Fool was this great Professor. It will be your wisdom to keep a jealous Eye upon your own Hearts, and still suspect their fairest Pretences.

5. If you will not do as *Judas* did, nor come to such an End as he did, take heed you live not unprofitably under the means of Grace. *Judas* had the best means of Grace that ever Man enjoyed. He heard Christ himself preach, he joined often with him in Prayer, but he was never the better for it all; it was but as the watering of a dead Stick, which will never make it grow, but rot it the sooner. Never was there a rotten Branch so richly watered as he was. O 'tis a sad Sin, and a sad Sign too, when Men and Women live under the Gospel from year to year, and never the better. I warn you to beware of these evils, all ye that profess Religion. Let these Footsteps by which *Judas* went down to his own place, terrify you from following him in them.

## Corollary 2.

Learn hence also, that eminent Knowledge and Profession puts a special and eminent aggravation upon Sin. *Judas* Heariot, one of the twelve. Poor wretch, better had it been for him, if he had never been numbred with them, nor enlightened with so much Knowledge as he

Maxima violatio  
Conscientie est  
maximum  
peccatum.  
Ames.

he was endued with : for this rent his Conscience to pieces, when he reflected on what he had done, and presently run him into the gulf of Despair. To sin against clear Light, is to sin with a high hand. It's that which makes a sad waste of the Conscience. That without doubt which now torments this poor Soul in Hell, is that he should go against his Light, against his Profession, to gratify a base Lust to his eternal ruin. Had he known no better, it had been more excusable. Those that had a hand in the Death of Christ through Mistake and Ignorance, were capable to receive the Pardon of their Sin by that Blood they so shed, *Act. 3. 17, 19.* compared. Take heed therefore of abusing Knowledge, and putting a force upon Conscience.

*Corollary 3.*

Learn hence in the third place, *That unprincipled Professors will sooner or later become shameful Apostates.* Judas was an unprincipled Professor, and see what he came to. Ambition invited Simon Magus to the profession of Christ, he would be *ἐξ υἱῶν*, some great one. And how quickly did the rottenness of his Principles discover themselves in the ruin of his Profession? That which wants a Root, must needs wither, as Christ speaks, *Matth. 13. 20, 21.* that which is the predominant Interest will prevail, and sway with us in the day of our trial. Hear me all you that profess Religion, and have given your Names to Christ; if that Profession be not built upon a solid and real work of Grace upon your Hearts, you shall never honour Religion, nor save your Souls by it. O 'tis your Union with Christ, that like a Spring maintains your Profession. So much as you are united to Christ, so much constancy, steadiness, and evenness you will manifest in the Duties of Religion, and no more.

*Munimur quatenus unimur*

O Brethren, when he that professes Christ for Company, shall be left alone as *Paul* was : When he that made Religion a stirrup to help him into the Saddle of Preferment and Honour, shall see that he is so advanced to be drawn forth into Christ's Camp, and endure the heat of the day, and not to take his pleasure : in a word, when he shall see all things about him discouraging and threatening, his dearest Interest on Earth exposed for Religion sake ; and he hath no Faith to ballance his present Losses with his future Hopes : I say, when it comes to this, you shall then see the rottenness of many Hearts discovered. And *Judas* may have many Fellows, who will part with Christ for the World as he did. O therefore look well to your Foundation.

*Corollary*



## Judas's Treason opened and applied

## Corollary 4.

Moreover, in this Example of *Judas* you may read this Truth; That Men and Women are never in more eminent danger, than when they meet with Temptations exactly suted to their master-lusts, so their own Iniquity. O pray, pray, that ye may be kept from a violent sutable Temptation. Satan knows that when a Man is tried here, he falls by the Roor. The love of this World was all along *Judas* his Master-sin, and some conjecture he was a married man, and had a great charge; but that is conjectural, it was his predominant Lust. The Devil found out this, and suted it with a Temptation, which fully hit his Humour, and it carries him immediately. This is the dangerous *Crisis* of the Soul. Now you shall see what it is, and what it will do. Put Money before *Judas*, and presently you shall see what the Man is.

## Corollary 5.

Hence in like manner we are instructed, *That no Man knows where he shall stop, when he first engages himself in a way of Sin.*

Nemo repente  
fit turpissi-  
mus.

Wickedness, as well as Holiness, is not born in its full strength, but grows up to it by insensible degrees. So did the Wickedness of *Judas*. I believe, he himself never thought he should have done what he did: and if any should have told him in the first beginning of his Profession, Thou shalt sell the Blood of Christ for Money, thou shalt deliver him most perfidiously into their hands that seek his Life; he would have answered as *Hazael* did to *Elisba*, *But what is thy Servant a Dog that he should do this great thing?* 2 King. 8. 13. His Wickedness first discovered it self in murmuring and discontent, taking a pique at some small matters against Christ, as you may find by comparing *John* 6. from *vers.* 60 to 70. with *John* 12. from *vers.* 3 to 9. but see to what it grows at last. That Lust or Temptation that at first is but a little Cloud, as big as a Man's hand, may quickly overspread the whole Heaven. It is in our engaging in Sin, as in the motion of a Stone down the Hill. *Vires acquirit, eundo*, it strengthens it self by going; and the longer it runs, the more violent. Beware of the smallest beginnings of Temptations. No wise Man will neglect or slight the smallest spark of fire, especially if he see it among many Barrels of Gunpowder. You carry Gunpowder about you, O take heed of sparks.

## Corollary 6.

Did *Judas* sell Christ for Money? What a potent Conqueror is the love of this World! How many hath it cast down wounded? What great

great Professors have been dragg'd at its Chariot-wheels as its Captives? *Hymeneus* and *Philetus*, *Ananias* and *Saphira*, *Demas* and *Judas*, with thousands and ten thousands since their days, led away in triumph. It drowns Men in perdition, 1 Tim. 6. 9. In that Pit of perdition, this Son of perdition fell, and never rose more. O you that so court and prosecute it, that so love and admire it, make a stand here; pause a little upon this Example; consider to what it brought this poor Wretch whom I have presented to you dead, eternally dead, by the mortal Wound that the love of this World gave him; it destroyed both Soul and Body. *Pliny* tells us that the *Mermaids* delight to be in green Meadows, into which they draw Men by their enchanting Voices; but, saith he, there always lie heaps of dead Mens bones by them. A lively Emblem of a bewitching World! Good had it been for many Professors of Religion, if they had never known what the Riches, and Honours, and Pleasures of this World meant.

## Corollary 7.

Did *Judas* fancy so much Happiness in a little Money, that he would sell Christ to get it? Learn then, *That which Men promise themselves much pleasure and contentment in, in the way of Sin, may prove the greatest Curse and Misery to them that ever beset them in the World.* *Judas* thought it was a brave thing to get Money; he fancied much happiness in it: but how sick was his Conscience as soon as he had swallowed it! O take it again saith he; it grip'd him to the Heart. He knows not what to do to rid himself of that Money. Give me Children (saith *Rachel*) or I die: she hath Children, and they prove her death. O mortify your Fancies to the World; put no necessity upon Riches. *They that will be rich, fall into Temptations, and many hurtful Lusts, which drown Men in perdition,* 1 Tim. 6. 9. You may have your desires with a curse. He that brings home a pack of fine Clothes infected with the Plague, has no such great Bargain of it, how cheap soever he bought them.

## Corollary 8.

Was there one, and but one of the twelve that proved a *Judas*, a Traitor to Christ? Learn thence, *That it is a most unreasonable thing to be prejudiced at Religion, and the sincere Professors of it, because some that profess it, prove naught and vile.*

Should the Eleven suffer for one *Judas*? Alas, they abhor'd both the Traitor and his Treason. As well might the High-priest, and his Servants have condemned *Peter*, *John*, and all the rest, whose Souls abhorred the Wickedness. If *Judas* proved a vile

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Wretch, yet there was Eleven to one that remained upright: if *Judas* proved naught, it was not his Profession made him so, but his Hypocrisy; he never learnt it from Christ. If Religion must be charged with all the miscarriages of its Professors, then there is no pure Religion in the World. Name that Religion, among the Professors whereof there is not one *Judas*. Take heed, Reader, of prejudices against Godliness on this account. The design of the Devil without doubt is, to undo thee eternally by them. *Wo to the World because of offences*, Matth. 18.7. And what if God do permit these things to fall out, that thou mayst be hardened in iniquity, confirmed in sin by such occasions; and so thy destruction brought about this way? Blessed is he that is not offended at Christ.

### Corollary 9.

Did *Judas* one of the twelve do so? Learn thence, *That a drop of Grace is better than a Sea of Gifts*. Gifts have some excellency in them, but the way of Grace is the more excellent way, 1 Cor. 12. 31. Gifts (as one saith) are dead Graces, but Graces are living Gifts. There's many a learned Head in Hell. These are not the things that accompany Salvation. Gifts are the Gold that beautifies the Temple; but Grace is as the Temple which sanctifies the Gold. One Tear, one Groan, one Breathing of an upright Heart, is more than the Tongues of Angels.

Poor Christian, thou art troubled that thou canst not speak and pray so neatly, so handsomly, as some others can; but canst thou go into a corner, and there pour out thy Soul affectionately, tho not rhetorically, to thy Father? trouble not thy self. It's better for thee to feel one divine Impression from God upon thy Heart, than to have ten thousand fine Notions floating in thy Head. *Judas* was a man of Parts; but what good did they do him?

### Corollary 10.

Did the Devil win the consent of *Judas* to such a Design as this? Could he get no other but the Hand of an Apostle to assist him? Learn hence, *That the Policy of Satan lies much in the choice of his Instruments he works by*. No Bird (saith one) like a living Bird to tempt others into the net. *Pelagius*, *Socinus*, &c. were fit for that Work the Devil put them upon. *Austin* told an ingenious young Scholar, The Devil coveted him for an Ornament. He knows he hath a foul Cause to manage, and therefore will get the fairest Hand he can to manage it with the less suspicion.

Cupic abs te  
ornari Diabo-  
lus.

Corollary



## Corollary 11.

Did Judas one of the twelve do this? Then certainly Christians may approve, and join with such Men on Earth, whose faces they shall never see in Heaven. The Apostles held communion a long time with this Man, and did not suspect him. O please not your selves therefore, that you have communion with the Saints here, and that they think and speak charitably of you. *All the Churches* Rev. 2. 23. shall know (saith the Lord) that I am he that searcheth the heart and reins, and will give to every man as his work shall be. In Heaven we shall meet many that we never thought to meet there, and miss many we were confident we should see there.

## Corollary 12.

Lastly, Did Judas one of the twelve, a Man so obliged, raised and honoured by Christ, do this? Cease then from Man, be not too confident, but beware of Men. *Trust ye not in a Friend,* Mic. 7. 5. *put no confidence in a Guide, keep the door of thy Lips from her that lieth in thy bosom:* Not that there is no Sincerity in any Man, but because there is so much Hypocrisy in many Men, and so much Corruption in the best of Men, that we may not be too confident, nor lay too great a stress upon any Man. Peter's modest expression of *Sylvanus* is a pattern for us; *Sylvanus, a faithful Brother unto you (as I suppose.)* The time shall come, saith Christ, that *Brother shall betray Brother to death,* Mat. 10. 11. Your Charity for others may be your Duty, but your too great Confidence may be your Snare. Fear what others may do, but fear thy self more.

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## The Twenty Fourth S E R M O N.

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L u x. XXIII. 23, 24.

*And they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the Chief Priests prevailed. And Pilate gave Sentence that it should be as they required.*

Serm. 24.  
Opens the Enemies second and third preparatives for the Death of Christ, by their illegal Trial and Condemnation.

**J**udas has made good his Promise to the High-priest, and delivered Jesus a Prisoner into their hands. These Wolves of the Evening no sooner seize the Lamb of God, but they thirst and long to be sucking his precious innocent Blood; their

Revenge and Malice admits no delay, as fearing a rescue by the People.

In tanta hominum colluvie facile erat concitari tumultum, si contra jus, & fas tantum Prophetam trucidari viderat populis. Par. in Statth. 25. 5.

When Herod had taken Peter, he committed him to Prison, intending after Easter to bring him forth to the People, Acts 12. 4. But these Men cannot sleep till they have his Blood, and therefore the preparation of the Passover being come, they resolve in all haste to destroy him; yet lest it should look like a downright Murder, it shall be formalized with a Trial. This his Trial and Condemnation are the two last Acts by which they prepared for his Death, and are both contained in this Context; in which we may observe, 1. The *Enditement*. 2. The *Sentence* to which the Judge proceeded.

1. The *Enditement* drawn up against Christ, wherein they accuse him of many things, but can prove nothing. They charge him with Sedition, and Blasphemy, but falter shamefully in the Proof. However, what is wanting in Evidence, shall be supplied with Clamour and Importunity. For, saith the Text, *they were instant with loud Voices, requiring that he might be crucified; and their Voices prevailed*: when they can neither prove the Sedition, or Blasphemy they charged him with, then crucify him, crucify him, must serve the turn, instead of all Witnesses and Proofs.

2. The *Sentence* pronounced upon him; Pilate gave sentence that it should be as they required, i. e. he sentenced Christ to be nailed to the Cross, and there to hang till he was dead. From both these we observe these two doctrinal Conclusions,

Doct. 1. That the Trial of Christ for his Life, was managed most maliciously and illegally against him, by his unrighteous Judges.

Doct. 2. Tho nothing could be proved against our Lord Jesus Christ worthy of Death, or of Bonds; yet was he condemned to be nailed to the Cross, and there to hang till he died.

I shall handle these two Points distinctly in their order, beginning with the first, namely,

Doct. 1. That the Trial of Christ for his Life, was managed most maliciously and illegally against him, by his unrighteous Judges.

Reader, here thou mayst see the Judge of all the World standing himself to be judged; He that shall judge the World in Righteousness, judged most unrighteously; He that shall one day come to the Throne of Judgment, attended with thousands and ten thousands of Angels and Saints, standing as a Prisoner at

Man's

Man's Bar, and there denied the common Right which a Thief or Murderer might claim, and is commonly given them.

To manifest the Illegality of Christ's Trial, let the following particulars be heedfully weighed.

1. That he was inhumanly abused both in Words and Actions, before the Court met, or any Examination was taken of the Fact: for as soon as they had taken him, they forthwith bound him, and led him away to the High-priest's house, *Luk. 22. 54.* and there they that held him, mocked him, smote him, blindfolded him, stroke him on the face, and bid him prophesy who smote him; and many other things blasphemously spake they against him, *ver. 63, 64, 65.* How illegal and barbarous a thing was this? When they were but binding *Paul* with Thongs, he thought himself abused contrary to Law, and asked the *Centurion* that stood by, *Is it lawful for you to scourge a man that is a Roman, and uncondemned? q. d.* Is this legal? What, punish a Man first, and judge him afterwards! But Christ was not only bound, but horribly abused by them all that night, dealing with him as the Lords of the *Philistines* did with *Sampson*, to whom it was a sport to abuse him. No Rest had Jesus that night; no more sleep for him now in this World: O it was a sad night to him: and this under *Caiaphas's* own Roof.

2. As he was inhumanly abused before he was tried, so he was examined and judged by a Court that had no Authority to try him. *Luk. 22. 66.* *As soon as it was day, the Elders of the People, and the Chief Priests, and the Scribes came together, and led him into their Council:* This was the Ecclesiastical Court, the great *Sanhedrim*, which, according to its first Constitution, should consist of seventy grave, honourable, and learned Men; to whom were to be referred all doubtful Matters, too hard for inferiour Courts to decide. And these were to judge impartially and uprightly for God, as Men in whom was the Spirit of God; according to God's Counsel to *Moses*, *Numb. 11. 16, &c.* In this Court the Righteous and Innocent might expect Relief and Protection. And that is conceived to be the meaning of Christ's words, *Luk. 13. 33.* *It cannot be that a Prophet perish out of Jerusalem;* that is, there Righteousness and Innocency may expect protection. But now, contrary to the first Constitution, it consisted of a pack of malicious Scribes and Pharisees, Men full of Revenge, Malice, and all Unrighteousness: And over these *Caiaphas* (a Head fit for such a Body) at this time presided. And tho there was still some  
face

Antiq. lib. 14.  
cap. 17.

face of a Court among them, yet their Power was now abridged by the Romans, that they could not hear and determin, judg and condemn in Capital matters as formerly. For as *Josephus* their own Historian informs us, *Herod* in the beginning of his Reign took away this Power from them; and that Scripture seems to confirm it, *Joh. 18. 31. It is not lawful for us to put any Man to Death;* and therefore they bring him to *Pilate's Bar*. He also understood him to be a *Galilean*; and *Herod* being *Tetrarch* of *Galilee*, and at that time in *Jerusalem*, he is sent to him; and by him remitted to *Pilate*.

3. As he was at first heard and judged by a Court that had no Authority to judg him; so when he stood at *Pilate's Bar*, he was accused of perverting the Nation, and denying Tribute to *Cesar*, than which nothing was more notoriously false. For as all his Doctrine was pure and heavenly, and Malice it self could not find a flaw in it; so he was always observant of the Laws under which he lived, and scrupulous of giving the least just offence to the Civil Powers. Yea, he not only paid the Tribute himself, tho he might have pleaded exemption, but charged it upon others as their duty so to do, *Mat. 22. 24. Give unto Cesar the things that are Cesar's.* And yet with such palpable Untruths is Christ charged.

4. Yea, and what is most abominable, and unparallel'd; to compass their malicious Designs, they industriously labour to suborn false Witnesses to take away his Life, not sticking at the grossest Perjury, and manifest Injustice, so they might destroy him. So you read, *Mat. 26. 59. Now the Chief Priests and Elders, and all the Council sought false Witnesses against Jesus, to put him to death.* Abominable Wickedness! For such Men, and so many, to complot to shed the Blood of the innocent, by known and studied Perjury! What will not Malice against Christ transport Men to?

5. Moreover, the carriage of the Court was most insolent, and base towards him during the Trial: for whilst he stood before them as a Prisoner yet uncondemned, sometimes they are angry at him for his silence; and when he speaks, and that pertinently to the point, they smite him on the Mouth for speaking, and scoff at what he speaks. To some of their light frivolous and enflaming Questions he is silent, not for want of an Answer, but because he heard nothing worthy of one. And to fulfil what the Prophet *Isaiah* had long before predicted of him; *he was oppressed,*  
and

and he was afflicted, yet he opened not his mouth: He is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb; so he opened not his mouth, Isa. 53. 7. as also to leave us a Precedent when to speak, and when to be silent, when we for his Name sake shall be brought before Governours: for such Reasons as these he sometimes answers not a word, and then they are ready to condemn him for a Mute. *Answerest thou nothing?* (saith the High-Priest) *what is it that these witness against thee?* Mat. 26. 62. *Hear-est thou not how many things they witness against thee?* saith Pilate, Mat. 27. 13.

Quia indignam responsum judicat manifestam falsitatem; non defensione destitutus, sed ut impleretur prophetæ oraculum. Par.

And when he makes his Defence in words of Truth and Sobriety, they smite him for speaking: Joh. 18. 22. *And when he had thus spoken, one of the Officers which stood by, stroke Jesus with the palm of his Hand, saying, Answerest thou the High-Priest so?* And what had he spoken to exasperate them? Had he spoken impertinently? Not at all. What he said was but this, when they would have had him ensnare himself with his own Lips; *Jesus answered, I spake openly in the World, I ever taught in the Synagogue, and in the Temple whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them that heard me, behold they know what I said: q. d. I am not obliged to accuse and ensnare my self, but you ought to proceed secundum allegata & probata, according to what is alledged and proved. Did he deserve a Blow on his mouth for this? O who but himself could have so patiently digested such Abuses! Under all this he stands in perfect Innocency and Patience, making no other return to that Wretch that smote him but this, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?*

6. Lastly, To instance in no more: He is condemned to die by that very Mouth which had once and again professed he found no fault in him. He had heard all that could be alledged against him, and saw it was a perfect piece of Malice and Envy. When they urge Pilate to proceed to sentence him; why, saith he, *what evil hath he done?* Mat. 27. 23. Nay in the Preface to the very Sentence it self, he acknowledges him to be a just Person, Mat. 27. 24. *When Pilate saw he could prevail nothing, but that rather a Tumult was made, he took water, and washed his hands before the Multitude, and said, I am innocent of the Blood of this just Person, see ye to it.* Here the Innocency of Christ brake out like the Sun wading out of a Cloud, convincing the Conscience of his Judge that he was just; and yet he must give Sentence on him for all that, to please the People.

Infer-



Antiq. lib. 14.  
cap. 17.

face of a Court among them, yet their Power was now abridged by the Romans, that they could not hear and determine, judge and condemn in Capital matters as formerly. For as *Josephus* their own Historian informs us, *Herod* in the beginning of his Reign took away this Power from them; and that Scripture seems to confirm it, *Joh. 18. 31. It is not lawful for us to put any Man to Death;* and therefore they bring him to *Pilate's* Bar. He also understood him to be a *Galilean*; and *Herod* being *Tetrarch* of *Galilee*, and at that time in *Jerusalem*, he is sent to him; and by him remitted to *Pilate*.

3. As he was at first heard and judged by a Court that had no Authority to judge him; so when he stood at *Pilate's* Bar, he was accused of perverting the Nation, and denying Tribute to *Cesar*, than which nothing was more notoriously false. For as all his Doctrine was pure and heavenly, and Malice it self could not find a flaw in it; so he was always observant of the Laws under which he lived, and scrupulous of giving the least just offence to the Civil Powers. Yea, he not only paid the Tribute himself, tho he might have pleaded exemption, but charged it upon others as their duty so to do, *Mat. 22. 24. Give unto Cesar the things that are Cesar's.* And yet with such palpable Untruths is Christ charged.

4. Yea, and what is most abominable, and unparallel'd; to compass their malicious Designs, they industriously labour to suborn false Witnesses to take away his Life, not sticking at the grossest Perjury, and manifest Injustice, so they might destroy him. So you read, *Mat. 26. 59. Now the Chief Priests and Elders, and all the Council sought false Witnesses against Jesus, to put him to death.* Abominable Wickedness! For such Men, and so many, to conspire to shed the Blood of the innocent, by known and studied Perjury! What will not Malice against Christ transport Men to?

5. Moreover, the carriage of the Court was most insolent, and base towards him during the Trial: for whilst he stood before them as a Prisoner yet uncondemned, sometimes they are angry at him for his silence; and when he speaks, and that pertinently to the point, they smite him on the Mouth for speaking, and scoff at what he speaks. To some of their light frivolous and ensnaring Questions he is silent, not for want of an Answer, but because he heard nothing worthy of one. And to fulfil what the Prophet *Isaiah* had long before predicted of him; *he was oppressed,*  
and

and he was afflicted, yet he opened not his mouth: He is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb; so he opened not his mouth, Isa. 53. 7. as also to leave us a Precedent when to speak, and when to be silent, when we for his Name sake shall be brought before Governours: for such Reasons as these he sometimes answers not a word, and then they are ready to condemn him for a Mute. *Answerest thou nothing?* (saith the High-Priest) *what is it that these witness against thee?* Mat. 26. 62. *Hear-est thou not how many things they witness against thee?* saith Pilate, Mat. 27. 13.

Quia indignam responso judicat manifestam falsitatem; non defensione destitutus, sed ut impleretur prophetæ oraculum. Par.

And when he makes his Defence in words of Truth and Sobriety, they smite him for speaking: Joh. 18. 22. *And when he had thus spoken, one of the Officers which stood by, stroke Jesus with the palm of his Hand, saying, Answerest thou the High-Priest so?* And what had he spoken to exasperate them? Had he spoken impertinently? Not at all. What he said was but this, when they would have had him ensnare himself with his own Lips; *Jesus answered, I spake openly in the World, I ever taught in the Synagogue, and in the Temple whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them that heard me, behold they know what I said: q. d. I am not obliged to accuse and ensnare my self, but you ought to proceed secundum allegata & probata, according to what is alledged and proved. Did he deserve a Blow on his mouth for this? O who but himself could have so patiently digested such Abuses! Under all this he stands in perfect Innocency and Patience, making no other return to that Wretch that smote him but this, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?*

6. Lastly, To instance in no more: He is condemned to die by that very Mouth which had once and again professed he found no fault in him. He had heard all that could be alledged against him, and saw it was a perfect piece of Malice and Envy. When they urge Pilate to proceed to sentence him; why, saith he, *what evil hath he done?* Mat. 27. 23. Nay in the Preface to the very Sentence it self, he acknowledges him to be a just Person, Mar. 27. 24. *When Pilate saw he could prevail nothing, but that rather a Tumult was made, he took water, and washed his hands before the Multitude, and said, I am innocent of the Blood of this just Person, see ye to it.* Here the Innocency of Christ brake out like the Sun wading out of a Cloud, convincing the Conscience of his Judge that he was just; and yet he must give Sentence on him for all that, to please the People.

Infer-

## Inference 1.

Was Christ thus used when he stood before the great Council, the Scribes and Elders of Israel? Then surely great Men are not always wise, neither do the Aged understand Judgment, Job 32. 9. Here were many great Men, many aged Men, many politic Men in Council; but not one wise or good Man among them. In this Council were Men of Parts and Learning, Men of great Abilities, and by so much the more pernicious, and able to do mischief. Wickedness in a great or learned Man, is, like Poison given in Wine, the more operative and deadly. Christ's greatest Enemies were such as these. *Heathen Pilate* had more pity for him than *superstitious Caiaphas*. *Luther* tells us, that his greatest Adversaries did not rise out of the Ale-houses or Brothel-houses, but out of *Monasteries, Convents, and Religious Houses*.

## Inference 2.

Hence also we learn, *That tho we are not obliged to answer every captious, idle, or ensnaring Question; yet we are bound faithfully to own and confess the Truth when we are solemnly called thereunto.*

It's true, Christ was sometimes silent, and as a deaf man that heard not; but when the Question was solemnly put, *Art thou the Christ, the Son of the Blessed?* *Jesus said, I am.* Mark 14. 61, 62. He knew that Answer would cost his Life, and yet he dare not deny it. On this account the Apostle saith, *he witnessed a good Confession before Pontius Pilate,* 1 Tim. 6. 13. Herein Christ hath ruled out the way of our Duty, and by his own Example as well as Precept obliged us to a sincere confession of him, and his Truth, when we are required lawfully so to do, i.e. when we are before a lawful Magistrate, and the Questions are not curious or captious; when we cannot hold our peace, but our Silence will be interpretatively a denying of the Truth; finally, when the Glory of God, Honour of his Truth, and Edification of others is more attainable by our open Confession, than it can be by our Silence: then must we with Christ, give direct, plain, and sincere Answers.

It was the old *Priscilian* Error to allow Men to deny or dissemble their Profession, when an open Confession would infer danger. But you know what Christ hath said, *Mat. 10. 33. Whosoever shall deny me before Men, him will I deny before my Father which is in Heaven.* Christ will repay him in his own Coin. It was a noble Saying of courageous *Zuinglius*, *What Deaths would I not choose? What Punishment would I not undergo? Yea, into what Vault of Hell*

Hell would I not rather choose to be thrown, than to witness against my Conscience? Truth can never be bought dear, nor sold cheap. The Lord Jesus, you see, owns Truth with the eminent and instant hazard of his Life. The whole Cloud of Witnesses have followed him therein, *Rev. 14. 1.* We our selves once openly owned the ways of Sin: And shall we not do as much for Christ, as we then did for the Devil? Did we then glory in our Shame, and shall we now be ashamed of our Glory? Do not we hope Christ will own us at the great Day! Why, if we confess him, he also will confess us. O think on the reasonableness of this Duty.

Quas non oportet mortes praeligere? Quod non supplicium potius ferre? Imò in quam profundam inferni abyssum non intrare, quam contra conscientiam attestare? Zuing.

## Inference 3.

Once more; hence it follows, *That to bear the Revilings, Contradictions and Abuses of Men with a meek, composed and even Spirit, is excellent and Christ-like.* He stood before them as a Lamb; he rendred not railing for railing; he endured the contradictions of Sinners against himself. Imitate Christ in his Meekness. He calls you so to do, *Mat. 11. 28.* This will be convincing to your Enemies, comfortable for your selves, and honourable for Religion: And as for your Innocency, God will clear it up as Christ's was.

You have heard the illegal Trial of Christ, how insolently it was managed against him; well, right or wrong, innocent or guilty, his Blood is resolved upon: 'Tis bought and sold before hand; and if nothing else will do it, Menaces and Clamours shall constrain *Pilate* to condemn him. Whence our second Note was,

Doct. 2. *That tho nothing could be proved against our Lord Jesus Christ worthy of Death, or of Bonds; yet was he condemned to be nailed to the Cross, and there to hang till he died.*

For the explication of this, I shall open the following Particulars. *First*, Who gave the Sentence. *Secondly*, Upon whom he gave it. *Thirdly*, What Sentence was it that was given. *Fourthly*, In what manner Christ received it.

*First*, Who and what was he that durst attempt such a thing as this? Why, this was *Pilate*, who succeeded *Valerius Gratus* in the Presidentship of *Juden*, (as *Josephus* tells us) in which Trust he continued about ten years. This cruel cursed Act of his against Christ, was in the eighth year of his Government. Two years after he was removed from his Place and Office, by *Vitellius* President

*Josephus lib. 18. Ant. Judææ, quarto, ad cap. 7.*

Euseb. Hist.  
Eccles. lib. 2.  
cap. 7.  
Non admo-  
dum amicus  
Judaorum  
genti, propte-  
rea quod eam  
suspectam  
haberet ani-  
mo erga Cæsa-  
rem; hunc  
putant sacer-  
dotes commo-  
dum fore ip-  
sorum propo-  
sito, &c. Bu-  
cer in Mat. 27.  
Audito Filii  
Dei nomine,  
mens ejus Re-  
ligione tacta  
fuerat, metu  
numinis per-  
cussus, inter  
sacrum (ut  
aiunt) & sax-  
um harebat.  
Marlor. in  
loc.

sident of *Syria*, for his inhuman murdering of the innocent *Samaritans*. This necessitated him to go to *Rome*, to clear himself before *Cesar*: but before he came to *Rome*, *Tiberius* was dead, and *Cains* in his room. Under him, saith *Eusebius*, *Pilate* killed himself. He was a Man not very friendly or benevolent to the Jewish Nation, but still suspicious of their Rebellions and Insurrections: this jealous Humour the Priests and Scribes observed; and wrought upon it to compass their Design against Christ. Therefore they tell him so often of Christ's Sedition, and stirring up the People; and that if he let him go, he is none of *Cesar's* Friend; which very Considerations prevailed with him to do what he did. But how durst he attempt such a Wickedness as this, tho he had stood in the Opinion of *Cesar*? What! give Judgment against the Son of God? for 'tis evident by many Circumstances in this Trial that he had many inward Fears and Convictions upon him, that he was the Son of God: By these he was scared, and sought to release him, *Jeb.* 19. 8, 12. the fear of a Deity fell upon him; his Mind was greatly perplexed, and dubious about this Prisoner, whether he was a God or a Man. And yet the fear of *Cesar* prevailed more than the fear of a Deity, he proceeds to give Sentence.

O *Pilate*, wast thou not afraid to judg and sentence an Innocent, a known Innocent, and one whom thou thy self suspectedst at least to be more than Man? But see in this predominancy of Self-interest, what Men will not attempt and perpetrate to secure and accommodate Self.

Secondly, Against whom doth *Pilate* give Sentence? against a Malefactor? No, his own mouth once and again acknowledged him innocent. Against a common Prisoner? No, but one whose Fame no doubt had often reached *Pilate's* ears, even the wonderful things wrought by him, which none but God could do: One that stood before him as the Picture, or rather as the Body of Innocency and Meekness. Ye have condemned, and killed the Just, and he resisteth you not, *James* 5. 6. now was that Word made good, *Psal.* 94. 21. *They gather themselves together against the Soul of the Righteous, and condemn the innocent Blood.*

Thirdly, But what was the Sentence that *Pilate* gave? We have it not in the Form in which it was delivered; but the Sum of it was, that it should be as they required. Now what did they require? why, crucify him, crucify him. So that in what Formalities soever it was delivered, this was the Substance and Effect  
of



of it, I adjudge *Iesus* of Nazareth to be nailed to the Cross, and there to hang till he be dead. Which Sentence against Christ was,

1. A most unjust and unrighteous Sentence, the greatest perversion of Judgment and Equity that was ever known to the civilized World, since Seats of Judicature were first set up. What! to condemn him before one Accusation was proved against him? And if what they accused him of (that he said he was the Son of God) had been proved, it had been no Crime, for he really was so; and therefore no Blasphemy in him to say he was. *Pilate* should rather have come down from his Seat of Judgment, and adore him, than sit there to judg him. O it was the highest piece of Injustice that ever our ears heard of!

2. As it was an unrighteous, so it was a cruel Sentence, delivering up Christ to their Wills. This was that Misery which *David* so earnestly deprecated, *Psal.* 27. 12. *O deliver me not over to the will of mine Enemies.* But *Pilate* delivers Christ over to the will of his Enemies, Men full of Enmity, Rage, and Malice; whose greatest pleasure it was to glut themselves with his Blood, and satiate their revengeful Hearts with such a spectacle of Misery. For lo, as soon as these Wolves had grip'd their Prey, they were not satisfied with that cursed, cruel and ignominious Death of the Cross, to which *Pilate* had adjudged him; but they are resolved he shall die over and over; they will contrive many Deaths in one: Now they say as a Tyrant did once, *Moriatur, ut sentiat se mori*, let him die so as he may feel himself to die, i. e. let him die by inch-meal. To this end they presently strip him naked, scourge him cruelly, array him in Scarlet, and mock him; crown him with a Bush of platted Thorns; fasten that Crown upon his Head by a blow with a Cane, which set them deep into his sacred Temples; sceptered him with a Reed; spat in his Face; stript off his mock-Robes again; put the Cross upon his back, and compel him to bear it. All this, and much more they express their cruelty by, as soon as they had him delivered over to their Will. So that this was a cruel Sentence.

3. As it was a cruel, so it was a rash and hasty Sentence. The Jews are all in haste; consulting all night, and early up by the break of day in the morning to get him to his Trial. They spur on *Pilate* with all the Arguments they can to give Sentence. His Trial took up but one morning, and a great part of that was spent in sending him from *Caiaphas* to *Pilate*, and from *Pilate* to *Herod*, and then back again to *Pilate*; so that it was a hasty and headlong

Qui ad pauca  
respicunt, fa-  
cile pronun-  
tiant.

Minaciter ex-  
torquent ab  
eo, ut Chris-  
tum damnet.  
Calv.

Sentence that *Pilate* gave. He did not sift and examine the matter, but handles it very slightly. The Trial of many a mean Man hath taken up ten times more Debates and Time, than was spent about Christ. They that look but slightly into the Cause, easily pronounce and give Sentence. But that which was then done in haste, they have had time enough to repent for since.

4. As it was a rash and hasty, so it was an *extorted forced Sentence*. They squeeze it out of *Pilate* by meer Clamor, Importunity, and suggestions of Danger. In Courts of Judicature, such Arguments should signify but little; not Importunity, but Proof should carry it: but timorous *Pilate* bends like a Willow at this Breath of the People; he had neither such a sense of Justice, nor spirit of Courage, as to withstand it.

5. As it was an extorted, so it was a *Hypocritical Sentence*, masking horrid Murder under a pretence and formality of Law. It must look like a legal Procedure to palliate the business. Loth he was to condemn him, lest innocent Blood should clamor in his Conscience; but since he must do it, he will transfer the Guilt upon them, and they take it; *His Blood be on us, and on our Children for ever*, say they. *Pilate* calls for water, washes his hands before them, and tells them, *I am free from the Blood of this just Person*. But stay, free from his Blood, and yet condemn a known innocent Person? Free from his Blood, because he washed his hands in Water? No, no, he could never be free, except his Soul had been washed in that Blood he shed. O the Hypocrisy of *Pilate*! Such juggling as this will not serve his turn, when he shall stand as a Prisoner before him, who now stood arraigned at his Bar.

6. And lastly, As it was a Hypocritical, so it was an *unrevoked Sentence*: It admitted not of a Reprieve, no, not for a day; nor doth Christ appeal to any other Judicature, or once desire the least delay of the Execution: but away he is hurried in haste to the Execution. Blush, O ye Heavens! and tremble, O Earth, at such a Sentence as this! Now is Christ dead in Law; now he knows whither he must be carried, and that presently. His Soul and Body must feel that, the very sight of which put him into an Agony but the night before.

*Fourthly*, and Lastly, In what manner did Christ receive this cruel and unrighteous Sentence? He received it like himself, with admirable Meekness and Patience. He doth as it were wrap himself up in his own Innocency, and obedience to his Father's Will; and

and stands at the Bar with invincible Patience, and meek Submission. He doth not once desire the Judge to defer the Sentence, much less fall down and beg for his Life, as other Prisoners use to do at such times. No, but as a Sheep he goes to the slaughter, not opening his mouth. Some apply that expression to Christ, Jam. 5. 6. *Ye have condemned, and killed the just, and he resisteth you not.* From the time that Pilate gave Sentence, till he was nailed to the Cross, we do not read that ever he said any thing, save only to the Women that followed him out of the City to *Golgotha*: and what he said there, rather manifested his pity to them, than any discontent at what was now come upon him; *Daughters of Jerusalem* (said he) *weep not for me, but weep for your selves and for your Children,* Luk. 23. 28, &c. O the perfect Patience and Meekness of Christ! The Inferences from hence are:

*Inference 1.*

Do you see what was here done against Christ under pretence of Law? *What cause have we to pray for good Laws, and righteous Executioners of them.*

O 'tis a singular Mercy to live under good Laws, which protect the Innocent from Injury. Laws are Hedges about our Lives, Liberties, Estates, and all the Comforts we enjoy in this World. Times will be evil enough, when Iniquity is most *discountenanced* and punished by Law; but how evil are those Times like to prove when Iniquity is *established by Law*! as the Psalmist complains, *Psal. 94. 20.* It was the complaint of *Pliny* to *Trajan*, that whereas Crimes were wont to be the burden of the Age, now Laws were so; and that he feared the Commonwealth which was established, would be subverted by Laws. 'Tis not like that Virtue will much flourish, when *Judgment springs up as Hemlock in the furrows of the field*, Hosea 10. 4. How much therefore is it our concernment to pray that *Judgment may run down as a mighty Stream*? Amos 5. 24. *That our Officers may be Peace, and our Exactors Righteousness*? Isa. 60. 17. It was not therefore without great reason, that the Apostle exhorted, that *Supplications, Prayers, Intercessions, and giving of thanks be made for all Men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty*, 1 Tim. 2. 1, 2. Great is the Interest of the Church of God in them; they are Instruments of much Good or Evil.

*Olim criminibus, jam legibus laboratur. Et metendum est me respublica legibus fundata, sit legibus e-versa. Plin. ad Trajan.*

*Inference 2.*

Was Christ condemned in a Court of Judicature? *How evident then is it, that there is a Judgment to come after this Life?* Surely things



things will not be always carried as they are in this World. When you see *Jesus* condemned, and *Barabbas* released, conclude, that a time will come when Innocency shall be vindicated, and Wickedness shamed. On this very ground *Solomon* concludes, and very rationally, that God will call over things hereafter at a more righteous Tribunal; *And moreover, I saw under the Sun the place of Judgment, that Wickedness was there; and the place of Righteousness, that Iniquity was there. I said in my heart, God shall judg the Righteous, and the Wicked: for there is a time there for every purpose, and for every work, Ecclef. 3. 16, 17.* Some indeed on this ground have denied the Divine Providence; but *Solomon* draws a quite contrary Conclusion, *God shall judg*: surely he will take the matter into his own hand, he will bring forth the Righteousness of his People as the Light, and their just dealing as the Noon-day. It's a mercy, if we be wronged in one Court, that we can appeal to another, where we shall be sure to be relieved by a just impartial Judg. *Be patient therefore my brethren, (saith the Apostle) until the coming of the Lord, Jam. 5. 6, 7, 8.*

## Inference 3.

Again, here you see how Conscience may be over-born and run down by a fleshly Interest. *Pilate's* Conscience bid him beware, and forbear; his Interest bid him act: his fear of *Cesar* was more than the fear of God. But O! what a dreadful thing is it for Conscience to be ensnared by the fear of Man! *Prov. 29. 25.* To guard thy Soul, Reader, against this Mischief, let such Considerations as these be ever with thee.

1. Consider how dear those Profits or Pleasures cost, which are purchased with the loss of inward Peace! There is nothing in this World good enough to recompense such a Loss, or ballance the Misery of a tormenting Conscience. If you violate it, and prostitute it for a fleshly Lust, it will remember the Injury you did it many years after; *Gen. 42. 21. Job 13. 26.* It will not only retain the memory of what you did, but it will accuse you for it; *Matth. 27. 4.* It will not fear to tell you that plainly which others dare not whisper. It will not only accuse, but it will also condemn you for what you have done. This condemning Voice of Conscience is a very terrible Voice.

You may see the horror of it in *Cain*, the vigor of it in *Judas*, the doleful effects of it in *Spiras*. It will from all these its offices produce Shame, Fear, and Despair, if God give not Repentance to Life. The Shame it works will so confound you, that you will

will not be able to look up; *Job* 31. 14. *Psal.* 1. 5. The Fear it works will make you wish for a hole in the Rock to hide you; *Isa.* 2. 9, 10, 15, 19. And its Despair is a death-pang. The cutting off of Hope is the greatest Cut in the world. O who can stand under such a load as this! *Prov.* 18. 14.

2. Consider the nature of your present Actions; they are Seed sown for Eternity, and will spring up again in futable Effects, Rewards or Punishments, when you that did them are turned to dust. *Gal.* 6. 7. *What a man sows, that shall he reap:* and as sure as the Harvest follows the seed-time, so sure shall Shame, Fear, and Horror follow Sin, *Dan.* 12. 2. What *Zenxis* the famous Limner said of his Work, may much more truly be said of ours; *Aternisati pingo*, I paint for Eternity, said he, when one asked him why he was so curious in his Work. Ah, how bitter will those things be in the account and reckoning, which were pleasant in the acting and committing! 'Tis true, our Actions, physically considered, are transient; how soon is a Word, or Action spoken or done, and there is an end of it? but *morally* considered, they are permanent, being put upon God's Book of account. O therefore take heed what you do: So speak, and so act, as they that must give an account.

3. Consider how by these things Men do but prepare for their own torment in a dying hour. There's bitterness enough in Death; you need not add more Gall and Wormwood, to add to the bitterness of it. What is the violencing, and wounding of Conscience now, but the sticking so many Pins or Needles in your Death-bed, against you come to lie down on it? this makes Death bitter indeed. How many have wish't in a dying hour they had rather lived poor and low all their days, than to have strained their Consciences for the World? Ah, how is the face and aspect of things altered in such an hour!

No such Considerations as these had any place in *Pilate's* heart; for if so, he would never have been courted, or scared into such an Act as this.

*Inference 4.*

Did Christ stand arraigned, and condemned at *Pilate's* Bar? Then the Believer shall never be arraigned or condemned at God's Bar. This Sentence that *Pilate* pronounced on Christ, gives evidence that God will never pronounce Sentence against such: for had he intended to have arraigned them, he would never have suffered Christ their Surety to be arraigned, and condemned for them.



Christ stood at this time before a higher Judge than *Pilate*; he stood at God's Bar, as well as his. *Pilate* did but that which God's own Hand and Counsel had before determined to be done, and what God himself at the same time did; tho God did it justly and holily, dealing with Christ as a Creditor with a Surety; *Pilate* most wickedly and basely, dealing with Christ as a corrupt Judge, that shed the Blood of a known Innocent, to pacify the people. But certain it is, that out of his Condemnation flows our Justification: And had not Sentence been given against him, it must have been given against us.

O what a melting Consideration is this! that out of his Agony comes our Victory; out of his Condemnation our Justification; out of his Pain our Ease; out of his Stripes our Healing; out of his Gall and Vinegar our Hony; out of his Curse our Blessing; out of his Crown of Thorns our Crown of Glory; out of his Death our Life: if he could not be released, it was that you might. If *Pilate* gave Sentence against him, it was that the great God might never give Sentence against you. If he yielded that it should be with Christ as they required, it was that it might be with our Souls as well as we can desire. And therefore,

*Thanks be to God for his unspeakable Gift.*

Serm. 25.

Remarks a  
memorable  
Passage of  
Christ in his  
way to the  
place of his  
Execution.

## The Twenty fifth SERMON.

L U K. XXIII. 27, 28, &c.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your Children.

**T**HE Sentence of Death once given against Christ, the Execution quickly follows. Away they lead him from Gabbatha to Golgotha, longing as much to be nailing him to the Cross, and feeding their eyes with his Torments, as the Eagle

Eagle doth to be tearing the Flesh, and drinking the Blood of that Lamb she hath seized in her Talons, and is carrying away to the top of some Rock to devour.

The *Evangelist* here observes a memorable Passage that fell out in their way to the place of Execution; and that is the Lamentations and Wailings of some that followed him out of the City, who expressed their pity and sorrow for him most tenderly, and compassionately: All Hearts were not hard, all Eyes were not dry. *There followed him a great company of people, and of Women which also bewailed, and lamented him, &c.*

In this Paragraph we have two parts, *viz.* the Lamentation of the Daughters of *Jerusalem* for Christ, and Christ's Reply to them.

1. The Lamentation of the Daughters of *Jerusalem* for Christ. Concerning them, we briefly enquire who they were, and why they mourned.

(1.) Who they were? The Text calls them Daughters, *i. e.* *θυγατέρες* Inhabitants of *Jerusalem*: for it is a *Hebraism*; as *Daughters* of *ιερωσαλημ*, *i. e.* *mulieres hierosolymitanæ*: *Daughters of Israel*. And it's like the greatest part of them were Women; and they were many of them, a Troop of Mourners that followed Christ out of the City towards the place of his Execution, with Lamentations and Wailings. *Hebraismus; sic filiae Tionis. Piscat. in Loc.*

(2.) What the principle and ground of these their Lamentations was, is not agreed upon by those that have pondered the Story. Some are of opinion their Tears and Lamentations were but the effects and fruits of their more tender and ingenuous Natures, which were moved and melted with so tragical and sad a Spectacle as was now before them. It's well observed by a judicious Author, "That the tragical Story of some great and noble Personage, full of heroical Vertue and Ingenuity (yet inhumanly and ungratefully used) will thus work upon ingenuous Spirits who read or hear of it — which when it reaches no higher, is so far from being Faith, that it is but a carnal and fleshly Devotion, springing from Fancy, which is pleased with such a story, and the principles of Ingenuity stirred towards one, who is of a noble Spirit, and yet abused. Such Stories use to stir up a principle of Humanity in Men unto a compassionate Love, which Christ himself at his suffering found fault with, as being not spiritual, nor raised enough in those Women that went weeping to see the Messiah so handled. Weep not for me (saith he) that is, weep not so much for this, to see me so

Mr. Anth. Burges's Spiritual refining, p. 120.

Dr. Tho. Goodwin in his Triumph of Faith, p. 38.

"unworthily handled by those for whom I die. This is the Principle from which some conceive these Tears to flow.

Videmus  
quosdam non  
fuisse obli-  
tos doctrinæ &  
miraculorum  
Christi. Sic in  
misera illâ dis-  
sipatione exi-  
guas sibi re-  
liquias serva-  
vit Deus.  
Quamvis au-  
tem imbecilla  
fuit istarum  
mulierum fi-  
des, credibile  
tamen est, oc-  
cultum fuisse  
pictatis se-  
men, unde  
postea germen  
prodiit. Calv.

But Calvin attributes it to their Faith, looking upon these Mount-  
ners as a Remnant reserved by the Lord in that miserable Disper-  
sion; and tho their Faith was but weak, yet he judges it credible  
that there was a secret Seed of Godliness in them, which after-  
wards grew to maturity, and brought forth fruit. And to the  
same sense others give their opinion also.

2. Let us consider Christ's Reply to them; *Weep not for me ye*  
*Daughters of Jerusalem, &c.* Strange, that Christ should forbid  
them to weep for him, yea for him under such unparallel'd Suffer-  
ings and Miseries. If ever there was a heart-melting Object in  
the World, it was here. O who could hold, whose Heart was  
not petrified, and more obdure than the senseless Rocks! This Re-  
ply therefore of Christ undergoes a double sense and interpreta-  
tion suitable to the different construction of their Sorrows. Those  
that look upon their Sorrows as merely natural, take Christ's Re-  
ply in a negative sense, prohibiting such Tears as those. They  
that expound their Sorrows as the fruit of Faith, tell us, tho the  
form of Christ's expression be negative, yet the sense is compara-  
tive, as *Matth. 9. 13. I will have Mercy, and not Sacrifice*; i. e.  
Mercy rather than Sacrifice. So here, weep rather upon your  
own account, than mine; reserve your Sorrows for the Calami-  
ties coming upon your selves and your Children. You are great-  
ly affected, I see, with the Misery that is upon me; but mine  
will be quickly over, yours will lie long. In which he shews his  
merciful and compassionate Disposition, who was still more mind-  
ful of others Troubles and Burdens than of his own.

And indeed the days of Calamity coming upon them and their  
Children, were doleful days. What direful and unprecedented  
Miseries beset them at the breaking up and devastation of the City,  
who hath not read or heard? And who can refrain from Tears  
that hears or reads it?

Now, if we take the words in the first sense, as a prohibition  
of their merely natural and carnal Affections, expressed in Tears  
and Lamentations for him, no otherwise than they would have  
been upon any other like Tragical story; then the Observation  
from it will be this;

Doct. I. That melting Affections and Sorrows, even from the sense  
and consideration of the Sufferings of Christ, are no infallible signs  
of Grace.

If you take it in the latter sense, as the fruit of their Faith, as Tears flowing from a gracious Principle; then the Observation will be this,

Doct. 2. *That the believing meditation of what Christ suffered for us, is of great force and efficacy to melt and break the Heart.*

I shall rather choose to prosecute both these Branches, than to decide the Controversy; especially since the Notes gathered from either are so useful to us. And therefore I shall begin with the first, viz.

Doct. 1. *That melting Affections and Sorrows, even from the sense of Christ's Sufferings, are no infallible marks of Grace.*

In this Point I have two things to do, to prepare it for use.

First, To shew what the melting of the Affections by way of grief and sorrow is.

Secondly, That they may be so melted, even upon the account of Christ, and yet the Heart remain unrenewed.

First, What the melting of the Affections by way of grief and sorrow is.

Tears are nothing else but the Juice of a Mind oppressed, and squeezed with Grief. Grief compresses the Heart; the Heart so compressed and squeezed, vents it self sometimes in Tears, Sighs, Groans, &c. and this is twofold; *gracious*, and wholly supernatural; or *common*, and altogether natural. The gracious melting or sorrow of the Soul, is likewise twofold; *habitual*, or *actual*. Habitual godly Sorrow, is that gracious disposition, inclination or tendency of the renewed Heart to mourn and melt, when any just occasion is presented to the Soul that calls for such Sorrow. It is expressed, *Ezek. 36. 26.* by *taking away the heart of Stone, and giving a heart of Flesh*; that is, a Heart impressible and yielding to such Arguments and Considerations as move it to mourning.

*Actual Sorrow* is the expression and manifestation of that its Inclination upon just occasions; and it's expressed two ways, either by the *internal effects* of it, which are the Heaviness, Shame, Loathing, Resolution, and holy Revenge begotten in the Soul upon the account of Sin; or also by more *external* and visible effects, as Sighs, Groans, Tears, &c. The former is *essential* to godly Sorrow, the latter *contingent*, and accidental, much depending upon the natural temperature and constitution of the Body.

~~Natural~~ and common meltings are nothing else but the effects of a better Temper, the fruit of a more ingenuous Spirit, and easier Constitution, which shews it self on any other, as well as upon spiritual occasions: As *Austin* said, he could weep plentifully, when he read the story of *Dido*. The History of Christ is a very tragical and pathetical History, and may melt an ingenuous Nature, where there is no renewed Principle at all. So that,

*Secondly*, Our Affections may be melted, even upon the score and account of Christ; and yet that is no infallible evidence of a gracious Heart. And the reasons for it are,

1. Because we find all sorts of Affections acted and vented by such as have been no better than temporary Believers. The stony-ground hearers in *Mat. 13. 20.* received the Word with joy; and so did *John's* hearers also, who for a season rejoiced in his Light, *Joh. 3. 35.* Now if the Affection of Joy under the Word may be exercised, why not of Sorrow also? If the comfortable things revealed in the Gospel may stir up the one, by a parity of reason, the sad things it reveals may answerably work upon the other. Even those *Israelites* whom *Moses* told they should fall by the Sword, and not prosper, for the Lord would not be with them, because they were turned away from him; yet when *Moses* rehearsed the Message of the Lord in their ears, they mourned greatly, *Numb. 14. 39.* I know the Lord pardoned to many of them their Iniquities, tho he took vengeance on their Inventions; and yet it's as true, that with many of them God was not well pleased, *1 Cor. 10. 5.* Many Instances of their weeping and mourning before the Lord, we find in the sacred Story; and yet their hearts were not stedfast with God.

2. Because tho the Objects, about which our Affections and Passions are moved, may be spiritual; yet the Motives and Principles that set them on work, may be but carnal and natural ones. When I see a person affected in the hearing of the Word, or Prayer, even unto Tears, I cannot presently conclude, surely this is the effect of Grace: for it's possible, the patherical Quality of the subject matter, the Rhetorick of the Speaker, the very affecting Tone, and modulation of the Voice, may draw Tears, as well as Faith working upon the Spirituality, and deep concernment the Soul hath in those things.

Whilst *Austin* was a *Manichee*, he sometimes heard *Ambrose*; and saith he, I was greatly affected in hearing him, even unto Tears many times; howbeit, it was not the Heavenly nature of the Subject, but the Abilities and rare Parts of the Speaker that



so affected him. And this was the case of *Ezekiel's* hearers; *ch. 33. 32.*

Again, 3. These motions of the Affections may rather be a *Fir* and *Mood*, than the very *Frame* and *Temper* of the Soul. Now there is a vast difference betwixt these: There are times and seasons when the roughest, and most obdure Hearts may be pensive and tender; but that is not its temper and frame, but only a *fir*, a pang, a transient passion: so the Lord complains of them, *Hos. 6. 4. O Ephraim; what shall I do unto thee? O Judah, what shall I do unto thee? for your Goodness is as a morning-cloud, and as the early dew, it goeth away.* And so he complains, *Psal. 78. 34, 35, 36. When he slew them, then they sought him; and they returned, and enquired early after God. And they remembered that God was their Rock, and the most high God their Redeemer; nevertheless they did flatter him with their lips, and lied unto him with their tongues.* For had this been the gracious temper of their Souls, it would have continued with them; they would not have been up and down, off and on, hot and cold with God, as they were. Therefore we conclude that we cannot infer a work of Grace upon the Heart, simply and meerly from the meltings and thaws that are sometimes upon it. And hence for your use I shall infer that,

*Illa tantum dincuntur inesse anima quæ in sunt per modum quietis.*

*Inference 1.*

If such as sometimes feel their Hearts thawed and melted with the consideration of the Sufferings of Christ, may yet be deceived; *What canse have they to fear and tremble, whose Hearts are as unrelenting as the Rocks, yielding to nothing that is proposed, or urged upon them!* How many such are there, of whom we may say as Christ speaks of the inflexible Jews, *We have piped unto you, but ye have not danced; we have mourned unto you, but ye have not lamented?* *Mat. 11. 17.* They must inevitably come short of Heaven, who come so short of those that do come short of Heaven. If those perish that have rejoiced under the Promises, and mourned under the threats of the Word; What shall become of them that are as unconcerned and untouched by what they hear, as the Seats they sit on, or the Dead that lie under their feet; who are given up to such hardness of Heart, that nothing can touch or affect them! One would think the consideration of the *sixth Chapter to the Hebrews* should startle such Men and Women, and make them cry out, Lord, what will become of such a senseless, stupid, dead Creature as I am? If they that have been enlightened, and have tasted the heavenly Gift, and were made partakers of the Holy Ghost; and have tasted the good Word of God, and the powers of the World to come, may, notwithstanding such high raised Affections as these, so fall away, that it shall be impossible to renew them again by

†

Repentance;

Repentance; what shall we then say or think of his Estate, to whom the most penetrating and awaking Truths are no more than a Tale that is told? The Fire and Hammer of the Gospel can neither melt nor break them, they are Iron, and Brass, *Jer. 6. 28, 29.*

*Inference 2.*

If such as these may eternally miscarry; Then let all look carefully to their Foundation, and see that they do not bless themselves in a thing of nought. It's manifest from *1 Cor. 10. 12.* that many Souls stand exceeding dangerously, who are yet strongly conceited of their own Safety. And if you please to consult those Scriptures in the margin, you shall find vain Confidence to be a ruling Folly over the greatest part of Men, and that which is the utter overthrow, and undoing of multitudes of Professors.

*Gal. 6. 3, 4.*

*John 8. 54.*

*Rom. 2. 18.*

*19, 21.*

*Mat. 25.*

*11, 12.*

*Mat. 7. 22.*

*Mr. An.  
Burg.*

Now there is nothing more apt to beget and breed this vain soul-undoing Confidence, than the stirrings and meltings of our Affections about spiritual things, whilst the Heart remains unrenewed all the while. For (as a grave Divine hath well observed) such a Man seems to have all that is required of a Christian, and herein to have attained the very end of all Knowledg; which is operation and influence upon the Heart and Affections.

Indeed (thinks such a poor deluded Soul) if I did hear, read, or pray without any inward Affections, with a dead, cold, and unconcerned Heart; or if I did make shew of Zeal and Affection in Duties, and had it not, well might I suspect my self to be a self-cozening Hypocrite: but it's not so with me. I feel my Heart really melted many times, when I read the Sufferings of Christ; I feel my Heart raised, and ravished with strange Joys and Comforts, when I hear the Glory of Heaven opened in the Gospel: Indeed if it were not so with me, I might doubt the root of the matter is wanting; but if to my Knowledg Affection be added, a melting Heart match'd with a knowing Head, now I may be confident all is well. I have often heard Ministers cautioning and warning their People not to rest satisfied with idle and unpractical Notions in their Understandings, but to labour for Impressions upon their Hearts; thus I have attained, and therefore what danger of me? I have often heard it given as a mark of a Hypocrite, that he hath Light in his Head, but it sheds not down its Influences upon the Heart; whereas in those that are sincere, it works on their Hearts and Affections: So I find it with me, therefore I am in a most safe estate. O Soul, of all the false Signs of Grace, none more dangerous than those that most resemble true ones; and never doth the Devil more surely and incurably destroy, than when transformed,

formed into an Angel of Light. What if these meltings of thy Heart be but a flower of Nature? What if thou art more beholden to a good temper of Body, than a gracious change of Spirit for these things? Well, so it may be. Therefore be not secure, but fear and watch. Possibly if thou wouldst but search thine own Heart in this matter, thou mayst find, that any other pathetical moving Story will have the like effects upon thee. Possibly too, thou mayst find that notwithstanding all thy Raptures and Joys at the hearing of Heaven, and its Glory, yet after that pang is over, thy Heart is habitually earthly, and thy Conversation is not there. For all thou canst mourn at the relations of Christ's Sufferings, thou art not so affected with Sin, that was the meritorious Cause of the Sufferings of Christ, as to crucify one Corruption, or deny the next Temptation, or part with any way of Sin that is gainful, or pleasurable to thee for his sake.

Why now, Reader, if it be so with thee, what art thou the better for the fluency of thy Affections? Dost think in earnest, that Christ hath the better thoughts of thee, because thou canst shed Tears for him, when notwithstanding thou every day piercest and woundest him? O be not deceived. Nay for ought I know, thou mayst find upon a narrow search, that thou puttest thy Tears in the room of Christ's Blood, and givest the confidence and dependence of thy Soul to them; and if so, they shall never do thee any good.

O therefore search thy Heart, Reader, be not too confident; take not up too easily upon such poor weak grounds as these, a soul-undoing Confidence. Always remember, the Wheat and Tares resemble each other in their first springing up; that an Egg is not liker to an Egg, than Hypocrisy, in some shapes and forms into which it can cast itself, is like a genuine work of Grace. O remember that among the ten Virgins, that is, the reformed Professors of Religion, that have cast off and separated themselves from the Worship and Defilements of Antichrist, five of them were foolish.

There be first, that shall be last; and last, that shall be first; *Mat.* 19. 30. Great is the deceitfulness of our Hearts; *Jer.* 17. 9. And many are the Subtilties and Devices of Satan; *2 Cor.* 11. 3. Many also are the astonishing Examples of self-deceiving Souls, recorded in the Word. Remember what you lately read of *Judas*. Great also will be the exactness of the last Judgment. And how confident soever you be, that you shall speed well in that day, yet still remember that Trial is not yet past. Your final Sentence is not yet come from the mouth of your Judge. This I speak, not to fright and trouble, but to excite and warn you. The loss of a Soul is no small Loss, and upon such grounds as these they are every day cast away. This

## The Lamentation of the

This may suffice to be spoken to the first Observation, built on this Supposition, that it was but a Pang of meer natural Affection in them. But if it were the effect of a better Principle, the Fruit of their Faith, as some judg; then I told you the Observation from it would be this,

*Doct. 2. That the believing meditation of what Christ suffered for us, is of great force and efficacy to melt and break the Heart.*

It is the Promise, *Zech. 12. 10. They shall look upon me whom they have pierced, and mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* Ponder seriously here the *Spring* and *Motive*, *They shall look upon me*; it's the Eye of Faith that melts and breaks the Heart. The *Effect* of such a sight of Christ, they shall look and *mourn*; be in bitterness and sorrow. True Repentance is a drop out of the Eye of Faith. And the *measure* or degree of that sorrow, caused by a believing view of Christ. To express which, two of the fullest instances of Grief we read of, are borrow'd; that of a tender Father, mourning over a dear and only Son; that of the People of *Israel*, mourning over *Josiah* that peerless Prince, in the Valley of *Megiddo*.

Now to shew you how the believing meditation of Christ, and his Sufferings, comes kindly and savingly to break and melt down the gracious Heart, I shall propound these four Considerations of the heart-breaking efficacy of Faith, eying a Crucified Jesus.

*First*, The very realizing of Christ and his Sufferings by Faith, is a most affecting and melting thing. Faith is a true Glass that represents all those his Sufferings and Agonies to the Life. It presents them not as a fiction, or idle tale, but as a true and faithful Narrative. This (saith Faith) is a true and faithful saying, that Christ was not only clothed in our flesh; he that is over all, God blessed forever, the only Lord, the Prince of the Kings of the Earth, become a Man; but it is also most certain, that in this body of his Flesh, he grappled with the infinite Wrath of God, which fill'd his Soul with horror and amazement; that the Lord of Life did hang dead upon the Tree; that he went as a Lamb to the Slaughter, and was as a Sheep dumb before the Shearer; that he endured all this, and more than any finite Understanding can comprehend, in my room and stead; for my sake he there groaned and bled; for my Pride, Earthliness, Lust, Unbelief, hardness of Heart, he endured all this. I say, to realize the Sufferings of Christ thus, is of great power to affect the coldest, duldest Heart. You cannot imagine the difference there is in presenting things as Realities, with convincing and satisfying Evidences; and our looking on them as a Fiction or Uncertainty.



*Secondly*, But Faith can *apply*, as well as realize; and if it do so, it must needs overcome the Heart.

Ah, Christian, canst thou look upon Jesus as standing in thy room, to bear the Wrath of a Deity for thee? Canst thou think on it, and not melt? That when thou, like *Isaac*, wast bound to the Altar, to be offered up to Justice; Christ, like the *Ram*, was caught in the Thicket, and offered in thy room! When thy Sins had raised a fearful Tempest, that threatned every moment to entomb thee in a Sea of wrath; *Jesus Christ* was thrown over to appease that Storm! Say, Reader, can thy Heart dwell one hour upon such a Subject as this? Canst thou with Faith present Christ to thy self, as he was taken down from the Cross, drencht in his own Blood, and say, These were the Wounds that he received for me; this is he that loved me, and gave himself for me; out of these Wounds comes that Balm that heals my Soul; out of these Stripes, my Peace: When he hang'd upon the Cross, he bore my Name upon his Breast, like the high Priest. It was Love, pure Love, strong Love to my poor Soul, to the Soul of an Enemy, that drew him down from Heaven, and all the Glory he had there, to endure these Sorrows in Soul and Body for me.

O you cannot hold up your Hearts long to the piercing thoughts of this, but your Bowels will be pained, and like *Joseph*, you will seek a place to vent your Hearts in.

*Thirdly*, Faith cannot only realize and apply Christ and his Death, but it can *reason* and *conclude* such things from his Death, as will fill the Soul with affection to him, and break the Heart in pieces in his presence. When it views Christ as dead, it infers; Is Christ dead for me? then was I dead in Law, sentenced and condemned to die eternally: *2 Cor. 5. 14. If one die for all, then were all dead.* How wofull was my case, when the Law had past Sentence on me? I could not be sure when I lay down, but that it might be executed before I rose; nothing but a puff of Breath betwixt my Soul and Hell.

Again, Is Christ dead for me? then I shall never die. If he be condemned, I am acquitted. *Who shall lay any thing to the charge of God's Elect? It's God that justifieth, it's Christ that died,* Rom. 8. 34. My Soul is escaped as a Bird out of the snare of the Fowler: I was condemned, but am now cleared; I was dead, but am now alive. O the unfearchable Riches of Grace! O Love past finding out!

Again, did God give Christ to such Miseries and Sufferings for me? how shall he withhold any thing now from me? He that spared not his own Son, will doubtless with him freely give me all things, *Rom. 8. 32.* Now I may rest on him for Pardon, Peace, Acceptance,



Qui misit  
filium,  
imminet  
spiritum,  
promittit  
vultum;  
quid tan-  
dem dene-  
gabit?  
*Prop.*

and Glory for my Soul. Now I may rely upon him safely for Provision, Protection, and all Supplies for my Body. Christ is the Root of all these Mercies; he is more than all these, he is nearer and dearer to God than any other Gift. O what a blessed, happy, comfortable state hath he now brought my Soul into!

To conclude, did Christ endure all these things for me? then it's past doubt he will never leave, nor forsake me: It cannot be that after he has endured all this, he will cast off the Souls for whom he endured it. Here the Soul is evangelically broken by considering the Mercies that emerge and flow to it out of the Sea of Christ's Blood.

*Fourthly*, and lastly, Faith cannot only realize, apply, and infer, but it can also *compare* the Love of Christ in all this, both with his dealings with others, and with the Soul's dealing with Christ, who so loved it. To compare Christ's dealings with others, is most affecting: He hath not dealt with every one, as with me; nay, few there are that can speak of such Mercies as I have from him: How many are there that have no part nor portion in his Blood? that must bear that Wrath in their own Persons, that he bare himself for me! He that kissed me over other mens shoulders; he hath reached a Pardon to me over other mens heads; he espied me out, and singled me forth to be the Object of his Love, leaving thousands and millions still unreconcil'd; not that I was better than they, for I was the greatest of Sinners, far from Righteousness, as unlikely as any to be the object of such Grace and Love: My Companions in Sin are left, and I taken. Now the Soul is full, the Heart grows big, too big to contain it self.

Yea, Faith helps the Soul to compare the Love of Christ to it, with the returns it hath made to him for that Love. And what, my Soul, hath thy carriage to Christ been, since this Grace that wants a Name appeared to thee? Hast thou returned Love for Love? Love suitable to such Love? Hast thou prized, valued, and esteemed this Christ, according to his own Worth in himself, or his kindness to thee? Ah no, I have grieved, pierced, wounded his Heart a thousand times since that, by my Ingratitude; I have suffered every trifle to juggle him out of my Heart; I have neglected him a thousand times, and made him say, Is this thy kindness to thy Friend? Is this the Reward I shall have for all that I have done, and suffered for thee? Wretch that I am, how have I requited the Lord! This shames, humbles, and breaks the Heart.

And when from such sights of Faith, and considerations as these the Heart is thus affected, it affords a good Argument indeed, that thou

thou art gone beyond all the Attainments of temporary Believers; Flesh and blood hath not revealed this.

*Inference 1.* Have the believing Meditations of Christ and his Sufferings such heart-melting Influences? *Then sure there is but little Faith among Men.* Our dry Eyes and hard Hearts are evidences against us, that we are strangers to the Sights of Faith.

God be merciful to the hardness of your Hearts. How is Christ and his Love slighted among Men! How shallow doth his Blood run to some Eyes! O that my Head were Waters, and mine Eyes Fountains of tears for this! What Monsters are carnal Hearts! We are as if God had made us without Affections, as if all ingenuity and tenderness were dried up. Our Ears are so accustomed to the sounds of Christ, and his Blood, that now they are become as common things. If a Child die, we can mourn over our dead; but who mourns for Christ as for an only Son? We may say of Faith, when men and women sit so unaffected under the Gospel, as *Martha* said of Christ concerning her brother *Lazarus*, If thou (precious Faith) hadst been here, so many Hearts had not been dead this day, and in this duty. Faith is that burning-glass which contracts the beams of the Grace, and Love, and Wisdom, and Power of Jesus Christ together, reflects these on the Heart, and makes it burn; but without it we feel nothing savingly.

*Inference 2.* Have the believing Meditations of Christ and his Sufferings such heart-melting Influences? *Then surely, the proper order of raising the Affections, is to begin at the exercise of Faith.* It grieves me to see how many poor Christians tug at their own dead Hearts, endeavouring to raise and affect them, but cannot: they complain and strive, strive and complain, pump and draw, but no Love to the Lord comes, no brokenness of Heart comes; they go to this Ordinance and that, to one duty and another, hoping that now the Lord will affect it, and fill the Sails; but come back disappointed, and ashamed, like the Troops of *Tema*. Poor Christian, hear me one word; possibly it may do thy business, and stand thee in more stead than all the Methods thou hast yet used. If thou wouldst indeed get a Heart evangelically melted for Sin, and broken with the kindly sense of the Grace and Love of Christ, thy way is not to force thy Affections, nor to vex thy self, and go about complaining of a hard Heart, but set thy self to believe, realize, apply, infer, and compare by Faith as you have been directed; and see what this will do: *They shall look upon me whom they have pierced, and mourn.* This is the true way, and proper method to raise the Heart, and break it.

*Inference 3.* Is this the way to get a truly broken Heart? *Then let those*

those that have attained brokenness of Heart this way, bless the Lord whilst they live for so choice a Mercy; and that upon a double account.

1. For as much as a Heart so affected and melted, is not attainable by any natural or unrenewed person. If they would give all they have in the world, it cannot purchase one such Tear, or Groan over Christ. Mark what characters of special Grace it bears in the description that's made of it, in that forementioned place, *Zech. 12. 10.* Such a Frame as this is not born with us, or to be acquired by us; for it's there said to be poured out by the Lord upon us, *I will pour on them, &c.* There's no hypocrisy or dissimulation in these Mournings, they being compared to the mourning of a man for his only Son; and sure Parents Hearts are not untouched when they behold such Sights.

Nature is not the principle of it, but Faith; for it's there said, they shall look on me, *i. e.* believe and mourn. Self is not the end and center of these Sorrows; it is not so much for damning our selves, as for piercing Christ: *they shall look on me whom they have pierced, and shall mourn;* so that this is Sorrow after God, and not a flash of Nature, as discoursed in the former point. Therefore you have cause to bless the Lord whilst you live for such a special Mercy as this is. And,

2. As it's the right, so it is the choicest and most precious Gift that can be given you; for it's ranked among the prime Mercies of the new Covenant, *Ezek. 36. 26.* This shall be the Covenant; *A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your flesh, and I will give you a Heart of flesh.* What wouldst thou have given sometimes for such a Heart as now thou hast, tho it be not yet as thou wouldst have it? And however you value and esteem it, God himself sets no common value on it: for mark what he saith of it, *Psal. 51. 17. The Sacrifices of God are a broken heart; a broken and a contrite Spirit, O God, thou wilt not despise, i. e.* God is more delighted with such a Heart than all the Sacrifices in the World; one Groan, one Tear, flowing from Faith, and the Spirit of Adoption, is more to him, than the Cattle upon a thousand Hills. And to the same sense he speaks again, *Isa. 66. 1, 2. Thus saith the Lord, The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build to me? and where is the place of my Rest? — but to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word; q. d.* all the magnificent Temples, and glorious Structures in the World give me no pleasure in comparison of such a broken Heart as this.

O then, for ever bless the Lord, that hath done that for you, which none else could do, and which he has done but for few besides you.

# The Twenty Sixth S E R M O N.

ACT. II. 23.

*Him being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*

Serm. 26.  
Opens the  
nature  
and quali-  
ty of the  
death  
Christ  
died upon  
the Cross.

**H**AVING considered in order the preparative acts for the death of Christ, both on his own part, and on his enemies part: we now come to consider the death of Christ it self, which was the principal part of his humiliation, and the chief pillar of our consolation. Here we shall in order consider,

*Mors Christi  
ultimus humili-  
ationis ac-  
tus, subit ex-  
tremas, horri-  
biles, & ma-  
ximas pro ho-  
minum pecca-  
tis, penas.  
Amet.*

*First, The kind and nature of the death he died.*

*Secondly, The manner in which he bare it, viz. patiently, solitarily, and instructively; dropping divers holy and instructive lessons upon all that were about him, in his seven last words upon the Cross.*

*Thirdly, The funeral solemnities at his burial.*

*Fourthly, and Lastly, The weighty ends, and great designs of his death. In all which particulars, as we proceed to discuss and open them; you will have an account of the deep abasement, and humiliation of the Son of God.*

In this text, we have an account of the kind and nature of that death which Christ died: as also of the causes of it, both principal and instrumental.

*First, The kind and nature of the death Christ died, which is here described more generally, as a violent death. Ye have slain him: and more particularly, as a most ignominious, cursed, dishonourable death; ye have crucified him;*

*Secondly, The causes of it are here likewise expressed: and*

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that

I.

2.

*The cursed death of the Cross described,*

that both principal and instrumental. The principal cause; permitting; ordering. and disposing all things about it, was the determinate counsel and foreknowledge of God. There was not an action or circumstance, but came under this most wise and holy counsel, and determination of God.

The Instruments effecting it, were their wicked hands. This foreknowledge and counsel of God, as it did no way necessitate or enforce them to it; so neither doth it excuse their fact from the least aggravation of its sinfulness. It did no more compel or force their wicked hands to do what they did, than the Mariners hoisting up his sails, to take the wind to serve his design, compels the wind. And it cannot excuse their action from one circumstance of sin: because God's end and manner of acting was one thing; their end and manner of acting another. His most pure and holy; theirs most malicious, and daringly wicked. *Idem quod duo facit, non est idem.* To this purpose a grave Divine well expresses it.

In respect of God, Christ's death was Justice and Mercy. In respect of man, it was murder and cruelty. In respect of himself, it was obedience and humility. Hence our note is.

*Non excusantur Judæi quia huic occulto jussui non obtemperant; sed odio & affectibus impulsæ; Christum percusserunt innocentem: contra leges. Pareus. Morning exercise at Giles's. p. 289.*

Doct.

*That our Lord Jesus Christ was not only put to death, but to the worst of deaths, even the death of the Cross.*

To this the Apostle gives a plain testimony, Phil. 2. 8. *He became obedient to death, even the death of the Cross:* where his humiliation is both specified; he was humbled to death; and aggravated by a most emphatical reduplication, even the death of the Cross. So Aët. 5. 30. *Jesus whom ye slew, and hanged upon a tree, q. d. it did not suffice you to put him to a violent, but you also put him to the most base, vile, and ignominious death: you hanged him on a tree.*

In this point we will discuss these three particulars, viz. the nature, or kind; the manner, and reasons of Christ's death upon the tree.

I.

*First, I shall open the kind or nature of this death, by shewing you that it was a violent, painful, shameful, cursed, slow, and succourless death.*

*First, It was a violent death, that Christ died. Violent in it self, though voluntary on his part. He was cut off out of the land of the living, Isa. 53. 8. And yet he laid down his life of himself; no man took it from him, Joh. 10. 17. I call his death*

vio-



violent, because he died not a natural death, (*i. e.*) he lived not till nature was consumed with age, as it is in many who live till their *balsamum radicale* radical moisture, like the oyl in the Lamp, be quite consumed, and then go out like an expiring Lamp. It was not so with Christ. For he was but in the very flower and prime of his time when he died. And indeed he must either die a violent death, or not die at all; partly because there was no sin in him, to open a door to natural death; as it doth in all others. Partly because else his death had not been a sacrifice acceptable and satisfactory to God for us. That which died of it self, was never offered up to God; but that which was slain when it was in its full strength and health. The Temple was a Type of the body of Christ. Now, when the Temple was destroyed, it did not drop down as an ancient structure decayed by time; but was pulled down by violence, when it was standing in its full strength. Therefore he is said to *suffer death*, and to be *put to death* for us in the flesh, 1 Pet. 3. 18. That's the first thing. It was a violent, though a voluntary death. For violent is not opposed to voluntary, but to natural.

Secondly, The death of the Cross was a most painful death. Indeed in this death were many deaths contrived in one. The Cross was a Rack, as well as a Gibbet. The pains Christ suffered upon the Cross, are by the Apostle emphatically stil'd *trās ādīvās trās dāvd'te*, Acts 2. 24. the pains of death: but properly they signifie the pangs of Travail: yea, the birth pangs, the most acute sorrows of a travailing Woman. His Soul was in travail, Isa. 53. His body in bitter pangs; and being as *Aquinas* speaks, *optime complexionatus*, of the most excellent Crasis, exact and just temperament; his senses were more acute and delicate than ordinary; and all the time of his suffering so they continued; not in the least blunted, dulled or rebated by the pains he suffered.

The death of Christ doubtless contained the greatest, and acutest pains imaginable. Because these pains of Christ alone, were intended to equalize all that misery, which the sin of man deserved, all that pain which the Damned shall, and the Elect deserved to feel. Now to have pains meeting at once upon one person, equivalent to all the pains of the damned: Judge you what a plight Christ was in.

Thirdly, The death of the Cross, was a *shameful* death. Not

R r 2

only

*Continebat  
penas maxi-  
mas, quia mi-  
seriam illam  
totam aqua-  
bat, qua  
hominum pec-  
cata mereban-  
tur.* Ames  
med.

*The cursed death of the Cross described,*

only because the crucified were stripped quite naked, and so exposed as spectacles of shame: but mainly, because it was that kind of death which was appointed for the basest, and vilest of men.

*Vide Lysim  
de cruce.  
Lib. 1. cap. 11.*

*Ingeni huius  
nulla est  
estimatio.*

*Mortem hanc  
Homerus Olyf.  
vocat pñ  
nagaciv in  
puram. Et Eu  
stathius pla  
to fedam.*

Their Free-men when they committed capital Crimes, were not condemned to the Cross. No, that was looked upon as the death appointed for slaves. *Tacitus* calls it *servile supplicium*, the punishment of a slave: and to the same sense *Juvenal* speaks, *pone crucem servo*, put the cross upon the back of a slave. As they had a great esteem of a Free-man, so they manifested it, even when they had forfeited their lives, in cutting them off by more honourable kinds of death. This by hanging on the tree, was always accounted most ignominious. To this day we say of him that's hanged, he dies the death of a Dog: And yet it's said of our Lord Jesus, *Heb. 12. 2.* he not only endur'd the Cross, but also despised the shame. Obedience to his Fathers will, and Zeal for your Salvation, made him digest the shame of it, and despise the baseness that was in it.

Fourthly, The death of the Cross, was a *cursed* death. Upon that account he is said to be *made natacs, a curse for us*; For it is written, *cursed is every one that hangeth on a Tree, Gal. 3. 13.* This refers to *Deut. 21. 23.* *His body shall not remain all night upon the Tree, but thou shalt in any wise bury him that day; for he that is hanged, is accursed of God.* The very symbol of lifting them up betwixt heaven and earth, carryed much shame in it. For it implied this in it, that the person so used, was so execrable, base and vile, that he deserved not to tread upon the earth, or touch the surface of the ground any more. And the command for burying them that day, doth not at all mitigate, but rather aggravates this curse: speaking the person to be so abominable, that as he is lifted up into the air, and hanging between heaven and earth, as unworthy ever to set foot more upon the earth; so when dead, they were to hasten to bury him; that such an abominable sight might be removed as soon as might be, from before the eyes of men; and that the earth might not be defiled, by his lying on the surface of it, when taken down.

*Non statuitur  
hac pro honore  
cadaveris se  
peliendi, sed  
quod cadaver  
illud male sit  
humidum à  
superficie ter  
re tollatur,  
et terra non  
quinetur. Sic  
Bonfrerius.*

However, as the learned *Junius* hath judiciously observed, that this curse is only a Ceremonial Curse: For otherwise it's neither in it self, nor by the Law of nature, or by civil Law, more execrable than any other death. And the main reason why

why the Ceremonial Law affixed the curse to this rather than to any other death, was principally with respect to the death Christ was to die. And therefore, Reader, see and admire the providence of God, that Christ should die by a *Roman* and not by a *Judaick* Law. For crucifying, or hanging on the Tree, was a *Roman* punishment, and not in use among the *Jews*. But the Scriptures cannot be broken.

*Fifthly*, The death of the Cross was a very slow, and lingering death. They died leisurably. Which still encreaseth, and aggravateth the misery of it. If a man must die a violent death, it's a favour to be dispatcht; as they that are pressed to death, beg for more weight. And it's a favour to those that are hanged, to be smitten on the breast, or plucked by the heels by their Friends. On the contrary, to hang long in the midst of tortures, to have death coming upon us with a slow pace, that we may feel every tread of it, as it comes on, is a misery.

The Tyrant that heard the poor Martyr was dead under his first torments, said as one disappointed, *Evafit*. He hath escaped me. For he intended to have kept him much longer under torments. And it was the cruel counsel of another to his Executioner; *Let him die so, as he may feel himself how he dies.* And surely in this respect it was worse for Christ, than any other that was ever nailed to the Tree. For all the while he hang'd there, he remained full of life and acute sence. His life departed not gradually, but was whole in him to the last. Other men die gradually, and towards their end their sence of pain is much blunted. They falter, fumble and expire by degrees; but Christ stood under the pains of death in his full strength. His life was whole in him. This was evident by the mighty outcry he made, when he gave up the Ghost. Which argued him then to be full of strength, contrary to the experience of all other men. Which made the Centurion when he heard it, to conclude; *Surely this was the Son of God.* Mark 15. 37. 39.

*Moriatur, ut sentiat se mori.*

*Sixthly*, It was a *successless* and helpless death to Christ. Sometimes they gave to malefactors amidst their torments, Vinegar and Myrh to blunt, dull and stupifie their Sences. And if they hanged long, would break their bones, to dispatch them out of their pains. Christ had none of this favour. Instead of Vinegar and Myrh, they gave him Vinegar and Gall to drink, to aggravate his torments. And for the breaking of his bones, he prevented it, by dying before they came to break his legs.

For

*Vitam & vires quousque voluit Christus servavit, & quando voluit deponere.* Ames.

For the Scriptures must be fulfilled, which saith, *not a bone of him shall be broken.*

This now was the kind and nature of that death he died. Even the violent, painful, shameful, cursed, slow and succourless death of the Croß. An Ancient punishment both among the *Romans* and *Carthaginians*. But in honour of Christ, who died this death, *Constantine* the great abrogated it by Law, ordaining that none should ever be Crucified any more, because Christ died that Death.

Sozom. lib. 1.  
cap. 8.

2.  
Godwins Antiq. lib. 3.  
Sect. 3. p. 192

*Secondly*, As to the manner of the execution. They that were condemned to the death of the Croß, (saith a Learned Antiquary of our own) bare their Croß upon their own shoulders, to the place of execution. Then was stript of all their cloaths, for they suffered naked. And then were fastned to the Croß with nails.

Heiles Con-  
templa. of  
Christs Pas-  
sion.

The manner how that was done, one gives us in these words, They stretch him out (meaning Christ) like another *Isaac* upon his own burden, the Croß; that so they might take measure of the holes. And though the Print of his blood upon it, gave them the true length of his body; yet how strictly do they take it longer than the truth. Thereby at once to Crucifie, and rack him. Then being nailed, like as *Moses* lifted up the Serpent, so was the Son of Man lifted up. And when the Croß, with the Lord fastned on it, fell into its socket, or basis, it jerked the whole, and every part of his sacred body. And the whole weight hanging on his nailed hands, the wounds by degrees grew wider and wider: till at last he expired in the midst of those tortures.

And that the equity of their proceedings might the better appear, to the people; the cause of the punishment was written in Capital Letters, and fixed to the Tree over the head of the Malefactor. Of this appendant to this kind of death, I shall speak distinctly in the next Sermon, before I come to handle the manner of his death: there being so much of providence in that circumstance, as invites us to spend more than a few transient thoughts upon it. Mean while in the next place,

3.

*Thirdly*, We will enquire briefly into the reasons why Christ died this, rather than any other kind of death. And amongst others, these three are obvious.

*First*, Because Christ must bear the curse in his death, and a curse by Law was affixed to no other kind of death, as it was to this. The Learned *Mafius* upon *Joshuah* 2. 29. Commenting upon the death of the King of *As*, who was hanged on the Tree, until evening tells us that the principal reason of the malediction and execrableness of this death was, because the death of Christ was prefigured in that mystery. Christ came to take away the curse from us, by this death; and so must be made a curse. On him must all the curses of the Moral Law lie, which were due to us. And that nothing might be wanting to make it a full curse; the very death he died, must also have a Ceremonial curse upon it.

*Potissima causa maledictionis hujus est quia Christus in mysterio prefiguratur. Mafius.*

*Secondly*, Christ died this, rather than any other kind of death; to fulfil the Types, and prefigurations that of old were made with respect to it. All the Sacrifices were lifted up from the earth, upon the Altar. But especially the brazen Serpent prefigured this death, *Numb.* 21. 9. *Moses* made a Serpent of Brasse and put it upon a pole. And saith Christ, *Joh.* 3. 14. *As Moses lifted up the Serpent in the wilderness, so must the Son of man be lifted up*, that so he might correspond with that lively Type, made of him in the wilderness.

*Thirdly*, Christ died this, rather than any other death, because it was predicted of him, and in him must all the predictions, as well as Types be fully accomplished. The Psalmist spake in the person of Christ, of this death, as plainly as if he had rather been writing the History of what was done, than a Prophecy of what was to be done, so many years afterwards, *Psal.* 22. 16, 17. For dogs have compassed me about, the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may tell all my bones, they look and stare upon me. Which hath a manifest reference to the distention of all his members upon the Tree, which was as a rack to him. So *Zech.* 12. 10. They shall look upon me, whom they have pierced. Yea, Christ himself had foretold the death he should die, in the forecited, *Joh.* 3. 14. Saying, he must be lifted up, (*i. e.*) hanged between heaven and earth. And the Scriptures must be fulfilled.

Thus you have a brief account both of the kind, manner, and reasons of this death of Christ. The improvement of it, you have in the following Inferences of truth, deducible from it.

*Inference*



## Inference 1.

Infer. 1.

A demonstration of pardon for the greatest of sinners.

Is Christ dead? And did he die the violent, painful, shameful, cursed, slow, and succourless death of the Cross? *Then surely there is forgiveness with God, and plenteous redemption for the greatest of Sinners; that by Faith apply the blood of the Cross, to their poor guilty Souls.* So speaks the Apostle, *Col. 1. 14. In whom we have redemption through his blood, even the forgiveness of sins.* And *1 Joh. 1. 7. The blood of Christ cleanseth us from all sin.* Two things will make this demonstrable.

*First*, That there is sufficient efficacy in this blood of the Cross, to expiate the greatest Sins.

*Secondly*, That the efficacy of it is designed and intended by God for believing sinners. How clearly do both these propositions lie in the Word.

*First*, That there is sufficient efficacy in the blood of the Cross, to expiate and wash away the greatest sins. This is manifest, for it is precious blood, as it's called, *1 Pet. 1. 18. Ye were not redeemed with corruptible things, as Silver and Gold; but with the precious blood of the Son of God.* This preciousness of the blood of Christ rises from the union it hath with that person, who is over all God blessed for ever. And on that account is stiled the blood of God, *Act. 20. 28.* And so it becomes Royal, Princely blood. Yea, such for the dignity, and efficacy of it, as never was created, or shall ever run in any other veins, but his. The blood of all the creatures in the world, even a Sea of humane blood; bears no more proportion to the precious and excellent blood of Christ, than a dish of common water, to a River of liquid Gold. On the account of its invaluable preciousness, it becomes satisfying and reconciling blood to God. So the Apostle speaks, *Col. 1. 20. And (having made peace through the Blood of his Cross,) by him to reconcile all things to himself; by him I say, whether they be things in earth, or things in heaven.* The same blood which is Redemption to them that dwell on earth, is Confirmation to them that dwell in Heaven. Before the efficacy of this blood guilt vanishes, and shrinks away; as the shadows before the glorious Sun. Every drop of it hath a voice, and speaks to the soul that sits trembling under its guilt, better things than the blood of *Abel*, *Heb. 12. 24.* It sprinkles us from an evil, (*i. e.*) an unquiet, and accusing conscience, *Heb. 10. 22.* For having enough in it to satisfy God, it must needs have enough in it to satisfy conscience.

Con-

Conscience can demand no more for its satisfaction, nor will it take less, than God demands for his satisfaction. And in this blood is enough to give both satisfaction.

*Secondly*, As there is sufficient Efficacy in this blood, to expiate the greatest guilt ; so it's as manifest, that the virtue and efficacy of it, is intended and designed by God for the Use of believing sinners. Such blood as this was shed without doubt for some weighty end. That some might be the better for it. Who they are for whom it is intended, is plain enough from *Acts 13. 39.* *And by him all that believe, are justified from all things ; from which they could not be justified by the Law of Moses.*

That the remission of the sins of believers was the great thing designed in the pouring out of this precious blood of Christ, appears from all the Sacrifices that figured it to the ancient Church. The shedding of that Typical blood, spake a design of pardon. And the putting of their hands upon the head of the Sacrifice, spake the way and Method of believing, by which that blood was then applied to them in that way : and is still applied to us in a more excellent way. Had no pardon been intended, no Sacrifices had been appointed.

Moreover, let it be considered ; this blood of the Cross is the blood of a surety ; that came under the same obligations with us, and in our name or stead shed it : and so of course frees and discharges the principal offender, or debtor, *Heb. 7. 22.* Can God exact satisfaction from the blood and death of his own Son, the surety of Believers ; and yet still demand it from Believers ? It cannot be. *Who* (saith the Apostle) *shall lay any thing to the charge of Gods elect ? It is God that Justifieth. Who shall condemn ? It is Christ that died,* *Rom. 8. 33, 34.* And why are faith and repentance prescribed as the means of pardon ? Why doth God every where in his word, call upon sinners to repent, and believe in this blood ? Encouraging them so to do, by so many pretious promises of remission : and declaring the inevitable and eternal ruine of all impenitent and unbelieving ones, who despise and reject this blood ? What I say, doth all this speak, but the possibility of a pardon for the greatest of sinners : and the certainty of a free, full, and final pardon, for all believing sinners ? O what a Joyful sound is this ? What ravishing voices of peace, pardon, grace, and acceptance come to our ears, from the blood of the Cross !

The greatest guilt that ever was contracted upon a trem-  
S s
ling

*The cursed death of the Croß described,*

ling shaking Conscience, can stand before the efficacy of the blood of Christ, no more, than the sinner himself can stand before the Justice of the Lord, with all the guilt upon him.

Reader, The word assures thee ; what ever thou hast been, or art, that sins of as deep a die as thine, have been washt away in this blood. *I was a blasphemer, a persecutor, injurious ; but I obtained mercy.* saith Paul, 1 Tim. 1. 13. but it may be thou wilt object : this was a rare and singular instance, and it's a great question whether any other sinner shall find the like grace that he did. No question of it at all, if you believe in Christ, as he did : for he tells us vers. 16. *For this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him, to life everlasting.* So that upon the same grounds he obtained mercy, you may obtain it also.

Those very men who had a hand in the shedding of Christ's blood, had the benefit of that blood afterwards pardoning them, *Act. 2. 36.* There is nothing but unbelief and impenitency of heart, bars thy soul from the blessings of this blood.

*Inference 2.*

*Infer. 2.*

Did Christ die the cursed death of the Croß for believers, then though there may be much of pain, there is nothing of curse in the death of the Saints. It still wears its dart, by which it strikes ; but hath lost its sting by which it hurts and destroys. A Serpent that hath no sting, may hiss and affright ; but we may take him in our hand without danger. Death poured out all its poison, and lost its sting in Christs side, when he became a curse for us.

But what speak I of the innocency and harmlesness of death to believers, It is certainly their friend, and great benefactor. As there is no curse, so there are many blessings in it. *Death is yours,* 1 Cor. 3. 22. Yours as a special priviledge and favour. Christ hath not only conquered it, but is more than a conqueror ; for he hath made it beneficial, and very serviceable to the Saints. When Christ was nailed to the tree, then he said as it were to death which came to grapple with him there ; *O death, I will be thy plagues, O grave, I will be thy destruction ;* And so he was : for he swallowed up death in victory, Spoiled it of its power. So that it drives but a poor trade now among believers ; frightening some weak ones among them, though it cannot hurt them at all.

*In-*

*Inference 3.*

If Christ died the cursed death of the Cross for us, *how cheerfully should we submit to, and bear any cross for Jesus Christ!* He had his cross, and we have ours; but what feathers are ours, compared with his? His cross was a heavy cross indeed, yet how patiently and meekly did he support it! *He endured his cross*, we cannot endure or bear ours, though they be not to be named with his. Three things would marvellously strengthen us to bear the cross of Christ, and bring up a good report upon it in the world.

*Infer. 3.*  
Omnes Christianus est crucianus.

*First*, That we shall carry it but a little way. *Secondly*, Christ bears the heaviest end of it. *Thirdly*, Innumerable blessings and mercies grow upon the Cross of Christ.

*First*, We shall bear it but a little way. It should be enough to me (saith a holy one) that Christ will have joy and sorrow halves of the life of the Saints. And that each of them should have a share of our days, as the night and day are kindly partners of time; and take it up betwixt them. But if sorrow be the greediest halfer of our days here, I know joys shall dawn, and do more than recompence all our sad hours.

If twenty crosses be written for you in Gods book, they will come at last to nineteen, and after that no-

thing. Put your head betwixt Christs breasts for evermore, and his own soft hand to dry your face, and wipe away your tears.

Let my Lord Jesus (since he will do so) weave my bit, and span length of time with white and black; well and wo. — Let the rose be neighbour with the thorn. — “When we are over the water Christ shall cry. Down Crosses and up Heaven for evermore. Down Hell, and down Death, and down Sin, and down Sorrow: and up Glory, up Life, up Joy for evermore. ’Tis true, Christ and his Cross are not separable in this life, how be it, Christ and his Cross part at Heavens door. For there is no house-room for crosses in Heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble cannot find Lodging there. — Sorrow and the Saints are not married together; or suppose it were so, Heaven shall make a divorce. Life is but short, and therefore crosses cannot be long. Our sufferings are but for a while, 1 Pet. 5. 10. They are but the sufferings of the present time, Rom. 8. 18.

*Secondly*, As we shall carry the Cross of Christ but a little way, so Christ himself bears the heaviest end of it. And as

one happily expresse, he saith of their crosses, *half mine*. He divideth sufferings with them, and takes the largest share to himself. "O how sweet a sight (saith one sweetly) is it to see a cross betwixt Christ and us. To hear our Redeemer say, at every sigh, at every blow, and every loss of a Believer, *half mine*. For they are called the sufferings of Christ, and the reproach of Christ, *Col. 2. 24. Heb. 11. 26*. As when two are partners and owners of a Ship, half of the gain and half of the loss belongeth to either of the two. So Christ in our sufferings, is half gainer and half loser with us: yea, the heaviest end of the black tree lyeth on your Lord. It falleth first upon him, and but rebounds from him upon you: *the reproaches of them that reproached thee, are fallen upon me, Plal. 69. 9*. Nay, to speak as the thing is, Christ doth not only bear half, or the better part; but the whole of our cross and burden. Yea, he bears all, and more than all; for he bears us, and our burden too; or else we should quickly sink, and faint under it.

*Thirdly*, As we have not far to carry it, and Christ carries the heaviest part; yea, all the burden for us: yea, us, and our burden too: So in the last place it's reviving to think what an innumerable multitude of blessings and mercies are the fruit and off-spring of a sanctified cross. Since that tree was so richly watered with the blood of Christ; what store of choice, and rich fruits doth it bear to believers?

Our suffering (saith one) are washed in the blood of Christ, as well as our souls. "For Christs merits bought a blessing to the crosses of the sons of God. Our troubles owe us a free passage through him. Devils, and men, and crosses are our debtors; and death, and all storms are our debtors, to blow our poor tossed bark over the water fraught-free: and to set the Travellers in their own known ground. Therefore we shall die, and yet live. ——— I know no man hath a velvet cross, but the cross is made of what God will have it; but verily, how be it, it be no warrantable market to buy a cross, yet I dare not say, O that I had liberty to sell Christs cross, lest therewith also I should sell joy, comfort, sence of love, patience, and the kind visits of a Bridegroom. ——— I have but small experience of sufferings for Christ, but let my Judge and Witness in Heaven, lay my soul in the ballance of Justice; If I find not a young Hea-  
ven,



“ven, and a little Paradiſe of glorious comforts, and ſoul de-  
 “lighting love kiſſes of Chriſt, in ſuffering for him and his  
 “truth. — My priſon is my palace, my ſorrow is  
 “with child of Joy. My leſſes are rich leſſes, my pain eaſie  
 “pain, my heavy days are holy days, and happy days. I may  
 “tell a new tale of Chriſt to my friends. — O what  
 “owe I to the file, and to the hammer, and to the furnace  
 “of my Lord Jeſus ! who hath now let me ſee how good  
 “the wheat of Chriſt is, that goes through his mill, and his  
 “oven ; to be made Bread for his own Table. Grace  
 “tried, is better than grace, and more than grace. It’s glory  
 “in the Infancy.

“Who knows the truth of grace without a trial ? —  
 “O how little getteth Chriſt of us but what he winneth (to  
 “ſpeak ſo) with much toil, and pains ? And how ſoon  
 “would faith freeze without a Croſs ! bear your Croſs there-  
 “fore with joy.

## Inference 4.

Did Chriſt die the death, yea, the worſt of deaths for us? *Infer. 4.*  
 Then it follows, that *our mercies are brought forth with great*  
*difficulties ; and that which is ſweet to us in the fruition, was coſtly*  
*and hard to Chriſt in the acquisition.* Surely upon every  
 mercy we have, this motto is written, *The price of blood,*  
 Col. 1. 14. *In whom we have redemption through his blood :*  
 upon which a late neat Writer delivers himſelf thus. “The  
 “way of grace is here conſiderable ; life comes through  
 “death ; God comes in Chriſt ; and Chriſt comes in blood ;  
 “the choiceſt mercies come through the greateſt miſeries ;  
 “prime favours come ſwimming in blood to us. Through  
 “a red Sea, *Iſrael* came to *Canaan*. Many a man loſt his  
 “life, and much blood ſhed ; the very land flowing with  
 “milk and honey, was firſt made to flow with blood, e’*e*  
 “*Iſrael* could inherit the promiſe. Seven Nations were de-  
 “ſtroyed e’*e* the Land of *Canaan* was divided to the *Iſra-*  
 “*elites*, *Acts* 13. 19. — Sin makes mercy ſo deadly  
 “hard to bring forth. To Chriſten ever pretious Child,  
 “every *Benjamin Benoni*, every ſon of Gods right hand, a  
 “ſon of ſorrow and death to her that brings him forth. *A-*  
 “*dams* ſweets had no bitter till he tranſgreſſed Gods will.  
 “One mercy did not die to bring forth another, till he  
 “died. But oh ! how ſhould this raiſe the value of our  
 “mercies !

Lock in Coll.

*The cursed death of the Cross, &c.*

"mercies ! What, the price of blood, the price of pretious blood, the blood of the Cross ! O what an esteem should this raise !

"Things (as the same ingenious Author adds) are prized rather as they come, than as they are. Far fetcht and dear bought makes all the price, and gives all the worth with us weak Creatures. Upon this ground the Scripture, when it speaks of our great fortune, tells the great price it cost, as eying our weakness, who look more at what things cost, than at what they are. And as knowing if any thing will take with us, this will. *To him that loved us, and washed us from our sin, in his own blood, Revel. 1. 5.*

"Man is a legal Creature, and looks much at what is given for a thing. What did this cost ? Why, it cost Christs own blood. Colour is more than the Cloth with us, and Scarlet colour is a general taking colour with us : and therefore is Christs garment dipt in blood, and he admired in this habit. *Who is this that cometh from Edom ? with garments dyed red from Bozra ?*

Beware then you abuse not any of the mercies that Christ brought forth with so many bitter pangs, and throws. And let all this endear Christ more than ever to you, and make you in a deep sense of his grace and love, to say,

*Thanks be to God for Jesus Christ.*

## The XXVIIth. S E R M O N.

LUK. XXIII. 38.

*And a superscription also was written over him, in letters of Greek, and Latine, and Hebrew; This is the King of the Jews.*

**B**Efore I pass on to the manner of Christs death, I shall consider the Title affixed to the Cross: in which very much of the wisdom of providence was discovered. It was the manner of the *Romans*, that the equity of their proceedings might the more clearly appear to the people, when they crucified any man, to publish the cause of his death in a Table written in Capital Letters, and placed over the head of the crucified. And that there might be at least a shew and face of Justice in Christs death, he also shall have his title or superscription.

The worst and most unrighteous actions labour to cover and shroud themselves under pretensions of equity. Sin is so shameful a thing, that it cares not to own its name. Christ shall have a Table written for him also. This writing one Evangelist calls the *Accusation*, Matth. 27. 37. Another calls it the *Title*, John 19. 19. Another the Inscription or Supercription, so the Text. And another the Supercription of his Accusation, *Mark* 15. 26. In short, it was a fair legible writing intended to express the fact or crime, for which the person died.

This was their usual manner, though sometimes we find it was published by the voice of the common Cryer. As in the case of *Attalus* the Martyr, who was led about the *Amphitheater*; one proclaiming before him, *This is Attalus the Christian*. But it was customary and usual to express the crime in a written Table, as the Text expresses it. Wherein these three things offer themselves to your consideration.

Serm. 27.

Opens and improves that signal Providence which directed and ordered the Title affixed to the Cross of Christ.

αὐτὸς τίτλος  
ἐπὶ τοῦ σταυροῦ  
ἔκειτο ὡς  
ἀπὸ τοῦ σταυροῦ

Euseb. Eccles.  
Hist. lib 5 c. 1

First,

1. *Integer titulus fuit, Hic est Jesus Nazarenus, Rex Judæorum. Par.* First, The Character or Description of Christ contained in that writing. And he is described by his Kingly dignity: *This is the King of the Jews.* That very office which but a little before they had reproached and derided, bowing the knee to him in mockery, saying, *Hail King of the Jews,* the providence of God so orders it, that therein he shall be vindicated and honoured. *This is the King of the Jews:* Or as the other Evangelists compleat it, *This is Jesus of Nazareth the King of the Jews.*

2. Secondly, The person that drew his Character or Title. It was Pilate; he that but now condemned him: he that was his Judge, shall be his Herald, to proclaim his glory. For the Title is honourable. Surely this was not from himself, for he was Christs enemy; but rather than Christ should want a tongue to clear him, the tongue of an enemy shall do it.

3. *Titulus pro more forsan fuit impositus, sed alius asurgendum est; ad Dei concilium, qui testamento hoc publico, Christum regem Ecclesia proclamari Pilati scriptura voluit. Par.* Thirdly, The time when this honour was done him: it was when he was at the lowest ebb of his glory: when shame and reproach were heaped on him by all hands. When all the Disciples had forsaken him, and were fled. Not one left to proclaim his innocency, or speak a word in his vindication. Then doth the providence of God as strangely as powerfully overrule the heart and pen of Pilate, to draw this Title for him, and affix it to his Cross. Surely we must look higher than Pilate in this thing, and see how providence serves it self by the hands of Christs adversaries. Pilate writes in honour of Christ, and stiffly defends it too. Hence our observation is;

Doct. I. Doct. I. *That the dignity of Christ was openly proclaimed, and defended by an enemy; and that in the time of his greatest Reproaches, and Sufferings.*

To open this mystery of providence to you, that you may not stand idly gazing upon Christs Title, as many then did: we must First consider the nature and quality of this Title. Secondly, what hand the providence of God had in this matter. Thirdly, and then draw forth the proper Uses and Improvements of it.

1. First, To open the nature and quality of Christs Title or Inscription; let it be thoroughly considered and we shall find,

-First,

*First*, That it was an extraordinary Title, varying from all examples of that kind; and directly crossing the main design and end of their own custom. For as I hinted before, the end of it was to clear the equity of their proceedings; and shew the people how justly they suffered those punishments inflicted on them for such crimes. But Lo, here is a Title expressing no crime at all, and so vindicating Christ's innocency. This some of them perceived, and moved *Pilate* to change it, not this *is*, but this is he that said I am the King of the Jews. In that as they conceived lay his Crime. O how strange and wonderful a thing was this! But what shall we say! It was a day of wonders, and extraordinary things. As there was never such a person Crucified before, so there never was such a Title affixed to the Cross before.

Hec extraordinarium est, quod sine ignominia titulus apponitur. *Cald.*

*Secondly*, As it was an extraordinary, so it was a publick Title, both written, and published with the greatest advantages of spreading it self far and near, among all people that could be. For it was written in three Languages, and those most known in the world at that time. The *Greek* tongue was then known in most parts of the world. The *Hebrew* was the Jews native Language. And the *Latine* the Language of the Gentiles. So that it being written both in *Hebrew*, *Greek*, and *Latine*, it was easie to be understood, both by Jews and Gentiles.

Tribus linguis toto orbe tunc vulgarissimis; scribi voluit ut ab omnibus legi, & intelligi posset. *Pareus.*

And indeed unto this the providence of God had a special eye, to make it notorious and evident to all the world. For even so all things design'd, for publick view, and knowledge were written. *Josephus* tells us of certain Pillars on which was Engraven in Letters of *Greek* and *Latine*. *It is a wickedness for strangers to enter into the holy place.* So the Souldiers of *Gordian* the third Emperour, when he was slain upon the borders of *Persia*, they raised a Monument for him, and engraved his memorial upon it, in *Greek*, *Latine*, *Persick*, *Judaick*, and *Egyptick* Letters; that all people might read the same. And as it was written in three Learned Languages, so it was exposed to view in a publick place; and at that time, when multitudes of *strangers*, as well as *Jews* were at *Jerusalem*: it was at the time of the *Passover*. So that all things concurred to spread and divulge the innocency of Christ, vindicated in this Title.

In locum sanctum ingredi alienigenis nefas est.

*Thirdly*, As it was a publick, so it was an honourable Title. Such was the nature of it, saith *Bucer*; that in the midst of

*Bucer. in Lat.*



death Christ began to Triumph by it. And by reason thereof the Cross began to change its own nature, and instead of a Rack, or Engine of torture, it became a Throne of Majesty. Yea, it might be called now, as the Church it self is, *the Pillar and ground of Truth*; for it held out much of the Gospel, much of the glory of Christ; as that Pillar doth, to which a Royal Proclamation is affixed.

*Fourthly*, It was a *vindicating* Title. It clear'd up the honour, dignity, and innocency of Christ, against all the false imputations, calumnies, and blasphemies, which were cast upon him before, by the wicked tongues, both of *Jews* and *Gentiles*.

They had called him a deceiver, an usurper, a blasphemer, they rent their cloaths in token of their detestation of his blasphemy; because he made himself the Son of God, and King of *Israel*. But now in this they acknowledged him to be, both Lord and Saviour. Nor a mock King, as they had made him before. So that herein the honour of Christ was fully vindicated.

*Fifthly*, Moreover it was a *predicting*, and presaging Title. Evidently foreshewing, the propagation of Christ's Kingdom; and the spreading of his name and glory, among all Kindreds, Nations, Tongues, and Languages. As Christ hath right to enter into all the Kingdoms of the earth by his Gospel, and set up his Throne in every Nation: so it was presaged by this Title, that he should do so. And that both Hebrews, Greeks, and Latines, should be called to the knowledge of him. Nor is it a wonder that this should be predicted by wicked *Pilate*, when *Caiaphas* himself, a man every way as wicked as he, had Prophesied to the same purpose, *Joh. 11. 51, 52*. For being High Priest that year, he prophesied, that *Jesus should dye for that Nation, and not for that Nation only, but that also he should gather together in one, the children of God, that were scattered abroad*. Yea, many have Prophesied in Christ's name, who for all that shall never be owned by him, *Matth. 7. 22*.

*Sixthly*, And Lastly, it was an immutable Title. The Jews endeavoured, but could not persuade *Pilate* to alter it. To all their importunities he returns this resolute answer, *What I have written I have written*; as if he should say, urge me no more, I have written his Title, I cannot, I will not alter a Letter, a Point thereof. Surely the constancy of *Pilate*, at this time, can

Tribus linguis scribi voluit, ut praesagium hoc esset, futuræ vocationis omnium non modo Hebræorum sed & Græcorum & Latino- rum ad Christi regnum. *Par.*

Hæc Pilati constantia divinæ providentiæ tribuenda est. *Galu.*

can be attributed to nothing, but divine special Providence. Most wonderful, that he, who before was as unconstant, as a Reed shaken by the wind, is now as fixed as a Pillar of Brasse.

And yet more wonderful that he should write down that very particular in the Title of Christ, *This is the King of the Jews*, which was the very thing, that so scared him but a little before, and was the very consideration that moved him to give Sentence. What was now become of the fear of *Cæsar*? that *Pilate* dares to be Christ's Herald, and publickly to proclaim him *The King of the Jews*. This was the Title.

Secondly, We shall next enquire what hand the divine providence had in this business.

And indeed, the providence of God in this hour acted gloriously, and wonderfully these five ways.

First, In over-ruling the heart and hand of *Pilate*, in the draught and stile of it; and that contrary to his own inclination. I doubt not but *Pilate* himself was ignorant of, and far enough from designing that which the wisdom of Providence aimed at, in this matter. He was a wicked man, he had no love to Christ. He had given Sentence of death against him. Yet this is he that proclaimed him, to be, *Jesus, King of the Jews*. It so over-ruled his Pen, that he could not write what was in his own heart and intention, but the quite contrary; even a fair and publick Testimony to the Kingly office of the Son of God, *This is the King of the Jews*.

Longe altius  
prospexit  
Dei providentia, quam  
*Pilati* sty-  
lum gubernavit. *Calv.*

Secondly, Herein the wisdom of providence was gloriously displayed, in applying a present, proper, publick remedy, to the reproaches and blasphemies which Christ had then newly received, in his name and honour. The superstitious *Jews* wound him, and Heathen *Pilate* prepares a plaister to heal him. They reproach, he vindicates. They throw the dirt, he waishes it off. O, the profound and inscrutable wisdom of providence!

Thirdly, Moreover, providence eminently appear'd at this time, in keeping so timorous a person, a man of so base a spirit, that would not stick at any thing to please the people, from receding, or giving ground in the least to their importunities. Is *Pilate* become a man of such resolution and constancy? Whence is this? But from the God of the Spirits of all flesh. Who now flowed in so powerfully upon his Spirit, that he could not chuse but write: and when he had written, had no more power to alter what he had written, than he had to refuse to write it.

T t 2

Fourthly,

*Fourthly*, Herein also much of the wisdom of providence appear'd, in casting the ignominy of the death of Christ upon those very men who ought to bear it. *Pilate* was moved by divine instinct, at once to clear Christ, and accuse them. For it is, as if he had said, you have moved me to Crucify your King, I have Crucified him, and now let the ignominy of his death rest upon your heads, who have extorted this from me. He is righteous, the crime is not his but yours.

*Fifthly*, And lastly, the providence of God wonderfully discover'd it self, (as before was noted) in fixing this Title to the Cross of Christ, when there was so great a confluence of all sorts of people, to take notice of it. So that it could never have been more advantageously published, than it was at this time. So that we may say, how wonderful are the works of God! His ways are in the Sea, his paths in the great deeps; his footsteps are not known. His providence hath a prospect beyond the understandings of all Creatures.

*Inference I.*

*Infer. I.* Hence- it follows that the providence of our God can, and often doth over-rule the counsels and actions of the worst of men to his own glory.

It can serve it self by them that oppose it, and bring about the glory and honour of Christ, by those very men, and means, which are design'd to lay it in the dust. Surely the wrath of man shall praise thee, *Psal.* 76. 10. The Jews thought when they Crowned Christ with Thorns, bowed the knee, and mocked him; led him to *Golgotha*, and crucified him; that now they had utterly dispoiled him of all his Kingly dignities: and yet even there, he is proclaimed a King. Thus the dispersion of the Jews upon the death of *Stephen*, spread the Gospel far and near, *For they went every where Preaching the Word*, *Acts* 8. 4. Thus *Pauls* bonds for the Gospel, fell out to the furtherance of the Gospel, *Phil.* 1. 12. O, the depth of divine wisdom to propagate, and establish the interest of Jesus Christ, by those very means that seem to import its destruction: that extracts a Medicine out of poison! How great a support should this be to the faith of Gods people! When all things seem to run cross to their hopes and happiness! Let Israel therefore hope in the Lord, for with the Lord there is mercy, and with him is plenteous Redemption, *Psal.* 130. 7. (i. e.) He is never at a loss for means, to promote and serve his own ends.

*Inference 2.*

Hence likewise it follows, *That the greatest services performed to Christ accidentally, and undesignedly; shall never be accepted, nor rewarded of God.* Pilate did Christ an eminent piece of service. He did that for Christ that not one of his own Disciples at that time durst do, and yet this service was not accepted of God; because he did it not designedly for his glory, but from the meer over-rulings of providence.

*Infer. 2.*

If there be first a willing mind, it is accepted, according to what a man hath, saith the Apostle, *2 Cor. 8. 12.* The eye of God is first and mainly upon the will; if that be sincere and right for God, small things will be accepted; and if not, the greatest shall be abhorred. So *1 Cor. 9. 17.* If I do this thing, (*i. e.*) (Preach the Gospel) willingly, I have a reward; but if against my will, a dispensation is committed to me, *q. d.* If I upon pure principles of Faith and Love, from my heart, designing the glory of God, and delighting to promote it by my ministry, do cheerfully and willing apply my self to the Preaching of the Gospel, I shall have acceptance and reward with God: but if my work be a burden to me, and the service of God esteemed as a bondage; why then providence may use me for the dispensing of the Gospel to others, but I my self shall lose both reward and comfort. As it doth not excuse my sin, that God can bring glory to himself out of it: so neither doth it justify an action, that God hath praise and honour accidentally by it. *Paul* knew that even the strife and envy in which some Preached Christ, should turn to his salvation; and yet he was not at all beholding to them for promoting his salvation that way. So *Pilate* here promotes the honour of Jesus Christ to whom he had no Love, and whose glory he did not at all design in this thing; and therefore hath neither acceptance nor reward with God.

O, therefore whatever you do for Christ, do it heartily, designedly, for his glory. Of a ready and willing mind. With pure and sincere aims at his glory. For this is that the Lord more respects, than the greatest services by accident.

*Inference 3.*

Would not *Pilate* recede from what he had written on Christs behalf. How shameful a thing is it for Christians to retract what they have said or done on Christs behalf! When *Pilate* had asserted him to be King of the Jews, he maintains his assertion.

*Infer. 3.*

assertion, and all the importunity of Christs enemies shall not move him an hairs breadth from it. *What I have written, I have written*, q. d. I have said it, and I will not revoke it. Did Pilate say, *What I have written, I have written*? And shall not we say, What we have believed, we have believed? And what we have professed, we have professed. What we have engaged to Christ we have engaged. We will stand to what we have done for him; we will never recant our former ownings of, and appearances for Christ.

As Gods Election, so your profession must be irrevocable. O let him that is holy be holy still. That counsel given by a Reverend Divine in this case, is both safe and good. "Be sure (saith he) you stand on good ground, and then resolve to stand your ground against all the world. Follow God, and fear not men. Art thou godly, repent not whatsoever thy Religion cost thee. Let sinners repent, but let not saints repent. Let saints repent of their faults, but not of their faith. Of their iniquities, but not of their righteousness. Repent not of your righteousness, lest you afterward repent of your repentance. — Repent not of your Zeal, or your forwardness, or activity in the holy ways of the Lord. — Wish not your selves a step farther back, or a cubit lower in your stature, in the grace of God. Wish not any thing undone, concerning which God will say, well done.

In Gallens time it was a proverbial expression, when any one would shew the impossibility of a thing. You may as soon turn a Christian from Christ as do it.

A true heart-choice of Christ is without reserves, and what is without reserves, will be without repentance. There is a stiffness and stoutness of spirit, which is our sin. But this is our glory, in the matters of God, said Luther, I assume this Title, *cedo nulli*, I yield to none: if ye be hot and cold, off and on; Profess, and retract your profession. He that condemned Christ with his lips, will condemn you by his example. Resolute Pilate shall be your Judge.

*Inference 4.*

*Infer. 4.*

Did Pilate affix such an honourable vindicating Title to the Cross? Then the Cross of Christ is a dignified Cross. Then the Cross and sufferings of Christ are attended with glory and honour. Remember when your hearts begin to startle at the sufferings and reproaches of Christ, that there is an honourable



ble Title upon the Cross of Christ. And as it was upon his, so it will be upon your cross also, if ye suffer for Christ. *Moses* saw it, which made him esteem the very reproaches of Christ, above all the Treasures of *Agypt*, *Heb. 11. 26.* How did the Martyrs glory in their sufferings for Christ! calling their chains of Iron, chains of Gold, and their Manacles, Bracelets?

I remember it's storied of *Ludovicus Marsacus* a Knight of *France*, that when he with divers other Christians of an inferior rank and degree in the world, being condemned to die for Religion, and the Jaylor had bound them with chains, but did not bind him, being a more honourable person than the rest: He was offended greatly by that omission, and said, why do not you honour me with a Chain for Christ also, and create me a Knight of that illustrious Order?

Cur me non  
quoque torq;  
donas, & il-  
lustris illius  
ordinis mili-  
tem non cre-  
as? *Thuan.  
Hist.*

To you (saith the Apostle) it's given in the behalf of Christ, not only to believe, but also to suffer for his sake, *Phil. 1. 29.* There is a twofold honour attending the cross of Christ. One in the very sufferings themselves, another, as the reward and fruit of them. To be called out to suffer for Christ, is a great honour. Yea, an honour peculiar to the saints. The damned suffer from Christ, the wicked suffer for their sins. The Angels glorifie Christ by their active, but not by their passive obedience. This is reserved as a special honour for saints.

And as there is a great deal of honour in being called forth to suffer on Christs account; so Christ will confer special honour upon his suffering saints, in the day of their reward, *Matth. 10. 32.* He that confesses me before men, him will I confess also before my Father which is in Heaven. O Sirs, one of these days the Lord will break out of Heaven, with a shout, accompanied with Myriads of Angels, and ten thousands of his saints, those glistering Courtiers of Heaven. The heavens and earth shall flame and melt before him. And it shall be very tempestuous round about him; the graves shall open; the sea and earth yield up their dead. You shall see him ascending the awful throne of Judgement, and all flesh gathered before his face; even multitudes, multitudes that no man can number. And then to be brought forth by Christ before that great assembly of Angels and Saints; and there to have an honourable mention and remembrance made of your labours, and sufferings, your pains, patience, and self-denial, of all your sufferings and losses for Christ: and to hear from his mouth, *Well done good and faithful servant.*

O what

O what honour is this ! Yet this shall be done to the man, that now chooses sufferings for Christ, rather than sin: *that esteems his reproaches greater riches, than the treasures of Egypt.*

I tell you, it's an honour the Angels have not. I make no doubt but they would be glad, (had they bodies of flesh as we have) to lay their necks on the block for Christ. But this is the Saints peculiar privilege. The Apostles *went away from the council rejoicing that they were honoured to be dishonoured for Christ*; or as we translate, *counted worthy to suffer shame for him*, Act. 5. v. 41. Surely, if there be any *stigmata laudis*, marks of honour, they are such as we receive for Christ's sake. If there be any shame that hath glory in it, it is the reproach of Christ, and the shame you suffer for his name.

**Inference 5.**

*Infer. 5.*

Did Pilate so stiffly assert and defend the honour of Christ, what doubt can then be made of the success of Christ's interest, and the prosperity of his cause; when the very enemies thereof are made to serve it?

Rather than Christ shall want honour, *Pilate* the man that condemned him, shall do him honour. And as it fared with his *person*, juſt ſo with his *interest* alſo. How often have the people of God received choice mercies, from the hands of their enemies? *Rev. 12. 16. The earth helped the woman, (i. e.)* wicked men did the Church ſervice. So that this may ſingularly relieve us againſt all our dependencies and fears of the miſcarriage of the *interest* of Christ.

That people can never be ruined, who thrive by their losses; conquer by being conquered; multiply by being diminished. Whose worst enemies are made to do that for 'em, which friends cannot or dare not do. See you a heathen *Pilate* proclaiming the honour and innocency of Christ; God will not want instruments to honour Christ by. If others cannot, his very enemies shall.

***Inference 6.***

*Infer. 6.*

Did Pilate vindicate Christ in drawing up such a Title to be affixed to his cross, then hence it follows, *that God will sooner or later, clear up the innocency and integrity of his people, who commit their cause to him.* Christs name was clouded with many reproaches. Wounded through and through by the blasphemous tongues of his malicious enemies. He committed himself to him that judgeth righteously, **1 Pet. 2. 23.** and see how soon God vindicates him. That's sweet and seasonable counsel for us, when

when our names are clouded with unjust censures, Psal. 37. 5, 6. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass: He shall bring forth thy righteousness as the light, and thy judgment as the noon day.* Joseph was accused of incontinency David of treason; Daniel of disobedience; *Elijah* of troubling Israel; *Jeremiah* of revolting; *Amos* of preaching against the King; the *Apostles* of sedition, rebellion and alteration of Laws; *Christ* himself of gluttony, forcery, blasphemy, sedition: But how did all these honourable names wade out of their reproaches, as the Sun out of a cloud! God clear'd up their honour for them even in this world. Slanders faith one, are but as soap, which though it soils and daubs for the present, yet it helps to make the garment more clean and shining. When hair is shaven, it comes the thicker, and with a new increase. So when the Razor of censure hath (saith one) made your heads bare, and brought on the baldness of reproach, be not discouraged, God hath a time to bring forth your righteousness as the light, by an apparent conviction to daze and discourage your adversaries.

Mant. in  
Jam. p. 227

The world was well changed, when *Constantine* kissed the hollow of *Paphnutius* eye, which was ere while put out for Christ. Scorn and reproach is but a little cloud, that is soon blown over. But suppose you should not be vindicated in this world; but die under a cloud upon your names. Be sure God will clear it up, and that to purpose in that great day. Then shall the righteous (even in this respect) shine forth as the Sun, in the Kingdom of their Father. Then every detracting mouth shall be stopped. And no more cruel arrows of reproach shot at the white of your reputation.

Be patient therefore, my Brethren, unto the coming of the Lord. *The Lord comes with ten thousands of his Saints, to execute Judgment upon all; and to convince all that are ungodly, of all their ungodly deeds, which they have ungodlily committed. And of all their hard speeches which ungodly sinners have spoken against him, Jude 15.* Then they shall retract their censures, and alter their opinions of the Saints. If Christ will be our Compurgator, we need not fear who are our Accusers. If your names for his sake be cast out as evil, and spurned in the dirt; Christ will deliver it you again in that day whiter than the snow in *Salmon*.

Inference 7.

Infer. 7.

Q. d. Volu-  
istis ut Re-  
gem vestrum  
crucifige-  
rem, cruci-  
fixi: vestra  
post hac erit  
ignominia  
qui hoc à me  
extorseritis.  
Calv. ad

Mat. 27. 37.

Nec enim  
pudet san-  
ctos viros,  
postquam re-  
novata cor-  
da fuerint,  
per resipi-  
scientiam.

Lapsus sui & dedecoris ad Dei gloriam meminisse. Nihil nobis decedit, quod redit in illius honorem. *Brightmanus in Cant.*

Did *Pilate* give this Title to cast the reproach of his death upon the Jews, and clear himself of it? *How natural is it to men to transfer the fault of their own actions from themselves to others?* For when he writes, this is the King of the Jews, he wholly charges them with the crime of crucifying their King: and it is as if he had said; hereafter let the blame and fault of this action lye wholly upon your own heads, who have brought the guilt of his blood upon your selves and children.

I am clear, you have extorted it from me. O where shall we find a spirit to ingenious, to take home to it self the shame of its own actions, and charge it self freely with its own guilt?

Indeed it's the property of renewed gracious hearts to remember, confess, and freely bewail their own evils, to the glory of God: and that's a gracious heart indeed, which in this case judgeth that the glory which by confession goeth to the name of his God, is not so much glory lost to his own name, but it's the power of grace moulding our proud natures into another thing, that must bring them to this.

Serm. 28.

## The XXVIIIth SERMON.

Opens the  
manner of  
Christ's  
death in re-  
spect of the  
solitariness  
thereof.

Z E C H. XIII. 7.

*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

**I**N the former Sermons, we have opened the nature and kind of the death Christ died; even the cursed death of the Cross. Wherein, nevertheless his innocency was vindicated, by that honourable Title providentially affixed to his Cross. Method now requires that we take into considera-  
tion

tion the manner in which he endured the Cross, and that was *solitarily, meekly, and instructively.*

His solitude in suffering is plainly expressed in this Scripture now before us. It cannot be doubted, but the Prophet in this place speaks of Christ, if you consider, *Matth. 26. 31.* Where you shall find these words applied to Christ by his own accommodation of them. *Then said Jesus unto them, all ye shall be offended because of me this night, for it is written, I will smite the Shepherd, and the sheep shall be scattered.* Besides the Title here given [God's Fellow] is too big for any creature in Heaven or Earth beside Christ.

In these words we have four things particularly to consider. *First*, the Commission given to the Sword by the Lord of Hosts. *Secondly*, the person against whom it is Commissionated. *Thirdly*, the dismal effect of that stroke. *Fourthly*, and lastly, the gracious mitigation of it.

*First*, The Commission given to the Sword by the Lord of Hosts, *Awake, O Sword and smite, saith the Lord of Hosts.* The Lord of Hosts, at whose beck and command all the Creatures are. Who with a word of his mouth can open all the Armories in the World, and command what weapons, and instruments of death he pleaseth. Calls here for the Sword. Not the Rod, gently to chasten. But the Sword to destroy. The Rod breaks no bones, but the Sword opens the door to death and destruction. The Strokes and thrusts of the Sword are mortal. And he bids it awake. It signifies both to rouse up as one that awakes out of sleep, and to rouse or awake with triumph and rejoycing. So the same word is rendred, *Job 31. 29.* Yea, he commands it to awake and *smite.* And it is as if the Lord had said, come forth of thy Scabbard oh Sword of Justice, thou hast been hid there a long time, thou hast as it were been asleep in thy Scabbard, now awake and glitter, thou shalt Drink Royal Blood, such as thou never shedst before.

עיר  
Evigilavit  
fufcitavit.  
Buxtorf.

*Secondly*, The person against whom it is commissionated, *My Shepherd, and the man that is my fellow.* This Shepherd can be no other than Christ, who is often in Scripture stiled a Shepherd, yea, the chief Shepherd, the Prince of Pastors. Who redeemed, feeds, guides, and preserves the flock of God's Elect, *1 Pet. 5. 4.* *Joh. 10. 11.* This is he whom he also stiles *the man his fellow.* Or his neighbour, as some render it. And so Christ is in

2.  
Pastorum vo-  
cat Chri-  
stum,  
ἀρχιποιμένα  
animarum  
nostrarum.  
D. Pareus.



נָעַל נֶעֱלַם respect of his equality and unity with the Father both in essence and will. His next neighbour. His other self. You have the sense of it in *Phil. 2. 6.* He was in the form of God, and thought it no robbery to be equal with God.

Et Super  
vium proxi-  
mum meum.  
Mont.

Against Christ his fellow his next neighbour, the delight of his Soul, the sword here receives its Commission.

3. *Thirdly*, You have here the dismal consequent of this deadly stroke upon the Shepherd. And that is the scattering of the Sheep. By the Sheep understand here that little flock the Disciples which followed this Shepherd till he was smitten, (*i. e.*) apprehended by his enemies, and then they were scattered, (*i. e.*) dispersed, they all forsook him and fled. And so Christ was left alone amidst his enemies. Not one durst make a stand for him, or own him in that hour of his danger.

4. *Fourthly*, And lastly, here is a gracious mitigation of this sad dispersion, *I will turn my hand upon the little ones.* By little ones he means the same that before he called Sheep; but the expression is designedly varied to shew their feebleness and weakness, which appeared in their relapse from Christ. And by turning his hand upon them, understand God's gracious reduction and gathering of them again after their sad dispersion, so that they shall not be lost, though scattered for the present. For after the Lord was risen, he went before them into *Galilee*, as he promised, *Mat. 26. 31.* And gather'd them again by a gracious hand, so that not one of them was lost but the Son of perdition.

The words thus opened I shall observe suitably to the Method I have proposed.

Doct. Doct. That Christ's dearest friends forsook, and left him alone, in the time of his greatest distress and danger.

This Doctrine containing only matter of fact, and that also so plainly deliver'd by the pens of the several faithful Evangelists. I need spend no longer time in the proof of it, than to refer you to the several Testimonies they have given to it. But I shall rather chuse to fit and prepare it for Use, by explaining these four Questions,

*First*, Who were the Sheep that were scattered from their Shepherd, and left him alone?

*Secondly*, What evil was there in this their scattering?

*Thirdly*,

*Thirdly*, What were the grounds and causes of it?

*Fourthly*, And lastly, what was the Issue and event of it?

*First*, Who were these Sheep, that were dispersed and scattered from their Shepherd when he was smitten. It's evident they were those precious Elect Souls that he had gathered to himself, who had long followed him, and dearly Loved him, and were dearly beloved of him. They were persons that had left all and followed him, and till that time faithfully continued with him in his Temptations, *Luk. 22. 28.* And were all resolved so to do, though they should die with him, *Mat. 26. 35.* These were the persons:

*Secondly*, But were they as good as their word, did they indeed stick faithfully to him? No, they all forsook him and fled. These Sheep were scattered. This was not indeed a total and final Apostacy, that's the fall proper to the Hypocrite the Temporary believer, who like a Comet expires when that earthly matter is spent that maintain'd the blaze for a time.

These were Stars fixed in their Orb, though clouded and overcast for a time. This was but a mist or fog which overspreads the earth in the morning till the Sun be risen, and then it clears up and proves a fair day. But though it was not a total and final Apostacy: yet it was a very sinful and sad relapse from Jesus Christ, as will appear by considering the following aggravations, and circumstances of it. For,

*First*, This relapse of theirs was against the very Articles of agreement which they had sealed to Christ at their first admission into his service, he had told them in the beginning what they must resolve upon, *Luk. 14. 26, 27.* If any man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple. And whosoever doth not bear his Cross and come after me, cannot be my Disciple. Accordingly, they submitted to these terms, and told him, they had left all and followed him, *Mark 10. 28.* Against this ingagement made to Christ they now sin. Here was unfaithfulness.

*Secondly*, As it was against the very terms of their admission, so it was against the very principles of Grace implanted by Christ in their hearts. They were holy sanctified persons in whom dwelt the love and fear of God. By these they were strongly inclined to adhere to Christ in the time of his sufferings, as appears by those honest resolves they had made in the case.

case. Their Grace strongly inclined them to their Duty, their corruptions sway'd them the contrary way. Grace bid them stand, corruption bid them fly. Grace told them it was their Duty to share in the sufferings as well as in the glory of Christ. Corruption represented these sufferings as intolerable, and bid them shift for themselves whilst they might. So that here must needs be a force and violence offer'd to their light, and the loving constraints thereof, which is no small evil.

For though I grant it was a sudden surprizing temptation, yet it cannot be imagined that this fact was wholly indeliberate, nor that for so long time they were without any debates or reasonings about their Duty.

*Thirdly*, As it was against their own principles, so it was much against the honour of their Lord and Master. By this their sinful flight they exposed the Lord Jesus to the contempt and scorn of his enemies. This some conceive is imported in that question which the High Priest asked him, *Joh. 18. 19. The High Priest then asked Jesus of his Disciples, and of his Doctrine.* He asked him of his Disciples, how many he had, and what was become of them now? And what was the reason they forsook their Master, and left him to shift for himself when danger appeared? But to those questions Christ made no reply. He would not accuse them to their enemies, though they had deserted him. But doubtless it did not a little reflect upon Christ, that there was not one of all his friends that durst own their relation to him, in a time of danger.

*Fourthly*, As it was against Christ's honour, so it was against their own solemn promise made to him before his apprehension, to live and die with him. They had past their word, and given their promise that they would not flinch from him, *Matth. 26. 35. Peter said to him, though I should dye with thee, yet will I not deny thee. Likewise also said all the Disciples.* This made it a perfidious relapse. Here they brake promise with Christ, who never did so with them. He might have told them when he met them afterwards in *Gallilee*. As the *Roman* Souldier told his General when he refused his petition after the war was ended, I did not serve you so at the Battle of *Athenum*.

*Fifthly*, As it was against their solemn promise to Christ, so it was against Christs heart melting expostulations with them; which should have aboad upon their hearts while they lived.

lived. For when others that followed him went back, and walked no more with him, Jesus said to these very men that now forsook him at last, *Will ye also go away?* There is an Emphasis in [Ye] *q. d.* What, ye that from eternity were given to me! Ye whom I have called, loved and honoured above others, for whose sakes I am ready and resolved to die. *Will ye also forsake me?* John 6. 67. What ever others do, I expect other things from you.

*Sixthly*, As it was against Christs heart-melting expostulations with them, so it was against a late direful example presented to them in the fall of *Judas*. In him as in a Glass they might see how fearful a thing it is to apostatize from Christ. They had heard Christs dreadful threats against him. They were present when he call'd him the Son of perdition, *John 17. 11.* They had heard Christ to say of him, *Good had it been if he had never been born.* An expression able to scare the dearest heart. They saw he had left Christ the evening before. And that very day in which they fled, he hang'd himself. And yet they fly. For all this they forsake Christ.

*Seventhly*, As it was against the dreadful warning given them in the fall of *Judas*, so it was against the Law of Love, which should have knit them closer to Christ and one another.

If to avoid the present shock of persecution they had fled, yet surely they should have kept together praying, watching, encouraging, and strengthening one another. This had made it a lesser evil: but as they all forsook Christ, so they forsook one another also; For it's said, *John 16. 32. They shall go every man to his own, and leave Christ alone* (i. e.) saith *Beza*, every man to his own house, and to his own business. They forsook each other, as well as Christ. O what an hour of temptation was this!

*Eighthly*, And lastly, this their departure from Christ was accompanied with some offence at Christ. For so he tells them, *Mat. 26. 31. All ye shall be offended, because of me this night.* The word is *σκανδαλισθε* you shall be scandalized, at me or in me. Some think the scandal they took at Christ was this, that when they saw he was fallen into his enemies hands, and could no longer defend himself; they then began to question whether he were the Christ or no, since he could not defend himself from his enemies. Others more rightly understand it of their shameful flight from Christ, seeing it was not now safe

Cogitant vel  
cum non esse  
Christum,  
quem hactenus  
esse crediderant;  
cum se defendere ab  
hostibus non  
possit, vel  
non esse consultum ejus  
causa, mortis  
periculum  
adire. *Par.*

to

to abide longer with him. That seeing he gave himself into their hands, they thought it advisable to provide as well as they could for themselves, and some where or other to take refuge from the present storm, which had overtaken him. This was the nature and quality of the fact. We enquire

*Thirdly*, Into the grounds and reasons of it. Which were three.

*First*, Gods suspending wonted influences and aids of grace from them. They were not wont to do so. They never did so afterwards. They would not have done so now, had there been influences of Power, Zeal, and Love from Heaven upon them. But how then should Christ have born the heat and burden of the day? How should he tread the Wine Press alone? How should his sorrows have been extream, unmixed and succourless (as it behoved them to be) if they had stuck faithfully to him in his troubles? No, no, it must not be. Christ must not have the least relief or comfort from any creature, and therefore that he might be left alone, to grapple hand to hand with the wrath of God, and of Men; the Lord for a time with-holds his encouraging, strengthening influences from them, and then like *Sampson* when he had lost his locks, they were weak as other men.

*Be strong in the Lord and in the power of his might*, saith the Apostle, *Eph. 6. 10.* If that be with-held, our resolutions, and purposes melt away before a temptation, as Snow before the Sun.

*Secondly*, As God permitted it, and with-held usual aid from them; so the efficacy of that Temptation was great, yea, much greater than ordinary. As they were weaker than they were used to be, so the temptation was stronger than any they had yet met withal. It's call'd, *Luke 22. 53. Their hour, and the power of darkness.* A sifting winnowing hour, *vers. 46.* O it was a black and cloudy day. Never had the Disciples met with such a whirlwind, such a furious storm before. The Devil desired but to have the winnowing of them in that day, and so would have sifted and winnowed them, that their faith had utterly failed, had not Christ secured it by his Prayer for them. So that it was an extraordinary tryal that was upon them.

*Thirdly*, And lastly, that which concurred to their shameful relapse, as a special cause of it, was the remaining corruptions that



that were in their hearts yet unmortified. Their knowledge was but little. And their faith not much. Upon the account of their weakness in grace, they were called *little ones* in the Text. And as their graces were weak, so their corruptions were strong. Their Unbelief and carnal fears grew powerfully upon them.

Do not censure them, Reader, in thy thoughts, nor despise them, for this their weakness. Neither say in thy heart, had I been there as they were, I would never have done as they did. They thought as little of doing what they did, as you or any of the Saints do, and as much did their souls detest and abhor it: but here thou mayst see whither a soul that fears God may be carried, if his corruptions be irritated by strong temptations, and God with-holds usual influences.

*Fourthly*, And lastly, Let us view the issue of this sad Apostacy of theirs. And you shall find it ended far better than it began. Though these Sheep were scattered for a time, yet the Lord made good his promise, in turning his hand upon these little ones to gather them. The morning was over-cast, but the evening was clear.

*Peter* repents of his perfidious denial of Christ, and never denied him more. All the rest likewise returned to Christ, and never forsook him any more. He that was afraid at the voice of a Damsel, afterwards feared not the frowns of the mighty. And they that durst not own Christ now, afterward confessed him openly before Councils, and rejoiced that they were counted worthy to suffer for his sake, *Acts* 5. 41. They that were now as timorous as Hares, at started at every sound, afterwards became as bold as Lyons, and feared not any danger, but sealed their confession of Christ with their blood. For though at this time they forsook him, in was not voluntarily, but by surprisal. Though they forsook him, they still loved him; though they fled from him, there still remained a gracious principle in them, the root of the matter still was in them, which recovered them again.

To conclude, though they forsook Christ, yet Christ never forsook them; he loved them still: *go tell the Disciples, and tell Peter that he goeth before you into Galilee, Mark* 16. 7. *q. d.* let them not think that I so remember their unkindness, as to own them no more: No, I love them still.

The use of this is contained in the following Inferences.

*Inference 1.*

*Infer. 1.*

Did the Disciples forsake Christ though they had such strong persuasions and resolutions never to do it, then we see, *That self-confidence is a sin too incident to the best of men.* They little thought their hearts would have proved so base and deceitful, as they found them to be when they were tried. *Tho' all men forsake thee (saith Peter) yet will not I.* Good man, he resolved honestly, but he knew not what a feather he should be in the wind of temptation, if God once left him to his own fears.

*Mr. Jenkin,  
in Loc.*

Little reason have the best of Saints to depend upon their inherent grace, let their stock be as large as it will. The Angels left to themselves, quickly left their own habitation, *Jude 6.* upon which one well observes, that the best of created perfections are of themselves defectible. Every excellency without the prop of divine preservation, is but a weight, which tends to a fall. The Angels in their innocency were but frail, without Gods sustentation; even grace it self is but a creature, and therefore purely dependent. 'Tis not from its being and nature, but from the assistance of some thing without it, that it's kept from annihilation. What becomes of the stream, if the fountain supply it not? What continuance hath the reflection in the glass, if the man that looks into it turn away his face? The constant supplies of the Spirit of Jesus Christ, are the food, and fuel of all our graces. The best men, will shew themselves but men, if God leave them. He who hath set them up, must also keep them. It's safer to be humble with one Talent, than proud with ten. Yea, better to be a humble worm, than a proud Angel. *Adam* had more advantage to maintain his station, than any of you. For tho' he were left to the liberty of his own mutable and self-determining will, yet he was created upright, and had no inherent corruption to endanger him, yet fell.

And shall we be self-confident after such instances of humane frailty! Alas, Christian! what match art thou for principalities and powers, and spiritual wickedness! Be not high-minded, but fear. When you have considered well the example of *Noah, Lot, David* and *Hezekiah*, men famous and renowned in their generations, who all fell by temptations; yea, and that when one would think they had never been better provided

provided to cope with them. *Lot* fell after, yea presently after the Lord had thrust him out of *Sodom*, and his eyes had seen the direful punishment of sin. Hell as it were rained upon them out of Heaven. *Noah* in like manner, immediately after God's wonderful, and astonishing preservation of him in the Ark; when he saw a world of men and women perishing in the floods, for their sins. *David* after the Lord had settled the Kingdom on him, which for sin he rent from *Saul*, and given him rest in his house. *Hezekiah* was but just up from a great sickness, wherein the Lord wrought a wonderful salvation for him. Did such men, and at such times, when one would think no temptations should have prevailed, fall; and that so foully. Then let him that thinks he standeth take heed lest he fall. O be not high-minded, but fear.

Gen 9. 21. 22.  
Gen. 19. 36.  
2 Sam. 11. 2.  
2 Kin. 20. 12.

## Inference 2.

Did Christ stand his ground and go through with his suffering work, when all that had followed him forsook him? Then a resolved adherence to God and Duty, though left alone, without company or encouragement, is Christ-like, and truly excellent. You shall not want better company than that which hath forsaken you in the way of God. *Elijah* complains, 1 Kings 19. 10. They have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the sword; and I, even I only am left, and they seek my life, to take it away. And yet all this did not damp, or discourage him in following the Lord; for still he was very jealous for the Lord God of Hosts.

Infer. 2.

*Paul* complains, 2 Tim. 4. 16. At my first answer no man stood by me, all men forsook me: nevertheless the Lord stood with me. And as the Lord stood by him, so he stood by his God alone, without any aids or support from men. How great an Argument of integrity is this! He that professes Christ for company, will also leave him for company. But to be faithful to God, when forsaken of men; to be a *Lot* in *Sodom*, a *Noah* in a corrupted generation; oh how excellent is it! 'Tis sweet to travel over this Earth to Heaven in the company of the Saints that are bound thither with us, if we can; but if we can meet no company, we must not be discouraged to go on. It's not unlike but before you have gone many steps farther, you may have cause to say as one did once, never less alone, than when alone.

*Inference 3.*

*Infer. 3.*

Did the Disciples thus forsake Christ, and yet were all recovered at last, *Then though believers are not priviledged from back-slidings, yet they are secured from final apostacy, and ruine.* The new creature may be sick, it cannot die. Saints may fall, but they shall rise again. *Mica. 7. 8.* The highest flood of natural zeal, and resolution may ebb, and be wholly dried up; but saving grace is a well of water, still springing up into everlasting life, *Joh. 4. 14.* God's unchangeable Election, the frame and constitution of the New Covenant, the meritorious and prevalent intercession of Jesus Christ does give the believer abundant security against the danger of a total, final apostacy. *My Father which gave them me (saith Christ) is greater than all: and none is able to pluck them out of my Fathers hand, Joh. 10. 29.*

And again, the foundation of God standeth sure, having this seal; the Lord knoweth who are his, *2 Tim. 2. 19.* Every person committed to Christ by the Father, shall be brought by him to the Father, and not one wanting.

God hath also so framed and ordered the New Covenant, that none of those souls who are within the blessed clasp, and bond of it can possibly be lost. It's settled upon immutable things: and we know all things are as their foundations be, *Heb. 6. 18, 19.* Among the many glorious promises contained in that bundle of promises, this is one, *I will make an everlasting Covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me.*

And as the fear of God in our hearts pleads in us against sin, so our potent Intercessor in the heavens pleads for us with the Father; and by reason thereof we cannot finally miscarry, *Rom. 8. 34, 35.* Upon these grounds we may (as the Apostle in the place last cited doth) triumph in that full security which God hath given us: and say, what shall separate us from the love of God? Understand it either of Gods to us, as *Calvin, Beza* and *Martyr* do; or of our Love to God, as *Ambrose* and *Augustine* do, it's true in both senses, and a most comfortable truth.

*Inference 4.*

*Infer. 4.*

Did the Sheep flie when the Shepherd was smitten; such men, and so many forsake Christ in the trial? *Then learn how sad a thing it is for the best of men to be left to their own carnal fears*

in a day of temptation; This was it that made those good men shrink away so shamefully from Christ in that Trial: *the fear of man brings a snare*, Prov. 29. 25. in that snare these good souls were taken, and for a time held fast.

Oh what work will this unruly passion make, if the fear of God do not over-rule it! Is it not a shame to a Christian, a man of faith, to see himself out-done by an Heathen? Shall natural Conscience and courage make them stand, and keep their places in times of danger; when we shamefully turn our backs upon duty, because we see duty and danger together?

When the Emperour *Vespasian* had commanded *Fluidius Priscus* not to come to the Senate, or if he did, to speak nothing but what he would have him. The Senator returned this brave and noble answer, that as he was a Senator, it was fit he should be at the Senate; and if being there, he were required to give his advice, he would speak freely, that which his Conscience commanded him; The Emperor threatening, that then he should die; he returned thus, did I ever tell you that I was immortal? Do you what you will, and I will do what I ought. It is in your power to put me to death unjustly, and in me to die constantly. O think, what mischiefs your fear may do your selves, and the discovery of them to others. O learn to trust God with your lives, liberties and comforts in the way of your duty; and at what time you are afraid trust in him: and do not magnifie poor dust and ashes, as to be scared by their threats from your God and duty. The politick design of Satan herein is to affright you out of your Coverts where you are safe, into the net. I A Saint indeed, p. 72; etc.

will enlarge this no farther, I have elsewhere laid down fourteen Rules for the cure of this, in what of mine is publick.

*Inference 5.*

Learn hence, how much a man may differ from himself, according as the Lord is with him, or withdrawn from him. Christians do not only always differ from other men, but sometimes from themselves also. Yea, so great is the difference betwixt himself and himself, as if he were not the same man. And where is he that doth not so experience it? Sometimes bold and courageous, despising dangers, and bearing down all discouragements in the strength of zeal and love to God: at another time faint, feeble and discouraged at every petty thing. Whence is this but from the different administrations of

*Infer. 5.*



of the spirit, who sometimes gives forth more, and sometimes less of his gracious influence. These very men that flincht now, when the spirit was more abundantly shed forth upon them, could boldly own Christ before the Council, and despised all dangers for his sake.

Unus ex Discipulis aliis, non aliquem ex duodecim. Sed aliquam quendam Hierosolymitanum non æquè manifestum fauctorem Jesu. Grotius.

A little dog if his Master be by, and encourage him, will venture upon a greater beast than himself. Peter stood at the door without, when the other Disciple, or one of the other Disciples, (as the *Syriack* turns it, and *Grotius* approves it as the best) that is one of the private Disciples that lived in *Jerusalem*; went in so boldly, *Joh. 18. 16, 17.* We are strong or weak, according to the degrees of assisting grace. So that as you cannot take the just measure of a Christian by one act, so neither must they judge of themselves, by what they sometimes feel in themselves.

But when their spirits are low, and their hearts discouraged, they should rather say to their souls, *hope in God, for I shall yet praise him*: it's low with me now, but it will be better.

*Inference 6.*

*Infer. 6.* Was the sword drawn against the Shepherd, and he left alone to receive the mortal strokes of it; *How should all adore both the Justice, and Mercy of God*; so illustriously displayed herein! Here is the Triumph of Divine justice, and the highest Triumph that ever it had, to single forth the chief Shepherd; the man that is God's fellow; and sheath its sword in his breast for satisfaction. No wonder it's drawn and brandished with such a Triumph, awake rejoicingly, O sword, against my Shepherd, &c. for in this blood shed by it, it hath more glory than if the blood of all the men and women in the world had been shed.

And no less is the mercy and goodness of God herein signified, in giving the sword a commission against the man his fellow, rather than against us. Why had he not rather said, Awake, O sword, against the men that are my enemies; shed the blood of them that have sinned against me, than smite the Shepherd, and only scatter the sheep. Blessed be God the dreadful sword was not drawn and brandished against our souls; that God did not set it to our breasts; that he had not made it fat with our flesh, and bathed it in our blood: that his fellow was smitten that his enemies might be spared. O what manner of love was this! Blessed be God therefore for  
Jesus

Jesus Christ, who received the fatal stroke himself; and hath now so sheathed that sword in its scabbard, that it shall never be drawn any more against any that believe in him.

*Inference 7.*

Were the Sheep scattered, when the Shepherd was smitten; *Infer. 7.*  
 Learn hence *that the best of men know not their own strength, till they come to the trial.* Little did these holy men imagine such a cowardly spirit had been in them, till temptation put it to the proof. Let this therefore be a caution for ever to the people of God. You resolve never to forsake Christ, you do well; but so did these, and yet were scattered from him. You can never take a just measure of your own strength, till Temptation have tried it. 'Tis said, *Deut. 18. 2, 3.* that God led the people so many year in the wilderness, to prove them; and to know (*i. e.*) (to make them know) what was in their hearts. Little did they think such unbelief, murmurings, discontents, and a spirit bent to backsliding, had been in them; till their straits in the wilderness gave them the sad experience of these things.

*Inference 8.*

Did the dreadful sword of Divine Justice smite the Shepherd, God's own fellow; and at the same time the flock from whom all his outward comforts arose, were scattered from him? *Then learn, that the holiest of men have no reason either to repine, or despond; though God at once should strip them of all their outward and inward comforts together.* He that did this by the man his fellow, may much rather do it by the man his friend. *Smite my Shepherd;* there's all comfort gone from the inner man. *Scatter the Sheep;* ther's all comfort gone from the outward man. What refreshments had Christ in this world, but such as came immediately from his Father, or those holy ones now scattered from him? In one day he loseth both heavenly and earthly comforts. Now as God dealt by Christ, he may at one time other deal with his people. You have your comforts from Heaven; so had Christ, in a fuller measure than ever you had, or can have. He had comforts from his little flock, you have your comforts from the society of the Saints, the Ordinances of God, comfortable Relations, &c. Yet none of these are so firmly settled upon you, but you may be left destitute of them all in one day. God did take all comfort from Christ, both outward, and inward; and are you greater

greater than he ? God sometimes takes outward, and leaves inward comfort, sometimes he takes inward, and leaves outward comfort : but time may come when God may strip you of both.

This was the case of *Job*, a favourite of God, who was blessed with outward, and inward comforts. Yet a time came when God stripped him of all, and made him poor to a Proverb, as to all outward comfort ; and the venom of his arrows drank up his spirit, and the inward comforts thereof.

Should the Lord deal thus with any of you, how seasonable and relieving will the following considerations be ?

*First*, Though the Lord deal thus with you, yet this is no new thing, he hath dealt so with others, yea with Jesus Christ that was his fellow. If these things were done in the green tree, in him that never deserved it for any sin of his own ; how little reason have we to complain ? Nay,

*Secondly*, Therefore did this befall Jesus Christ before you, that the like condition might be sanctified to you, when you shall be brought into it. For therefore did Jesus Christ pass through such varieties of conditions ; on purpose that he might take away the curse, and leave a blessing in those conditions, against the time that you should come into them. Moreover,

*Thirdly*, Though inward comforts and outward comforts were both removed from Christ in one day, yet he wanted not support in the absence of both. How relieving a consideration is this ! *Job*. 16. 32. Behold (saith he) the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone : And yet I am not alone, because the Father is with me. With me by way of support, when not by way of comfort. Thy God (Christian) can in like manner support thee, when all sensible comforts shrink away together from thy soul, and body in one day.

*Lastly*, It deserves a remark, that this comfortless forsaken condition of Christ, immediately preceded the day of his greatest glory and comfort. Naturalists observe, the greatest darkness is a little before the dawning of the morning. 'Twas so with Christ, it may be so with thee. It was but a little while and he had better company than theirs that forsook him. Act therefore your faith upon this, that the most glorious light usually follows the thickest darkness. The louder  
your

your Groans are now, the louder your Triumphs hereafter will be. The Horror of your present, will but add to the Lustre of your future state.

## The XXIXth. SERMON.

ISA. LIII. 7.

*He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb; so he opened not his mouth.*

**H**OW our Lord Jesus Christ carried on the work of our Redemption in his humbled state, both in his incarnation, life and death, hath in part been discovered in the former Sermons. I have shewed you the *kind* or nature of that death he died: and am now engaged by the method proposed, to open the *manner* of his death. The solitariness or loneliness of Christ in his sufferings, was the subject of the last Sermon. The patience and meekness of Christ in his sufferings, comes in order to be opened in this.

This Chapter treats wholly of the sufferings of Christ; and the blessed fruits thereof. *Hornebeck* tells us of a Learned Jew that ingeniously confessed this very Chapter converted him to the Christian Faith. And such delight he had in it, that he read it more than a thousand times over. Such is the clearness of this prophecy, that he who Pen'd it, is deservedly stiled the Evangelical Prophet. I cannot allow time to analyze the Chapter, but my work lying in the seventh *verse*, I shall speak to these two branches or parts of it, *viz.* The grievous sufferings of Christ, and the glorious ornament he put upon them.

*First*, Christ's grievous sufferings; he was afflicted, and he was oppressed, brought to the slaughter, and thorn as a sheep (*i. e.*) he lost both fleece and blood. Life and the comforts of

Y y

Life.

Serm. 29.

*Opens the manner of Christ's death, in respect of the patience thereof.*

*Ingenue pro-  
fiteor illud  
ipsum caput  
ad fidem  
Christianam  
me adduxisse,  
nam plus  
millies illud  
caput perlegi.  
Hornebeck  
contra. Jud.  
lib. 6. c. 1.  
p. 428.*

I.

ענה  
Respondit.  
Huminavit.  
Demisit.  
Depressit.  
שׁוּן  
Exegit. Af-  
fixit. Buxt.

**Life.** *He was oppressed*; the word signifies both to answer and oppress, humble or depress. The other word rendred *afflicted*, signifies to exact and afflict, and so implies Christ to stand before God, as a Surety before the Creditor; who exacts the utmost satisfaction from him, by causing him to suffer according to the utmost rigour and severity of the Law. It did not suffice that he was shorn as a sheep, (*i. e.*) that he was stript and deprived of his riches, ornaments, and comforts; but his blood and life must go for it also. He is brought to the slaughter. These were his grievous sufferings.

2.  
Ut patienti-  
am & mansu-  
etudinem  
Christi meli-  
us commen-  
dat tanquam  
insigne ipsius  
ornamentum  
comparat  
cum agno &  
ovi. Marl. in  
Loc.

*Secondly*, Here is the glorious ornament he put upon those grievous sufferings, even the ornament of a meek, and patient Spirit. He opened not his mouth. But went as a sheep to be shorn, or a Lamb to the slaughter. The Lamb goes as quietly to the slaughter-house, as to the fold. By this lively and lovely similitude the patience of Christ is here expressed to us. Yet Christs dumbness and silence is not to be understood *Simply*, and universally; as though he spake nothing at all when he suffered: for he uttered many excellent and weighty words upon the Cross, as you shall hear in the following Discourses; but it must be understood *respectively*, (*i. e.*) he never opened his mouth repiningly, passionately, or revengefully under his greatest tortures and highest provocations: Whence the note is.

**Doct.** *That Jesus Christ supported the burden of his sufferings, with admirable patience, and meekness of Spirit.*

It is a true observation, that meekness inviteth injury, but always to its own cost. And it was evedently verified in the sufferings of Christ. Christs meekness triumphed over the affronts and injuries of his enemies, much more than they triumphed over them. Patience never had a more glorious triumph, than it had upon the Cross.

The Meekness and Patience of his Spirit amidst injuries and provocations, is excellently set forth in 1 Pet. 2. 22, 23. *Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered he threatened nor, but committed himself to him that judgeth righteously.*

In this point we have these three things to open Doctrinally.

I. The



1. The burden of sufferings, and provocations that Jesus Christ was oppressed with.

2. The meekness and admirable patience with which he supported that burden.

3. The causes and grounds of that perfect patience which he then exercised.

*First*, The burden of sufferings and provocations which Christ supported, was very great. For on him met all sorts and kinds of trouble at once, and those in their highest degrees and fullest strength. Troubles in his soul, and these were the soul of his troubles. His soul was laden with spiritual horrors and troubles as deep as it could swim, *Mark* 14. 33. He began to be sore amazed and very heavy. The wrath of an infinite dreadful God beat him down to the dust. His body full of pain and exquisite tortures in every part. Not a member or sense but was the seat and subject of torment.

His name and honour suffered the vilest indignities, blasphemies, and horrid reproaches that the malignity of Satan, and wicked men could belch out against it. He was call'd a Blasphemer, Seditious, one that had a Devil, a Glutton, a Winebibber, a friend of Publicans and Harlots. The Carpenters Son, this fellow. He that was *Gods fellow*, as you heard lately, now *this fellow*. Contempt was poured upon all his Offices. Upon his *Kingly Office*, when they crowned him with Thorns, arrayed him in purple, bowed the knee in mockery to him, and cry'd, *Hail King of the Jews*. His *Prophetical Office*, when they blinded him, and then bid him *Prophesie who smote him*. His *Priestly Office*, when they reviled him upon the Cross, saying, *He saved others, himself he cannot save*. They scourged him. Spit in his face. Smote him on the head and face. Besides the very kind of death they put him to, was reproachful and ignominious; as you heard before.

Now all this, and much more than this; meeting at once upon an innocent, and dignified person. One that was greater than all. They lay in the bosom of God. And from eternity had his smiles and honours. Upon one that could have crushed all his enemies as a moth: I say for him to bear all this without the least discomposure of Spirit, or breach of Patience, is the highest triumph of Patience that ever was in the world. It was one of the greatest wonders of that wonderful day.

*Secondly*, And that is the next thing we have to consider, even

this almighty patience and unpattern'd meekness of Christ, supporting such a burden with such evenness and steadiness of spirit. Christian patience, or the grace *Patience*, is an ability or power to suffer hard and heavy things, according to the will of God.

It is a power, and a glorious power that strengthens the suffering Soul to bear. It is our passive fortitude, Col. 1. 11. *Strengthened with all might, according to the glorious power, unto all patience, and long-suffering with joyfulness*, (i. e.) strengthened with a might or power of God himself. Or such as might appear to be the proper impress and image of that divine power, which is both its principle and pattern. For the patience which God exercises towards sinners that daily wrong and load him, is call'd power, and great power, Numb. 14. 17. *Let the power of my Lord be great, as thou hast spoken, saying, the Lord is long-suffering, forgiving, &c.* Hence it's observed, Prov. 24. 10. That the loss or breaking of our patience under adversity, argues a decay of strength in the Soul. *If thou faint in the day of adversity, thy strength is small.*

Haec duae vir-  
tutes, scilicet  
tranquillitas &  
mansuetudo  
sunt illius  
roboris, &  
fortitudinis  
quam spiri-  
tus nobis  
largitur indi-  
viduae co-  
mites. Dav.

It's a power or ability in the soul to bear hard, heavy and difficult things. Such only are the objects of patience. God hath several sorts of burdens to impose upon his people. Some heavier, others lighter. Some to be carried but a few hours, others many days. Others all our days. Some more spiritual bearing upon the Soul. Some more external, touching or punishing the flesh immediately; and the spirit by way of sympathy. And sometimes both sorts are laid on together. So they were at this time on Christ. His soul burdened as deep as it could swim. Full of the fence, the bitter fence and apprehension of the wrath of God. His body fill'd with tortures. In every member, and fence, grief took up his lodging. Here was the highest exercise of Patience.

It's a power to bear hard and heavy things according to the will of God. The involving of that respect differs patience the Christian grace, from patience the Moral Virtue. So the Apostle describes it, 1 Pet. 4. 19. *Let them that suffer according to the will of God, &c.* (i. e.) who exercise patience graciously, as God would have them.

And then our patience is, (as Christ's most exactly was) according to the will of God, when it is as extensive, as intensive, and as protensive as God requires it to be.

*First*, When it is as *extensive* as God would have it. So was Christs patience. It was a patience that stretched, and extended it self to all and every trouble and affliction, that came upon him. Troubles came upon him in troops, in multitudes. It's said, *Psal. 40. 12. Innumerable evils have compassed me about.* Yet he found patience enough to receive them all. It is not so with us. Our patience is often worn out. And like sick people, we fancy if we were in another Chamber, or Bed it would be better. If it were any other trouble than this, we could bear it. Christ had no exceptions at any burden his Father would lay on. His patience was as large as his trouble, and that was large indeed.

*Secondly*, It's then according to the will of God when it is as *intensive* as God requires it to be, (*i. e.*) in the Apostles phrase, *1. Cor. 13. 4. When it hath its perfect work*, or exercise, when it's not only extended to all kinds of troubles; but when it works in the highest and most perfect degree. And then may patience be said to be perfect (as it was in Christ) when it is *plenum sui, & prohibens alieni*, full of it self, and exclusive of its opposites. Christ's patience was full of its self, (*i. e.*) it included all that belonged to it. It was full of submission, peace, and serenity, full of obedience and complacency in his Fathers Will. He was in a perfect calm. As a Lamb or Sheep (saith the Text) that howls not, opposes not, but is dumb and quiet. And as his external behaviour, so his internal frame and temper of soul was most serene and calm. Not one repining thought against God. Not one revengeful thought against man, once ruffled his Spirit. *Father forgive them, for they know not what they do*, was all the hurt he witht his worst enemies. And as it included all that belonged to it, so his perfect patience excluded all its opposites. No discontents, murmurings, despondencies had place in his heart. So that his patience was a most intensive, perfect patience. And as it was as extensive, and as intensive, so it was,

*Thirdly*, As *Protensive* as God required it to be, (*i. e.*) it held out to the end of his Tryal. He did not faint at last. His troubles did not out-live his patience. He indeed was strengthened with all might unto all patience, and long-suffering. This was the patience of Christ our perfect pattern. He had not only patience, but Longanimity.

*Thirdly*, In the last place let us inquire into the grounds and reasons

reasons of this his most perfect patience. And if you do so, you shall find perfect Holiness, Wisdom, Fore-knowledge, Faith, Heavenly-mindedness, and obedience at the root of this his perfect Patience.

*First*, This admirable patience and meekness of Christ, was the fruit and off-spring of his *perfect Holiness*. His nature was free from those corruptions, that ours groan and labour under; otherwise he could never have carried it at this rate. Take the meek *Moses*, who excell'd all others in that grace; and let him be tried in that very grace, wherein he excells, and see how *unadvisedly he may speak with his Lips*, Psal. 106. 33. Take a *Job*, whose famous patience is trumpeted, and resounded over all the world; *ye have heard of the patience of Job*. And let him be tried by outward, and inward troubles meeting upon him in one day; and even a *Job* may curse the day when he was born. Envy, revenge, discontent, despondencies, are weeds naturally springing up in the corrupt soil of our sinful natures. I saw a little Child grow pale with envy, said *Austin*. And the Spirit that is in us lusteth unto envy, (saith the Apostle) *Jam. 4. 5*. The principles of all these evils being in our natures, they will shew themselves in time of Trial. The old man is fretful and passionate. But it was otherwise with Christ. His nature was like a pure Christal Glass full of pure Fountain water; which though shaken and agitated never so much, cannot shew, because it hath no dregs. *The Prince of this world cometh, and hath nought in me*, Joh. 14. 30. No principle of corruption, for a handle to temptation. Our High Priest was holy, harmless, undefil'd, separate from sinners, *Heb. 7. 26*.

*Secondly*, The Meekness and Patience of Christ proceeded from the *infinite wisdom* with which he was filled. The wiser any man is, the more patient he is. Hence meekness the fruit, is denominated from patience, the root that bears it, *Jam. 3 13*. *The meekness of wisdom*. And anger is lodged in folly, as its proper cause, *Eccles. 7. 9*. *Anger resteth in the bosom of fools*. *Seneca* would allow no place for passion in a wise man's breast. Wise men use to ponder, consider and weigh things deliberately, in their Judgments, before they suffer their affections and passions to be stirred and engaged. Hence comes the constancy and serenity of their Spirits. As wise *Solomon* hath observed, *Prov. 17. 27*. *A man of understanding is of an excellent* (or as the Hebrew is) *a cool Spirit*. Now

Vidi Zelantem parvulum. *Aug.*

Si nec magnam iram nec frequentem in animo sapientis locum habere credimus; quid est quare non ex toto hoc affectu illum liberemus. *Seneca de ira.*

Now wisdom filled the soul of Christ. He is wisdom in the abstract, *Prov. 8*. In him are hid all the treasures of wisdom, *Col. 2. 3*. Hence it was that he was no otherwise moved with the revilings and abuses of his enemies, than a wise Physician is with the impertinencies of his distempered and crazy patient.

*Thirdly*, And as his patience flowed from that his perfect wisdom and knowledge, so also from his *foreknowledge*. He had a perfect prospect of all those things from eternity, which befell him afterwards. They came not upon him by way of surprisal. And therefore he wondered not at them when they came, as if some strange thing had happened. He foresaw all these things long before, *Mark 8. 31*. *And he began to teach them that the Son of man must suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be killed*. Yea, he had compacted and agreed with his Father to endure all this for our sakes, before he assum'd our flesh. Hence *Isa. 50. 6*. I gave my back to the smiters, and my cheeks to them that pulled off the hair. I hid not my face from shame and spitting.

Now look as Christ in *Joh. 16. 4*. obviates all future offences his Disciples might take at sufferings for his sake, by telling them before hand, what they must expect. *These things* (saith he) *I told you, that when the time shall come ye may remember that I told you of them*. So he fore-knowing what himself must suffer, and had agreed so to do, he bare those sufferings with singular Patience. *Jesus therefore knowing all things that should come upon him, went forth and said unto them, whom seek ye?* *Joh. 18. 4*.

*Fourthly*, As his patience sprang from his fore-knowledge of his sufferings; so from his Faith which he exercised under all that he suffer'd in this world. His Faith looked through all those black and dismal clouds, to the joy proposed, *Heb. 12. 2*. He knew that though *Pilate* condemned, God would justify him, *Isa. 50. 4, 5, 6, 7, 8*. And he set one over against the other. He ballanced the glory into which he was to enter, with the sufferings through which he was to enter into it. He acted Faith upon God for divine support and assistance under sufferings; as well as for glory, the fruit and reward of them, *Psal. 16. 7, 8, 9, 10, 11*. *I have set* (or as the Apostle varies it) *I foresaw the Lord always before me, because he is at my right hand*



hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth. There's Faith acted by Christ for strength to carry him through. And then it follows, *My flesh also shall rest in hope, for thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of Life. In thy presence is fulness of Joy, at thy righthand there are pleasures for evermore.* There's his Faith acting upon the glory into which he was to enter, after he had suffered these things. This fill'd him with peace.

*Fifthly*, As his Faith eyeing the glory into which he was passing, made him endure all things; so the *Heavenliness* of his Spirit also fill'd him with a Heavenly tranquility, and calmness of Spirit under all his abuses, and injuries. It's a certain truth, that the more heavenly any mans spirit is, the more sedate, composed, and peaceful. As the higher Heavens (saith *Seneca*) are more ordinate, and tranquil. There are neither clouds, nor winds, storms, nor tempests, they are the inferior Heavens that lighten, and thunder. The nearer the earth the more tempestuous, and unquiet. Even so the sublime and heavenly mind, is placed in a calm and quiet station.

Certainly that heart which is sweetened frequently with heavenly delightful communion with God, is not very apt to be embittered with wrath, or soured with revenge against men. The peace of God doth <sup>Deserve</sup> appease and end all strifes and differences as an Umpire. So much that word, *Col. 3. 15* imports. The heavenly spirit marvelously affects a sedate and quiet breast.

Now, never was there such a heavenly soul on earth, since man inhabited it, as Christ was. He had most sweet and wonderful communion with God. He had meat to eat, which others, yea, and those his greatest intimates, knew not of. The Son of man was in heaven upon earth, *Joh. 3. 13*. Even in respect of that blessed heavenly communion he had with God, as well as in respect of his immense Deity. And that his heart was in heaven, when he so patiently endured and digested the pain and shame of the Cross; is evident from *Heb. 12. 2*. *For the Joy set before him, he endured the Cross, despised the shame.* See where his eye and heart was, when he went as a Lamb to the slaughter.

*Sixthly*, And lastly, as his meekness and patience sprang from the heavenliness and sublimity of his spirit: so, from the compleat

Pars superior  
mundi est  
ordination,  
ac propinqua  
syderibus,  
nec in nubem  
cogitur, nec  
in tempesta-  
tem impeli-  
tur; nec  
versatur in  
turbinem:  
omni tumultu  
caret inferiora  
fulminant. Eo-  
dem modo  
sublimis ani-  
mus quietus  
semper & in  
statione  
tranquilla  
collocatur.  
*Seneca.*

compleat and absolute *obedience* of it to his Fathers will and pleasure. He could most quietly submit to all the will of God, and never regret at any part of the work assign'd him by his Father. For you must know that Christs death in him was an act of obedience, he all along eyeing his Fathers command and counsel in what he suffered, *Phil. 2. 7, 8. John 18. 11. Psal. 40. 6, 7, 8.* Now look as the eyeing and considering of the hand of God in an affliction, presently becalms and quiets a gracious soul; as you see in *David, 2 Sam. 16. 11. Let him alone, it may be God hath bid him curse David*: so much more it quieted Jesus Christ, who was privy to the design and end of his Father, with whose will he all along complied; looking on Jews, and Gentiles but as the instruments ignorantly fulfilling Gods pleasure. and serving that great design of his Father. This was his patience, and these the grounds of it.

*Use.* I might variously improve this point, but the direct and main Use of it is to press us to a Christ-like patience in all our sufferings, and troubles. And seeing in nothing we are more generally defective; and that defects of Christians herein, are so prejudicial to Religion, and uncomfortable to themselves: I resolve to wave all other Uses, and spend the remaining time wholly upon this branch. Even a *perwasive* to Christians unto all patience, in tribulations. To imitate their Lamb-like Saviour. Unto this (Christians) you are expressly call'd, *1 Pet. 2. 21, 22. Because Christ also suffered for us, leaving us an example; that we should follow his steps. Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously.* Here's your pattern. A perfect pattern. A lovely and excellent pattern. Will you be perswaded to the imitation of Christ herein? Methinks I should perswade you to it. Yea, every thing about you perswades to patience in your sufferings, as well as I. Look which way you will, upward or downward, inward or outward, backward or forward, to the right hand or to the left; you shall find all things perswading and urging the Doctrine of Patience upon you.

*First, Look upward,* when tribulations come upon you. Look to that Sovereign Lord, that commisionates and sends them upon you. You know troubles do not rise out of the dust, nor spring out of the ground, but are framed in Heaven, *Jer. 18. v. 11. Behold I frame evil, and devise a device against you.* Trou-

bles and afflictions are of the Lords framing, and devising, to reduce his wandering people to himself. Much like that device of *Absalom* in setting *Joabs* field of Corn on fire to bring *Joab* to him, 2 *Sam.* 14. 30. in the frame of your afflictions you may observe much of divine wisdom in the *choice, measure and season* of your troubles. Sovereignty in electing the instruments of your affliction. In making them as afflictive as he pleaseth. And in making them obedient both to his call in coming and going, when he pleaseth. Now could you in times of trouble look up to this Sovereign hand, in which your souls, bodies, and all their comforts and mercies are, how quiet would your hearts be! *Psal.* 39. 9. *I was dumb, and opened not my mouth because it is thy doing,* 1 *Sam.* 3. 18. *It is the Lord, let him do what seemeth him good.* O when we have to do with men, and look no higher; how do our Spirits swell and rise with revenge, and impatience! But if you once come to see that man as a rod in your Fathers hand, you will be quiet, *Psal.* 46. 10. *Be still, and know that I am God, q.d.* consider with whom you have to do. Not with your fellow, but with your God, who can puff you to destruction, with one blast of his mouth. In whose hand you are, as the clay in the potters hand. It is for want of looking up to God in our troubles, that we fret, murmur, and despond at the rate we do.

*Secondly, Look downward,* and see what is below you, as well as up to that which is above you. You are afflicted, and you cannot bear it. Oh! no trouble like your trouble! Never man in such a case as you are. Well, well, cast the eye of your mind downward, and see who lie much lower than you. Can you see none on earth in a more miserable state than your selves? Are you at the very bottom, and not a man below you? Sure there be thousands in a sadder case than you on earth. What is your affliction; Have you lost a relation? Others have lost all. Have you lost an Estate, and are become poor? Well, but there be some you read of, *Job* 30. 4, 5, 6, 7. *Who cut up Mallows by the bushes, and Juniper roots for their meat. They are driven forth from among men, they cryed after them as after a thief. They dwell in the cliffs of the Vallies, in caves of the earth, and in the rock. Among the bushes they brayed, under the nettles they were gather'd together.* What difference as to manner of Life, do you find between the persons here described, and the wild beasts, that herd together in a desolate place?

place? Are you persecuted and afflicted for Christs sake? What think you of their sufferings, *Heb. 11. 36, 37. Who had trial of cruel mockings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat skins, being destitute, afflicted, tormented. And are you better than they? I know not what you are, but I am sure these were such of whom the world was not worthy, verse 38.*

Or are your afflictions more spiritual, and inward? Say not, the Lord never dealt more bitterly with the Soul of any, than he hath with yours. What think you of the case of *David, Heman, Job, Asaph*, whose doleful crys by reason of the terrors of the Almighty, are able to melt the stoniest heart that reads their stories? The Almighty was a terror to them. The Arrows of God were *within* them. They roared by reason of the disquietness of their hearts.

Or are your afflictions outward, and inward together? An afflicted soul, in an afflicted body? Are you fallen like the Ship in which *Paul* sailed, into a place where two Seas meet? Well, so it was with *Paul, Job*, and many other of those worthies gone before you. Sure you may see many on earth, who have been, or are in far lower and sadder states than your selves.

Or if not on earth, doubtless you will yield there are many in Hell, who would be glad to exchange conditions with you, as bad as you think yours to be. And were not all these moulded out of the same Lump with you? Surely if you can see any creature below you, especially any reasonable being; you have no reason to return so ungratefully upon your God, and accuse your maker of severity; or charge God foolishly. Look down and you shall see grounds enough to be quiet.

Thirdly Look inward, you discontented Spirits, and see if you can find nothing there that may quiet you. Cast your eye into your own hearts. Consider either the *corruptions*, or the *graces* that are there. Cannot you find weeds enough there, that need such winter weather as this to rot them? Hath not that proud heart need enough of all this to humble it? That carnal heart need of such things as these to mortifie it? That backsliding wandering heart need of all this, to reduce, and recover it to its God? *If need be, ye are in heaviness, 1 Pet. 1.6.*

O Christian, didst thou not see need of this before thou camest

into trouble? Or hath not God shewn thee the need of it since thou wast under the Rod? It's much thou shouldst not see it: but be assured, if thou dost not, thy God doth. He knows thou wouldst be ruined for ever, if he should not take this course with thee.

Thy corruptions require all this to kill them. Thy Lusts will take all this, it may be more than this; and all little enough. And as your corruptions call for it, so do your *graces* too. Wherefore think ye the Lord planted the principles of Faith, Humility, Patience, &c. in your Souls? What, were they put there for nothing? Did the Lord intend they should lie sleeping in their drowsie habits? Or were they not planted there in order to exercise? And how shall they be exercised without tribulations, can you tell? Doth not *tribulation work patience, and patience experience, and experience hope*? Rom. 5. 3. 4. Is not *the trial of your faith much more precious, than of Gold that perishes*; 1 Pet. 1. 7. O look inward, and you will be quiet.

*Fourthly, Look on:ward*, and see who stands by, and observes your carriage under trouble. Are there not many eyes upon you? Yea, many envious observers round about you? It was *David's request, Psal. 5. 8. Lead me, O Lord in thy righteousness, because of mine enemies*; or, as the Hebrew word there might be rendred, because of mine observers, or watchers. There's many an envious eye upon you. To the wicked there can scarcely be an higher gratification and pleasure, than to see your carriage under trouble, so like their own. For hereby they are confirmed in their prejudices against Religion; and in their good opinion of themselves. These may talk and profess more than we, but when they are tryed, and put to it; it appears plainly enough, their Religion enables 'em to do no more than we do. They talk of Heavens glory, and their future expectances; but it is but talk, for it's apparent enough their hopes cannot ballance a small affliction, with all the happiness they talk of. Oh how do you dishonour Christ before his enemies! when you make them think all your Religion lies in talking of it. Consider who looks on.

*Fifthly, Look backward*, and see if there be nothing behind you that may hush and quiet your impatient Spirits. Consult the multitude of experiences past, and gone. Both your own and others. Is this the first straight that ever you were in?

if



if so, you have reason to be quiet, yea, to bless God that hath spared you so long, when others have had their days fill'd up with sorrow. But if you have been in troubles formerly, and the Lord hath helped you; if you have past through the fire, and not been burnt. Through the waters and not drowned. If God hath stood by you, and hitherto helped you. O what cause have you to be quiet now, and patiently wait for the salvation of God? Did he help you then, and cannot he do so now? Did he give waters, and cannot he give bread also? Is he the God of the Hills only, and not the God of the Vallies also? O call to mind the days of old, the years of the right hand of the most high, *These things I recal to my mind, therefore have I hope*, Lam. 3. 21. Have you kept no records of past experiences? How ungrateful then have you been to your God, and how injurious to your selves, if you have read them over in such a day as this, for to that end they were given you.

O when you shall consider what a God he hath been to you, at a pinch. How faithfully *Jehovah-jireth* hath stood by you: That this is not the first time your hearts and hopes have been Low, as well as your condition; and yet God hath raised you again, surely you will find your present troubles made light, by a glance back upon your past experiences.

*Sixthly, Look forward, to the end of your troubles; yea, look to a double end of them, the end of their duration, and the end of their operation.* Look ye to the end of their duration, and that's fast by you. They shall not be everlasting troubles, if you be such as fear the Lord. *The God of all grace, who hath call'd us unto his eternal glory, by Jesus Christ, after that ye have [suffered a while] make you perfect*, 1 Pet. 5. 10. *These light afflictions are but for a moment*, 2 Cor. 4. 18. It is no more comparatively with that vast eternity that is before you. Alas, what are a few days and nights of sorrows, when they are past? Are they not swallow'd up as a spoonful of water in the vast Ocean? But more especially look to the end of their operation. What do all these afflictions tend to, and effect? Do they not work out an exceeding weight of glory? Are you not by them made *partakers of his holiness*? Heb 12. Is not this all the fruit to take away your sins? What, and be impatient at this! Fret and repine because God is this way perfecting your happiness? O ungrateful soul! Is this a due requital

quital of that love, that disdains not to stoop to so Low an employment, as to secure and cleanse your souls; that they might be shining vessels of honour, to all Eternity!

O look forward to the end of your troubles. The end of their duration, and operation.

*Seventhly, Look to the right hand,* and see how you are shamed, convinced, and silenced by other Christians; and it may be such too as never made that profession you have done; and yet cannot only patiently bear the afflicting hand of God; but are blessing, praising, and admiring God under their troubles; whilst you are sinning against, and dishonouring him under smaller ones. It may be you will find some poor Christians that know not where to have their next bread, and yet are speaking of the bounty of their God; while you are repining in the midst of plenty. Ah, if there be any ingenuity in you, let this shame you. If this will not, then

*Eighthly, Look to your left hand,* and there you will see a sad sight, and what one would think should quiet you. There you may see a company of wicked graceless wretches, carrying themselves under their troubles, but too like your selves. What do they more, than fret and murmur, despond and sink; mix sin with their afflictions, when the Rod of God is upon them?

It's time for thee to leave off, when thou seest how near thou art come to them, whom thou hopest thou shalt never be ranked and numbred with. Reader, such considerations as these I am perswaded, would be of singular use to thy soul at such a time, but above all, thine eyeing the great pattern of patience, *Jesus Christ*; whose Lamb-like carriage under a trial with which thine is not to be named the same day, is here recommended to thee. O how should this transform thee into a Lamb, for meekness also?

## The XXXth S E R M O N.

L U K. XXIII. 34.

*Then said Jesus, Father, forgive them; for they know not what they do.*

Serm. 30.

*Opens the Instructiveness of the death of Christ in his seven last words; the first of which is here open'd.*

**T**HE manner in which Christ died hath already been opened in the *Solitude*, and *Pain* in which he died. The third, to wit, the *Instructiveness* of his Death, now follows, in these seven excellent and weighty sayings, which dropt from his blessed Lips upon the Tree; whilst his sacred blood dropt on the earth from his wounded hands and feet; so that on the Cross he exercised both his Priestly, and Prophetical Office together; redeeming us by his blood, and instructing us by his words.

These seven words of Christ upon the Cross are his last words, with which he breathed out his Soul. The last words of a dying man are remarkable, the Scripture puts a remark upon them, 2 Sam. 23. 1. *Now these be the last words of David.* How remarkable then are the last words of Christ?

These words are seven in number; three directed to his Father, and four more to those about him. Of the former sort this is one, *Father, forgive them*, &c. In which we have, *First*, the mercy desired by Christ, and that is forgiveness. *Secondly*, the persons for whom it is desired [*Them*] that is, those cruel and wicked persons that were now imbrewing their hands in his blood. And *Thirdly*, the motive or argument urged to procure that mercy from his Father, *for they know not what they do*.

*First*, The mercy prayed for, that is, forgiveness; *Father forgive*. Forgiveness is not only a Mercy, a spiritual mercy, but one of the greatest mercies a soul can obtain from God. It is such a mercy that without it whatever else we have from God, is no mercy to us. So great a mercy is forgiveness, that *David* calls him blessed, or rather admires the blessedness of him

1.

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Felicitates  
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him whose transgression is forgiven, whose sin is covered. This mercy, this best of mercies he requests for them, *Father forgive them.*

2. *Secondly,* The persons for whom he requests forgiveness, are the same that with wicked hands Crucified him. Their fact was the most horrid that ever was committed by men. They not only shed innocent blood, but the blood of God; the best of mercies, is by him desired for the worst of sinners.
3. *Thirdly,* The motive or Argument urged to procure this mercy for them, is this, *for they know not what they do.* As if he should say, Lord, what these poor Creatures do, is not so much out of malice to me, as the Son of God; but it is from their ignorance. Did they know who, and what I am, they would rather be nailed to the Cross themselves, than do it. To the same purpose the Apostle saith; *1 Cor. 2. 8. Whom none of the Princes of this world knew, for had they known it, they would not have Crucified the Lord of Glory.* Yet this is not to be extended to all that had an hand in the death of Christ, but to the ignorant multitude; among whom some of Gods Elect were, who afterwards believed in him, whose blood they spilt, *Acts 3. 17. And now brethren, I wot that through ignorance ye did it.* For them this Prayer of Christ was heard. Hence the Notes are,

Doct. 1. *That ignorance is the usual cause of enmity to Christ.*

Doct. 2. *That there is forgiveness with God, for such as oppose Christ out of ignorance.*

Doct. 3. *That to forgive enemies, and beg forgiveness for them, is the true Character and property of the Christian Spirit.*

These observations contain so much practical truth, that it will be worth our time, to open and apply them distinctly,

Doct. 1. Doct. 1. *That ignorance is the usual cause of enmity to Christ.*

*These things (saith our Lord) will they do, because they have not known the Father, nor me, Joh. 16. 3* What things doth he mean? Why, kill and destroy the people of God, and therein suppose they do God good service, (*i. e.*) think to oblige and gratifie the Father, by their butchering his Children. So *Jer. 9. 3. They proceed from evil, to evil; and have not known me,*  
saith

said the Lord, q. d. had they the knowledge of God, they would check and stop them in their ways of wickedness, and so Psal. 74. 20. *The dark places of the earth, are full of the habitations of cruelty.*

Three things must be inquired into, *sc.* what their ignorance of Christ was. Whence it was. And how it disposed them to such enmity against him.

*First*, What was their ignorance, who Crucified Christ? Ignorance is twofold, *simple*, or *respective*. Simple ignorance is not supposable in these persons, for in many things they were a knowing people. But it was a respective particular ignorance, *Rom. 11. 25. Blindness in part, is happened to Israel.* They knew many other truths, but did not know Jesus Christ. In that their eyes were held. Natural light they had. Yea, and Scripture light they had. But in this particular, that *this was the Son of God*, the Saviour of the world; therein they were blind and ignorant.

But how could that be? Had they not heard at least of his miraculous works? Did they not see how his Birth, Life and Death squar'd with the Prophecies both in time, place, and manner? Whence should this their ignorance be, when they saw, or at least might have seen the Scriptures fulfill'd in him, and that he came among them in a time when they were big with expectations of the Messiah.

'Tis true indeed, they knew the Scriptures, and it cannot but be supposed the fame of his mighty works had reacht their ears; but yet,

*First*, Though they had the Scriptures among them, they misunderstood them; and did not rightly measure Christ by that right rule. You find *Joh. 7. 52.* How they reason with Nicodemus against Christ, *Art thou also of Galilee? Search, and see; for out of Galilee ariseth no Prophet.* Here is a double mistake. *First*, they supposed Christ to arise out of Galilee, whereas he was of Bethlehem, though much conversant in the parts of Galilee. And *secondly*, they thought because they could find no Prophet had arisen out of Galilee, therefore none should.

Another mistake that blinded them about Christ, was from their conceit that Christ should not die, but live for ever, *Joh. 12. 34. We have heard out of the Law, that Christ abideth for ever; and how sayest thou the Son of man must be lifted up? Who*



*Christ forgiving his Executioners,*

*is the Son of man?* That Scripture which probably they urge against the mortality of Christ, is *Iſa. 9. 7. Of the increase of his Government and peace there ſhall be no end, upon the Throne of David, &c.* In like manner, *Job. 7. 27.* We find them in another miſtake, *We know this man whence he is, but when Chriſt cometh, no man knoweth whence he is.* This likely proceeded from their miſunderſtanding of *Mica. 5. 2. His going forth have been from of old, from everlaſting.* Thus were they blinded about the perſon of Chriſt by miſinterpretations of Scripture-Prophecies.

Secondly, Another thing occaſioning their miſtake of Chriſt was the *outward meanness*, and deſpiſeableneſs of his condition. They expected a pompous Meſſiah, one that ſhould come with State, and Glory becoming the King of *Iſrael*. But when they ſaw him in the form of a Servant, coming in poverty, not to be miniſtered unto, but to miniſter: they utterly rejeſted him, *We hid as is were our faces from him, he was deſpiſed, and we eſteemed him not, Iſa. 53. 3.* Nor is it any great wonder theſe ſhould be ſcandalized at his poverty. When the Diſciples themſelves, had ſuch carnal apprehenſions of his Kingdom, *Mar. 10. 37, 38.*

Thirdly, Add to this *their implicit faith* in the Learned Rabbies and Doctors, who utterly miſſed them in this matter, and greatly prejudiced them againſt Chriſt. *Lo (ſay they) he ſpeaketh boldly, and they ſay nothing to him. Do the Rulers know indeed that this is the very Chriſt?* They pinned their faith upon the Rulers ſleeves, and ſuffer'd them to carry it whither they would. This was their ignorance, and theſe its cauſes.

3.

Thirdly, Let us ſee in the next place, how this diſpoſed them to ſuch enmity againſt Chriſt. And this it doth three ways;

Fiſt, Ignorance diſpoſes men to enmity and oppoſition to Chriſt, by removing thoſe hinderances that would otherwiſe keep them from it: As checks and rebukes of conſcience, by which they are reſtrain'd from evil; but conſcience binding and reprovig in the Authority and vertue of the Law of God; where that Law is not known, there can be no reproofs, and therefore we truly ſay, that ignorance is virtually every ſin.

Secondly, Ignorance enſlaves and ſubjects the ſoul to the Luſts of Satan; he is *the Ruler of the darkneſs of this world*, *Eph. 6. 12.* There is no work ſo baſe and vile, but an ignorant man will undertake it.

Thirdly,

*Thirdly*, Nay, which is more, if a man be ignorant of Christ, his truths, or people; he will not only oppose and persecute; but he will also do it conscientiously, (*i. e.*) he will look upon it as his duty so to do, *John 16. 3.* Before the Lord open'd *Paul's* eyes, *he verily thought that he ought to do many things contrary to the name of Christ.* Thus you have a brief account what, and whence their ignorance was, and how it disposed and prepared them for this dreadful work. Hence we learn,

*Inference 1.*

*How falsely is the Gospel charged as the cause of discord and trouble in the world.* 'Tis not light, but darkness that makes men fierce and cruel. As light increases, so doth peace, *Isa. 11. 6, 9.* *The Wolf also shall dwell with the Lamb, and the Leopard lie down with the Kid; and the Calf and the young Lyon, and the fatling together; and a little Child shall lead them, they shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* What a sad condition would the world be in without Gospel light! All places would be dens of rapine, and mountains of prey. Certainly we owe much of our Civil Liberty, and outward tranquility to Gospel light. If a sword, and variance at any time follow the Gospel, it's but an accidental, not a direct and proper effect of it.

*Infer. 1.*

*Inference 2.*

*How dreadful is it to oppose Christ and his truths knowingly, and with opened eyes?* Christ pleads their ignorance as an argument to procure their pardon. *Paul* himself was once fill'd with rage and madness, against Christ and his truths. It was well for him he did it ignorantly. Had he gone against his light and knowledge, there had been little hope of him, *1 Tim. 1. v. 13.* *I was a blasphemer, a persecutor, and injurious; but I obtained mercy, because I did it ignorantly, and in unbelief.* I do not say it's simply impossible for one that knowingly, and maliciously opposes and persecutes Christ and his people, to be forgiven, but it is not usual, *Heb. 6. 4, 5.* There are few instances of it.

*Infer. 2.*

*Inference 3.*

*What an awful Majesty sits upon the brow of holiness, that few dare to oppose it that see it!* There are few or none so daringly wicked, to fight against it with open eyes, *1 Pet. 3. 13.* *Who*

*Infer. 3.*

Ecce qui Ja-  
ctant se re-  
demptos à  
Tyrannide  
Satanæ qui  
predicant se  
mortuos  
mundo, nihi-  
lominus cu-  
piditatibus  
vincuntur.  
Cypri.

will harm ye whilst you are followers of that which is good, q. d. who dare be so hardy to set upon known godliness, or afflict and wrong the known friends of it. The true reason why many Christians speed so bad, is not because they are godly, but because they do not manifest the power of godliness more than they do. Their lives are so like the lives of others, that they are often mistaken for others. *Cyprian* brings in the wicked of his time thus scoffing at Professors. Behold they that boast themselves to be redeemed from the tyranny of Satan. and to be dead to the world; how are they overcome by the Lusts of it, as well as other men. Look as the poverty and meanness of Christ's outward condition was a ground of their mistake of him then, so the poverty and meanness of our love to God, heavenly mindedness, and mortification to this world, is a disguise to professors, and a cause why they are no more owned, and honoured in the Consciences of men at this day. For holiness manifested in it's power, is so awefully glorious, that the Consciences of the vilest cannot but honour it, and do obedience to it, *Mark 6. 20.* Herod feared John, for he was a just man.

*Inference 4.*

*Infer. 4.*  
Multi mihi  
occurrunt  
vino dediti,  
Libidinosi,  
ingrati, mul-  
ti furis am-  
bitionis agi-  
tati; omnia  
ista tam pro-  
pitius aspi-  
ciet sapiens,  
quam ægros  
tuos medicus  
*Seneca de ira.*

The enemies of Christ are objects of pity. Alas they are blind, and know not what they do. It's pity that any other affection than pity, should stir in our hearts towards them. Were their eyes but open, they would never do as they do. We should look upon them as the Physitian doth upon his sick distempered Patient. Did they but see with the same light you do, they would be as far from hating Christ or his waies as you are, *Simul ac desinunt ignorare, desinunt odisse*, as soon as they cease to be ignorant, they cease to hate, saith *Tertullian*.

*Inference 5.*

*Infer. 5.*

How needful is it before we engage our selves against any person or way, to be well satisfied and resolved that it is a wicked person or practice that we oppose? You see the world generally runs upon a mistake in this matter. O beware of doing you know not what! For though you do you know not what, Satan knows what he is doing by you. He blinds your eyes, and then sets you to work, knowing that if you should but see what you are doing, you would rather die than do it. You may now do

do you know not what; but you may afterward have time enough to reflect on, and lament what you have done. You may now do you know not what, and hereafter you may not know what to do. O beware therefore what you do.

Doct. 2. *That there is forgiveness with God, for such as oppose Christ out of ignorance.* Doct. 2.

If all manner of sin and blasphemy shall be forgiven to men, then this as well as others, *Matth. 12. 31.* We are not with *Theophilact* to understand that place of the *certainly* of pardon: much less with *Origen* of the *desert* of it: nor yet with *Janſenius* of the *facility* of it, but rather of the *possibility* of forgiveness. It shall be so to some, it may be so to you: even those whose wicked hands had crucified Christ, receive remission by that blood they shed, *Acts 2. 23, 38.* compared,

I have two things here to do, *First*, to open the nature of the forgiveness, and shew you what it is. *Secondly*, To evince the possibility of it, for such as mistakingly oppose Christ.

For the *First*, *Forgiveness* is Gods gracious discharge of a believing penitent sinner, from the guilt of all his sin, for Christs sake.

*It's God discharge*: There is indeed a fraternal forgiveness, by which one man forgives another; so far as he is interested in the wrong, *Luke 6. 37.* there is also a ministerial forgiveness, whereby the minister of Christ as his mouth, and in his name declares the pardon, or ministerially applies the promises of pardon to penitent offenders, *John 20. 23.* but none can absolutely, and properly forgive sin, but God only, *Mark 2. 7.* the primary and principal wrong is done to him, *Psal. 51. 4.* *Against thee, thee only (i. e.)* thee mainly or especially, *I have sinned.* Hence sins are metonymically called debts, debts to God, *Matth. 6. 12.* not that we owe them to God, or ought to sin against him; but as a pecuniary debt obliges him that owes it, to the penalty, if he satisfy not for it; so do our sins. And who can discharge the Debtor, but the Creditor?

*It's a gracious act or discharge.* *I, even I am he that blottereth out thy transgression for mine own name sake, Isai. 43. 25.* And yet sin is not so forgiven, as that God expects no satisfaction

## *Christ forgiving his Executioners,*

at all; but as expecting none from us, because God hath provided a surety for us, from whom he is satisfied. *Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

*It's a gracious discharge from the guilt of sin.* Guilt is that which pardon properly deals with. Guilt is an obligation to punishment. Pardon is the dissolving of that obligation. Guilt is a chain with which sinners are bound and fettered by the Law. Pardon is that *aqua-fortis* that eats it asunder, and makes the prisoner a free-man. The pardoned soul is a discharged soul. *Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who shall condemn? It's Christ that died.*

*It's Gods discharge of a believing penitent sinner.* Infidelity and impenitency are not only sins in themselves, but such sins as bind fast all other sins upon the soul. *By him all that believe are justified from all things, Acts 10. 43.* So *Acts 3. 19. Repent therefore, that your sins may be blotted out.* This is the method in which God dispenseth pardon to sinners. Lastly,

*It is for Christs sake we are discharged; he is the meritorious, cause of our remission. As God for Christs sake hath forgiven you, Eph. 4. 32.* It's his blood alone that meritoriously procures our discharge.

This is a brief, and true account of the nature of forgiveness.

2. *Secondly,* Now to evince the possibility of forgiveness, for such as ignorantly oppose Christ. Let these things be weigh'd.

*First,* Why should any poor soul that is now humbled for its enmity to Christ in the daies of ignorance, question the possibility of forgiveness: when this effect doth not exceed the power of the cause; nay, when there is more efficacy in the blood of Christ the meritorious cause, than is in this effect of it? There's power enough in that blood not only to pardon thy sins, but the sins of the whole world, were it actually applied, *1 John 2. 2.* There is not only a sufficiency, but also a redundancy of merit, in that precious blood. Surely then thy enmity to Christ, especially before thou knewest him, may not look like an unpardonable iniquity in thine eyes.

*Secondly,* And as this sin exceeds not the power of the meritorious cause of forgiveness; so neither is it any where excluded from pardon, by any word of God. Nay, such is the extensiveness



extensiveness of the promise to believing penitents, that this case is manifestly included, and forgiveness rendered to thee in the promises. *Isai. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.* Many such extensive promises there are in the Scriptures. And there is not one parenthesis in all those blessed pages, in which this case is excepted.

*Thirdly,* And it's yet more satisfactory, that God hath already actually forgiven such sinners, and that which he hath done, he may again do. Yea, therefore he hath done it to some, and those eminent for their enmity to Christ, that others may be encouraged to hope for the same mercy when they also shall be in the same manner humbled for it. Take one famous instance of many; it's that of *Paul* in *1 Tim. 1. 13, 16. Who was before a blasphemer, a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief——* howbeit, for this cause I obtained mercy, that in the first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to everlasting life. It's no small encouragement to a sick man, to hear of some that have been recover'd out of the same disease, and that prevailing in an higher degree, than in himself.

*Fourthly,* Moreover, It is encouraging to consider, that when God hath cut off others in the way of their sin, he hath hitherto spared thee. What speaks this but a purpose of mercy to thy Soul? Thou shouldst account the long-suffering of God thy Salvation, *2 Pet. 3. 15.* Had he smitten thee in the way of thy sin and enmity to Christ, what hope had remained? But in that he hath not only spared thee, but also given thee a heart ingeniously ashamed, and humbled for thy evils; doth not this speak mercy for thee? surely it looks like a gracious design of love to thy Soul.

*Inference 1.*

And is there forgiveness with God for such as have been enemies to Christ, his truths, and people. *Infer. 1.* Then certainly there is pardon and mercy for the friends of God, who involuntarily fall into sin, by the surprizals of temptation, and are broken for it as ingenious children for offending a good Father. Can any doubt, if God have pardon for such enemies, he hath none for children? If he have forgiveness for such as shed the blood of Christ with

with wicked hands ; he hath not much more mercy and forgiveness for such as love Christ, and are more afflicted for their sin against him, than all the other troubles they have in the world ? Doubt it not, but he that receives *enemies* into his bosom, will much more receive and embrace *children*, though offending ones.

How penfive do the dear children of God sometimes sit, after their lapses into sin ? Will God ever pardon this ? Will he be reconciled again ! May I hope his face shall be to me as in former times ? Penfive soul, if thou didst but know the largeness, tenderness, freeness of that grace which years over enemies ; and hath given forth thousands, and ten thousands of pardons to the worst of sinners ; thou wouldst not sink at that rate.

*Inference 2.*

*Infer. 2.* Is there pardon with God for enemies, *how inexcusable then are all they that persist and perish in their enmity to Christ !* Sure their destruction is of themselves. Mercy is offered to them if they will receive it. Proclamation is made in the Gospel. That if there be any among the enemies of Christ, who repent of what they have been, and done against him ; and are now unfeignedly willing to be reconciled, upon the word of a King, he shall find mercy. But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses. Psal. 68. 21. If he turn not, he will whet his sword, he hath bent his bow and made it ready, he hath also prepared for him the instruments of death ; he ordaineth his arrows against the persecutors, Psal. 7. 12.

This lays the blood of every man that perishes in his enmity to Christ, at his own door. And vindicates the righteousness of God in the severest strokes of wrath upon them. This also will be a cutting thought to their hearts eternally. I might once have had pardon, and I refused it. The Gospel-Trumpet sounded a parly. Fair and gracious terms were offered, but I rejected them.

*Inference 3.*

*Infer. 3.* Is there mercy with God and forgiveness even for his worst enemies upon their submission, *how unlike to God then are all implacable spirits !* Some there are that cannot bring their hearts to forgive an enemy : to whom revenge is sweeter than life, 1 Sam. 24. 16. *If a man find his enemy, will he let him go ?* This is

Est vindicta  
bonum vitâ  
jucundius ip-  
sâ.

is Hell-fire, a fire that never goeth out; how little do such poor creatures consider, if God should deal by them, as they do by others; what words could express the misery of their condition! It's a sad *sin*, and a sad *sign*; a character of a wretched state, where ever it appears. Those that have found mercy, should be ready to shew mercy: and they that expect mercy themselves, should not deny it others.

This brings us upon the third and last observation, viz.

Doct. 3. *That to forgive enemies, and beg forgiveness for them, is the true character and property of the Christian spirit.* Doct. 3.

Thus did Christ, *Father, forgive them.* And thus did Stephen in imitation of Christ. Act. 7. 59, 60. *And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit: and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.* This suits with the rule of Christ, Matth. 5. 44, 45. *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of God your Father which is in Heaven.*

Here I shall first open the nature of this duty, and shew you what a forgiving spirit is; and then the excellency of it: how well it becomes all that call themselves Christians:

*First,* Let us enquire what this Christian forgiveness is. And that the nature of it may the better appear, I shall shew you both what it is not, and what it is.

*First,* It consists not in a stoical insensibility of wrongs and injuries. God hath not made men as insensible stupid blocks, that have no sense or feeling of what is done to them. Nor hath he made a Law inconsistent with their very natures that are to be governed by it. But allows us a tender sense of natural evils, though he will not allow us to revenge them by moral evils. Nay, the more deep and tender our resentments of wrongs and injuries are, the more excellent is our forgiveness of them: so that a forgiving spirit doth not exclude sense of injuries, but the sense of injuries graces the forgiveness of them.

*Secondly,* Christian forgiveness is not a politick concealment of our wrath, and revenge, because it will be a reproach to discover it; or because we want opportunity to vent it. This is carnal policy,

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*Christ forgiving his Executioners,*

not Christian meekness. So far from being the mark of a gracious Spirit, that it's apparently the sign of a vile nature. It is not Christianity to repose, but depose injuries.

*Thirdly, Nor is it that mortal virtue, for which we are beholding to an easier and better nature, and the help of moral rules and documents.* There are certain virtues attainable without the change of nature, which they call *Homilitical virtues*, because they greatly adorn and beautifie nature; such as temperance, patience, justice, &c. these are of singular use to conserve peace and order in the world. And without them (as one aptly speaks) the world would soon break up; and it's civil societies disband. But yet though these are the ornaments of nature, they do not argue the change of nature. All graces in the exercise of them, involve a respect to God. And for the being of them, they are not by natural acquisition, but supernatural infusion.

*Fourthly, and Lastly, Christian forgiveness is not an injurious giving up of our rights and properties, to the Lusts of every one that hath a mind to invade them.* No: these we may lawfully defend and preserve, and are bound so to do; though if we cannot defend them legally, we must not avenge our wrongs unchristianly. This is not Christian forgiveness. But then positively;

*It is a Christian lenity, or gentleness of mind; not retaining, but freely passing by the injuries done to us: in obedience to the command of God.*

*It is a lenity, or gentleness of mind.* The grace of God demulces the angry stomach; calms the tumultuous passions! new-moulds our fowr spirits, and makes them benign, gentle and easie to be intreated. Gal. 5. 22. *The fruit of the spirit is love, joy, peace, long suffering, gentleness, &c.*

*This gracious heart inclines the Christian to pass by injuries: so to pass them by, as neither to retain them revengefully in the mind, or requite them when we have opportunity with the hand.* Yea, and that freely, not by constraint, because we cannot avenge our selves, but willingly. We abhor to do it when we can. So that as a carnal heart thinks revenge its glory, the gracious heart is content that forgiveness should be his glory. I will be even with him, saith nature. I will be above him, saith grace. It is his glory to pass over transgression. Prov. 19. 11.

And

And this it doth in obedience to the command of God: their own nature inclines them another way. *The spirit that is in us lusteth to envy, but he giveth more grace,* James 4. 5. It lusteth to revenge, but the fear of God represses those motions. Such considerations as these, God hath forbidden me. Yea, and God hath forgiven me, as well as forbidden me, prevail upon him, when nature urges to revenge the wrong. *Be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you,* Eph. 4. 32. This is forgiveness in a Christian sense.

Secondly, And that this is excellent, and singularly becoming the profession of Christ, is evident. In as much as,

*This speaks your Religion excellent,* that can mould your hearts into that heavenly frame to which they are so averse, yea contrarily disposed by nature. It is the glory of Pagan morality that it can *abscondere vitia*, hide and cover mens lusts, and passions. But the glory of Christianity lies in this, that it can *abscondere vitia*, not hide, but destroy, and really mortifie the Lusts of nature. Would Christians but live up to the excellent principles of their Religion, Christianity shall be no more out-vied by heathenish morality. The greatest Christian shall be no more challenged to imitate *Socrates*, if he can. We shall utterly spoil that proud boast, that the faith of Christians is out-done by the infidelity of Heathens. O Christians, yield not the day to Heathens. Let all the world see the true greatness, heavenliness, and excellency of your represented pattern; and by true mortification of your corrupt natures, enforce an acknowledgment from the world, that a greater than *Socrates* is here. He that is really a meek, humble, patient, heavenly, Christian wins this glory to his Religion, that it can do more than all other principles, and rules in the world. In nothing were the most accomplished Heathens more defective than in this forgiving of injuries. It was a thing they could not understand, or if they did, could never bring their hearts to it; witness that rule of their great *Tully*. *It is the first office of Justice* (saith he) *to hurt no man, except first provoked by an injury.* The addition of that exception, spoiled his excellent rule.

But now Christianity teaches, and some Christians have attained it, to receive evil, and return good, 1 Cor. 4. 12, 13. *Being reviled, we bless, being persecuted, we suffer it, being defamed,*

B b b 2

2.

*Non prastat fides, quod prastitit infidelitas. Cicilius in Minucius.*

*Veritas Christianorum pulchrior est Helenâ Græcorum.*

*On which rule Lactantius thus speaks. O quam simplicem veramque sententiam duorum verborum adjecti. we one corrupt-*



*Christ forgiving his Executioners,*

*we intreat.* This certainly is that meekness wrought in us by the wisdom that is from above, *Jam. 3. 17.*

This makes a man sit sure in the Consciences of others, who with *Saul* must acknowledge, when they see themselves to out-done, *thou art more righteous than I,* *1 Sam. 24. 16, 17.* had we been so injured, and had such opportunities to revenge them, we should never have passed them by, as these men did.

This impresses and stamps the very image of God upon the Creature, and makes us like our heavenly Father who doth good to his enemies, and sends down showers of outward blessings upon them, that pour out floods of wickedness daily to provoke him. *Matth. 5. 44, 45.* In a word, this Christian temper of spirit gives a man the true possession, and enjoyment of himself. So that our breasts shall be as the pacifique Sea, smooth and pleasant, when others are as the raging Sea, foaming, and casting up mire and dirt.

*Inference I.*

*Infer. I.* Hence we clearly infer, that *Christian Religion exalted in its power, is the greatest friend to the peace and tranquillity of States and Kingdoms.* Nothing is more opposite to the true Christian spirit, than implacable fierceness, strife, revenge, tumults and uproars. It teaches men to do good, and receive evil; to receive evil, and return good. *The wisdom that is from above, is first pure; then peaceable; gentle; and easie to be intreated: full of mercy, and good fruits; without partiality, and without hypocrisie: and the fruit of Righteousness is sown in peace, of them that make peace. Jam. 3. 17, 18.*

The Church is a Dove for meekness. *Cant. 6. 9.* When the world grows full of strife, Christians then grow weary of the world; and sigh out the *Psalmists* request, *Oh that I had the wings of a Dove, that I might flee away and be at rest.* *Strigelius* desired to die, that he might be freed *ab implacabilibus odiis theologorum,* from the implacable strifes of contending Divines.

The rule by which they are to walk is, *If it be possible as much as lieth in you, live peaceably with all men.* Dearly beloved, *avenge not your selves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay it, saith the Lord. Rom. 12. 18, 19.* It is not Religion, but Lusts that make the world so unquiet. *Jam. 4. 1, 2.* Not godliness, but wickedness that makes men bite and devour one another. One of the first effects

fects of the Gospel is to civilize those places where it comes, and settle order and peace among men. How great a mistake and evil then is it to cry out, when Atheism, and irreligion have broken the civil peace; this is the fruit of Religion; this is the effect of the Gospel. Happy would it be, if Religion did more obtain in all Nations. It is the greatest friend in the world to their tranquillity and prosperity.

## Inference 2.

*How dangerous a thing is it to abuse and wrong meek and forgiving Christians?* Their patience and easiness to forgive, often invites injury, and encourages vile spirits to insult and trample upon them; but if men would seriously consider it, there's nothing in the world should more scare and frighten them from such practices than this. You may abuse and wrong them, they must not avenge themselves, nor repay evil for evil; true, but because they do not, the Lord will; even the Lord to whom they commit the matter; and he will do it to purpose, except ye repent.

*Be patient therefore, Brethren, unto the coming of the Lord,* Jam. 5. 7. will ye stand to that Issue? Had you rather indeed have to do with God, than with men. When the Jews put Christ to death, he committed himself to him that judgeth Righteously, 1 Pet. 2. 22, 23. And did that people get any thing by that? Did not the Lord severely avenge the blood of Christ on them, and their Children? Yea, do not they, and their Children groan under the doleful effects of it to this day? If God undertakes (as he always doth) the cause of his abused, meek and peaceable people; he will be sure to avenge it sevenfold more than they could. His little finger will be heavier than their loins. You will get nothing by that.

## Inference 3.

*Lastly, Let us all imitate our pattern Christ, and labour for meek forgiving spirits.* I shall only propose two inducements to it. The honour of Christ, and your own peace. Two dear things indeed, to a Christian. His glory is more than your life, and all that you enjoy in this world. O do not expose it to the scorn and derision of his enemies. Let them not say, how is Christ a Lamb, when his followers are Lions? How is the Church a Dove, that smites and scratches like a bird of prey? Consult also the quiet of your own spirits. What is life worth, without the comfort of life? What comfort can you

you have in all that you do possess in the world, as long as you have not the possession of your own Souls? If your spirits be full of tumult and revenge, the Spirit of Christ will grow a stranger to you. That Dove delights in clean and quiet breasts. O then imitate Christ in this excellency also.

Serm. 31.

*Opens the second excellent word of Christ upon the Cross.*

## The XXXIth. SERMON.

JONH. XIX. 27.

*Then saith he to the Disciple, Behold thy Mother.*

**W**E now pass to the consideration of the second memorable and instructive Word of our Lord Jesus Christ upon the Cross, contain'd in this Scripture. Wherein he hath left us an excellent pattern for the discharge of our relative Duties. It may be well said, the Gospel makes the best Husbands and Wives, the best Parents and Children, the best Masters and Servants in the World; seeing it furnishes them with the most excellent *precepts*, and proposes the best *patterns*. Here we have the pattern of Jesus Christ presented to all gracious Children for their imitation, teaching them how to acquit themselves towards their Parents, according to the Laws of Nature, and Grace. Christ was not only subject and obedient to his Parents whilst he lived, but manifested his tender care even whilst he hanged in the torments of death upon the Cross. *Then saith he to the Disciple, Behold thy Mother.*

The words contain an affectionate recommendation of his distressed Mother, to the care of a dear Disciple, a bosom friend, wherein let us consider the design, manner, and season of this recommendation.

**I.]** *First*, The design and end of it, which doubtless was to manifest his tender respects and care for his Mother, who was now in a most distressed comfortless state. For now was *Simeons* Prophecy, *Luke 2. 35.* fulfilled in the trouble and anguish

guish that fill'd her Soul. Yea, a sword also shall pierce through thine own Soul, that the thoughts of many hearts may be revealed. Her Soul was pierced for him, both as she was his Mother, and as she was a mystical Member of him, her head, her Lord. And therefore he commends her to the beloved Disciple that lay in his bosom, saying, *Behold thy Mother* (i.e.) let her be to thee as thine own Mother. Let thy love to me be now manifested in thy tender care for her.

Secondly, The manner of his recommending her is both affectionate and mutual. It's very affectionate and moving, *Behold thy Mother*, q. d. *John*, I am now dying; leaving all humane society and relations; and entering into a new State, where neither the duties of natural relations are exercised, nor the pleasures and comforts of them enjoyed. It's a state of dominion over Angels and Men, not of subjection and obedience, this I now leave to thee. Upon thee do I devolve both the honour and duty of being in my stead and room to her as to all dear and tender care over her.

*John*, *Behold thy Mother*; and as it's affectionate, so it's mutual, *verse 26*. And to his Mother he said, *Woman*, *behold thy Son*; not Mother, but Woman, intimating not only the change of state and condition with him, but also the bequest he was making of her to the Disciple with whom she was to live as a Mother with a Son.

And all this he designs as a pattern to others.

Thirdly, The season or time when his care for his Mother so eminently manifested it self, was when his departure was at hand, and he could no longer be a comfort to her by his bodily presence; yea, his love and care then manifested themselves, when he was full of anguish to the very brim, both in his soul and body, yet all this makes him not in the least unmindful of so dear a Relation. Hence the Doctrinal Note is,

Doct. *That Christs tender care of his Mother, even in the time of his greatest distress; is an excellent pattern for all gracious Children to the end of the world.*

Doct.

There are three great foundations or bonds of relation on which all family-government depends. Husbands and Wives, Parents and Children, Masters and Servants. The Lord hath planted

τρεῖς συζεύξεις  
αἱ οἰκίας  
αὐτῶν ἵσταται.  
Arist.

planted in the souls of men, affections suitable to these relations, and to his people he hath given grace to regulate those affections appointed duties to exercise those graces, and seasons to discharge those duties. So that as in the motion of a wheel every spoke takes its turn, and bears a stress, in like manner in the whole round of a Christians conversation, every affection, grace, and duty at one season or other comes to be exercised.

Optimus in  
unoquoque  
genere est re-  
gula & men-  
sura extero-  
rum.

But yet grace hath not so far prevailed in the sanctification of any mans affections, but that there will be excesses or defects in the exercise of them towards our relations, yea, and in this the most eminent Saints, have been eminently defective. But the pattern I set before you this day, is a perfect pattern. As the Church finds him the best of Husbands, so to his Parents he was the best of Sons, and being the best and most perfect, is therefore the rule and measure of all others. Christ knew how those corruptions we draw from our Parents, are returned in their bitter fruits upon them again to the wounding of their very hearts, and therefore it pleased him to commend obedience and love to Parents in his own example to us.

It was anciently a Proverb among the Heathen, *in sola Sparta, expedit senescere*, It's good to be an old man or woman only in Sparta. The ground of it was the strict Laws that were among the Spartans to punish the rebellions and disobedience of Children to their aged Parents. And shall it not be good to be an old Father or Mother in England, where the Gospel of Christ is Preached, and such an argument as this now set before you urged; an argument which the Heathen world was never acquainted with? Shall Parents here be forced to complain with the Eagle in the Fable, that they are smitten to the heart, by an arrow winged with their own Feathers. Or as a Tree rived in pieces by the wedges that were made of its own body? God forbid.

To prevent such sad occasions of Complaints as these, I desire all that sustain the relation of Children, into whose hands providence shall cast this discourse, seriously to ponder this example of Christ, proposed for their imitation in this point. Wherein we shall first consider what duties belong to the relation of Children: Secondly, how Christs example enforces those duties, and then suitably apply it.

First,



*First*, Let us examine what duties pertain to the relation of Children. And they are as truly as commonly branched out into the following particulars.

*First*, *Fear and Reverence* are due from Children to their Parents, by the express command of God, *Lev. 19. 3.* Ye shall fear every man his Mother and his Father. The Holy Ghost purposely inverts the order, and puts the Mother first, because she by reason of her blandishments, and fond indulgence is most subject to the irreverence and contempt of Children. God hath cloathed Parents with his Authority. They are intrusted by God with them, and are accountable to him for the souls and bodies of their Children. And he expects that you reverence them, although in respect of outward estate, or honour, you be never so much above them. *Joseph*, though Lord of *Egypt*, bowed down before his aged Father, with his face to the Earth, *Gen. 48. 12.* *Solomon*, the most magnificent and glorious King that ever sway'd a Scepter, when his Mother came to speak with him for *Adonijah*, he rose up to meet her, and bowed himself to her, and caused a seat to be set for the Kings Mother, and set her upon his right hand, *2 Kings 2. 19.*

*Secondly*, *Dear and tender Love* is due from Children to their Parents. And to shew how strong and dear that Love ought to be, it's joyned with the love you have for your own lives. As appears in that injunction to deny both for Christs sake, *Matth. 10. 37.* The bonds of nature are strong and strict betwixt Parents and Children. What is a Child but a piece of the Parent wrapt up in another Skin? O the care, the cost, the pity, the tenderness, the pains, the fears they have express for you. It's worse than Heathenish ingratitude, not to return Love for Love. This filial Love is not only in it self a duty, but to be the root or spring of all your other duties to them.

*Thirdly*, *Obedience* to their commands is due to them, by the Lords strict and special command, *Eph. 6. 1.* Children obey your Parents in the Lord, for this is right; Honour thy Father and thy Mother, which is the first Commandment with promise. Filial obedience is not only founded upon the positive Law of God, but also upon the Law of nature. For though the subjection of Servants to Masters came in by sin, yet the subjection of Children to Parents is due to them by natural right, therefore saith the Apostle, *This is right*, (i.e.) right both according to

Officium a  
persona dis-  
cernendum.  
Amandus ge-  
nitor, sed  
præponen-  
dus Creator.

natural, and positive Law. However, this subjection and obedience is not absolute and universal. God hath not divested himself of his own authority, to cloath a Parent with it. Your obedience to them must be *in the Lord*, (*i. e.*) in such things as they require you to do in the Lord's authority. In things consonant to that divine and holy will, to which they, as well as you, must be subject; and therein you must obey them. Yea, even the wickedness of a Parent exempts not from obedience, where his command is not so. Nor on the other side must the holiness of a Parent sway you, where his Commands and God's are opposite. In the former case, the *Canonists* have determined, that the command must be distinguisht from the person: In the latter; it's a good rule. My Parents must be loved, but my God must be preferred.

Yield your selves therefore chearfully to obey all that which they lawfully enjoin, and take heed that black character fixed on the Heathens who know not God, be not found upon you, *disobedience to Parents*, Rom. 1. 30. Remember your disobedience to their just commands rises higher, much higher, than an affront to their persons, and authority; it's disobedience to God himself whose commands second, and strengthen theirs upon you.

Sævitia pa-  
tris in filios  
grave pecca-  
tum, sed ira  
filii in pa-  
trem, grave  
monstrum.

Fourthly, *Submission to their Discipline*, and rebukes, is also your duty, *Heb. 12. 9. We had Fathers of our flesh that corrected us, and we gave them reverence*; Parents ought not to abuse their authority. Cruelty in them is a great sin, but wrath and rebellion in a Child, against his Parents, is monstrous. It's storied of *Ælian*, that having been abroad, at his return, his Father asked him what he had Learned since he went from him; he answered, you will know shortly. I have learned to bear your anger quietly, and submit to what you please to inflict. Two considerations should especially mould others into the like frame, especially to their godly Parents. The end for which, and the manner in which they manifest their anger to their Children. Their end is to save your souls from Hell. They judge it better for you to hear the voice of their anger, than the terrible voice of the wrath of God. To feel their hand than his. They know if you fall into the hands of the living God; you will be handled in another manner.

And for the manner, in which they rebuke and chasten, it is with grief in their hearts, and tears in their eyes. Alas,  
it's

it's no delight to them to cross, vex, or afflict you. Were it not meer conscience of their duty to God, and tender love to your souls, they would neither chide, nor smite. And when they do, how do they afflict themselves, in afflicting you! When their faces are full of anger, their bowels are full of compassion for you, and you have no more reason to blame them for what they do, than if they cry out, and violently snatch at you, when they see you ready to fall from the top of a Rock.

*Fifthly, Faithfulness* to all their interests is due to them by the natural and positive Law of God. What in you lies, you are bound to promote, not waste and scatter their substance. To assist, not to defraud them. Whoso robbeth his Father, or Mother, and saith, it is no transgression, the same is a companion of a destroyer, *Prov. 28. 24.* This, saith one, as far excels your wronging another as parricide is a greater crime than man-slaughter, or as *Reuben's* incest, was beyond common fornication. God never meant you should grow up about your Parents as Suckers about a Tree to impoverish the root. But for a Child out of a covetousness after what his Parents have, secretly to wish their death, is a sin so monstrous, as should not be once named, much less found, among persons professing Christianity. To desire their death from whom you had your life, is unnatural wickedness, to dispose of their Goods, much more of your selves without their consent is (ordinarily) the greatest injustice to them. Children are obliged to defend the Estates and Persons of their Parents with the hazard of their own. As arrows are in the hand of a mighty man, so are Children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed; but they shall speak with the enemy in the gates, *Psal. 127. 5.*

*Filius ante  
diem patris  
inquireret in  
anno.*

*Sixthly.* And more especially, *requital* of all that love, care, and pains they have been at for you, is your duty so far as God enables you, and those things are requitable, *1 Tim. 5. 4.* Let them learn to shew piety at home, and to requite their Parents. The word is ἀντιπαρεργεῖν, and signifies to play the Stork, to imitate that creature of whom it's said, that the young do tenderly feed the old ones, when they are no longer able to fly abroad and provide for themselves. Hence those that want bowels of natural affection to their Relations, are said to be *storky*, *Rom. 1. 30.* worse than Storks. O 'tis a shame that

Birds and Beasts should shew more tenderness to their Dams, than Children to their Parents.

Ve in pistrino  
laborare  
filium debe-  
re, ut paren-  
tibus subven-  
iat.  
Honorandi  
parentes si  
habetis, si non  
habetis prodis  
mendican-  
dum.

It's a saying frequent among the Jews, a Child should rather labour at the Mill than suffer his Parents to want. And to the same fence is that other saying, your Parents must be supplied by you, if you have it, if not, you ought to beg for them, rather than see them perish. It was both the comfort and honour of *Joseph*, that God made him an instrument of so much succour and comfort to his aged Father, and distressed family, *Gen. 47. 13.* And you are also to know, that what you do for them, is not in the way of an alms, or common Charity. For the Apostle saith; it is but your requiting them, and that's Justice, not Charity. And it can never be a full requital. Indeed the Apostle tells us, *2 Cor. 12. 14.* That Parents lay up for their Children, and not Children for the Parents, and so they ought, but sure, if providence blast them, and bless you, an honourable maintenance is their due. Even Christ himself took care for his Mother.

*Secondly*, You have had a brief account of the duties of this Relation, next let us consider how Christ's Example, who was so subject to them in his life, *Luk. 2. 51.* and so careful to provide at his death, enforces all those duties upon Children, especially upon gracious Children. And this it doth two ways, both as it hath the obliging power of a Law; and as he himself will one day sit in Judgment to take an account how we have imitated him in these things.

*First*, Christ's example in this hath the force and power of a Law, yea, a Law of Love, or a Law lovingly constraining you to an imitation of him. If Christ himself will be your pattern. If God will be pleased to take Relations like yours, and go before you in the discharge of relative Duties; Oh how much are you obliged to imitate him, and tread in all his footsteps! This was by him intended as a president or pattern to facilitate and direct your Duties.

*Secondly*, He will come to take an account how you have answered the pattern of obedience, and tender care he set before you in the days of his flesh. What will the disobedient plead in that day? He that heard the groans of an afflicted Father or Mother, will now come to reckon with the disobedient Child for them. And the glorious example of Christ's own obedience and tenderness for his Relations, will in that day condemn

condemn and aggravate, silence and shame such wretched Children, as shall stand guilty before his Bar.

*Inference I.*

Hath Jesus Christ given such a famous pattern of obedience and tenderness to Parents. *Then there can be nothing of Christ in stubborn, rebellious, and careless Children; that regard not the good or comfort of their Parents.* The Children of disobedience, cannot be the Children of God. If providence direct this to the hand of any that are so, my hearts desire and Prayer for them is, that the Lord would search their souls by it, and discover their evils to them; whilst they shall read the following Queries.

*Infer. I.*

*First Query,* Have you not been guilty of slighting your Parents, by irreverent words or carriages; the old man, or woman. To such I commend the consideration of that Scripture, *Prov. 30. 17.* Which methinks should be to them as the hand writing that appear'd upon the plaister of the Wall, to Belshazzar. *The eye that mocketh at his Father, and despiseth to obey his Mother: The Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* That is, they shall be brought to an untimely end, and the Birds of the air shall eat that eye, that had never seen but for that Parent that was despised by it.

It may be you are vigorous and young, they decayed, and wrinkled with Age. But saith the Holy Ghost, *despise not thy Mother when she is old, Prov. 23. 22.* Or when she is wrinkled, as the Hebrew signifies. It may be you are rich, they poor; own and honour them in their poverty, and despise them not. God will requite it with his hand if you do.

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*Second Query,* Have you not been disobedient to the commands of Parents? A Son of Belial is a Son of wrath, if God give not Repentance to life: Is not this the black brand set upon the Heathens, *Rom. 1. 30.* Have not many repented this upon a Ladder, with an halter about their necks? Wo to him that makes a Father or Mother, complain as the Tree in the Fable, that they are cloven asunder with the wedges that are cut out of their own bodies.

*Third Query,* Have you not risen up rebelliously against, and hated your Parents for chastening your bodies, to save your Souls from Hell? Some Children (saith one) will not take that from a Parent, which Beasts, yea, and salvage Beasts too; Bears, and Lions will take from their keepers. What is this but to

resist



resist an Ordinance of God for your good? And in rebelling against them to rebell against the Lord? Well, if they do not, God will take the Rod into his own hand; and him you shall not resist.

*Fourth Query*; Have you not been unjust to your Parents, and defrauded them? First help to make them poor, and then despise them because they are poor. O horrid wickedness! What a complicated evil is this! Thou art in the Language of Scripture a companion with destroyers, *Prov. 28. 24.* This is the worst of theft in God's account. You think you may make bold with them, but how bold do you make with conscience, and the command of God?

*Fifth Query*; Are you not, or have you not been ungrateful to Parents? Leaving them to shift for themselves in those straights that you have helpt to bring them into. O consider it, Children, this is an evil which God will surely avenge, except ye repent. What to be hardned against thine own flesh! To be cruel to thine own Parents, that with so much tenderness fed thee, when else thou hadst perished! I remember *Luther* gives us a story of one (and oh that it might be a warning to all that hear it) who having made over all he had to his Son, reserving only a maintenance for himself; at last his Son despised him, and grudged him the very meat he eat, and one day the Father coming in when the Son and his Wife were at dinner upon a Goose, they shuffled the meat under the Table; but see the remarkable vengeance of God, upon this ungracious, unnatural Son; the Goose was turned into a monstrous Toad which seiz'd upon this vile wretch and kill'd him. If any of you be guilty of these evils, to humble you for them, and reclaim you from them, I desire these six Considerations may be laid to heart.

*First*, That the effects of your obedience, or disobedience will stick upon you and yours to many generations. If you be obedient Children in the Lord, both you and yours, may reap the fruits of that your obedience in multitudes of sweet mercies for many generations. So runs the Promise, *Eph. 6. 23.* Honour thy Father and Mother, which is the first commandment with promise, that it may be well with thee, and thou shalt live long on the earth. You know what an eye of favour God cast upon the *Recabites* for this, *Jer. 35. 8.* from the 14. to the 20. verse: and as his blessings are by promise entailed on the obedient,

obedient, so his curse upon the disobedient, Prov. 20. 20. *Who so curseth his Father or his Mother ; his Lamp shall be put out in obscure darkness ; (i. e.) the Lamp of his life quencht by death, yea, say others, and his soul also by the blackness of darkness in Hell.*

*Secondly,* Though other sins do, this sin seldom escapes exemplary punishment, even in this world. Our English History tells us of a Yeoman of *Leicestershire*, who had made over all he had to his Son, to prefer him in marriage, reserving only a bare maintenance at his Sons Table. Afterward upon some discontent, the Son bid his Father get out of his house. The next day Mr. *Goodman* the Minister of the Parish, meeting the young man, walking about his Ground, asked him how he did, he answered, very well ; but before the Minister was gone far from him, his bowels fell out, which he carried in his hands, got to his house, sent for Mr. *Goodman*, bitterly bewailed his sin against his Father, and so died. And Dr. *Taylor* in his great Exemplar tells us of another, that upon discontent with his Father, wisht the House might be on fire, if ever he came any more into his Fathers House. Afterwards coming in, it was fired indeed, and this wicked Son only consumed. I could multiply instances of this nature (for indeed the righteous Judgment of God hath multiplied them.) But this only for a taste.

*Thirdly,* Heathens will rise up in Judgment against you, and condemn you. They never had such precepts, nor presidents as you, and yet some of the better natured Heathens would have rather chosen death, than to do as you do. You remember the story of *Cræsus* his dumb Son, whose dear affections could make him speak when he saw *Cræsus* in danger ; though he never spake before, yet then he could cry out, *O do not kill my Father !* But what speak I of Heathens, the Stork in the Heavens, yea, the Beasts of the earth will condemn the disobedience of Children.

*Fourthly,* These are sins inconsistent with the true fear of God, in whomsoever they are found. That a man is indeed, which he is in his family, and among his Relations. He that is as a bad Child, can never be a good Christian. Either bring testimonials of your godliness from your Relations, or it may be well suspected to be no better than counterfeite. Never talk of your obedience to God, whilst your disobedience to the just commands of Parents gives you the lie.

*Fifth.*

*Fifthly*, A parting time is coming, when death will break up the Family, and when that time comes; Oh how bitter will the remembrance of these things be! When you shall see a Father or a Mother lying by the Wall, what a cut will it be to remember your miscarriages and evils. They are gone out of your reach, you cannot now if you would give them any satisfaction for what you have done against them; but oh how bitter will the remembrance of these things be, at such a time! Surely this will be more insupportable to you than their death, if the Lord open your eyes and give you repentance, and if not, then,

*Sixthly*, What a terrible thing will it be to have a Father or Mother come in as witnesses against you at Christ's Bar? As well as they loved you, and as dear as you were to them in this world; they must give evidence against you then. Now what a fearful thing is it for you but to imagine your Parents to come before the Lord, and say, Lord I have given this Child many hundred reproofs for sin; I have counselled, perswaded, and used all means to reclaim him, but in vain; he was a Child of disobedience, nothing could work upon him! What think you of this?

*Inference 2.*

*Infer. 2.* Have you such a pattern of obedience and tender love to Parents, *then Children imitate your pattern, as it becomes Christians; and take Christ for your example.* Whatsoever your Parents be, see that you carry it towards them becoming such as profess Christ.

*First*, if your Parents be godly, O beware of grieving them by any unbecoming carriage. Art thou a Christian indeed, thou wilt then reckon thy self obliged in a double bond, both of grace and nature to them. O what a mercy would some Children esteem it, if they had Parents that feared the Lord, as you have!

*Secondly*, If they be carnal, walk circumspectly, in the most precise and punctual discharge of your Duties: for how knowest thou, O Child, but hereby thou maist win thy Parents? Wouldst thou but humbly and seriously intreat, and perswade them to mind the waies of holiness; speaking to them at fit seasons, with all imaginable humility and reverence: insinuating your device to duties, or trouble for their evils rather by relating some pertinent History, or proposing some excellent

lent example; leaving their own Consciences to draw the conclusion, and make application, than to do it your selves: it's possible they may ponder your words in their hearts, as Mary did Christs, *Luke 2. 49, 51.* And would you but back all this with your earnest cries to Heaven for them, and your own daily example; that they may have nothing from your selves to retort upon you; and thus wait with patience for the desired effect: O what blessed instruments might you be of their everlasting good!

*Inference 3.*

*To conclude, let those that have such children as fear the Lord, and endeavour to imitate Christ in those duties, account them a singular treasure, and heritage from the Lord: and give them all due encouragement to their duties.* *Infer. 3.*

How many have no Children at all, but are as a dry tree! And how many have such as are worse than none? The very reproaches, and break-hearts of their Parents; that bring down their hoary heads with sorrow to the grave.

If God have given you the blessing of godly Children, you can never be sufficiently sensible of, or thankful for such a favour. O that ever God should honour you to bring forth Children for Heaven! What a comfort must this be to you, what ever other troubles you meet with abroad; when you come home among godly relations, that are careful to sweeten your own family to you by their obedience? Especially what a comfort is it when you come to die, that you leave them within the Covenant! Entitled to Christ, and so need not be anxious how it shall be with them when you are gone. Take heed of discouraging, or damping such Children from whom so much glory is like to rise to God, and so much comfort to your selves. Thus let Christs pattern be improved, who went before you in such eminent holiness in all his relations, and left you an example that you should follow in his steps.

Serm. 32.

## The XXXIIth SERMON.

*Opens the  
third of  
Christ's last  
words upon  
the Cross.*

LUK. XXIII. 43.

*And Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in Paradise.*

**I**N this Scripture you have *the third* excellent saying of Christ upon the Cross, expressing the riches of free grace to the penitent Thief. A man that had spent his life in wickedness, and for his wickedness was now to lose his life. His practice had been vile, and profane; but now his heart was broken for it; he proves a Convert, yea, the first fruits of the blood of the Cross. In the former verse he manifests his faith, *Lord, remember me when thou comest into thy Kingdom.* In this Christ manifests his pardon and gracious acceptance of him; *Verily I say unto thee, to day shalt thou be with me in Paradise.* In which promise are considerable, the Matter of it, the Person to whom it is made, the Time set for its performance, and the Confirmation of it for his full satisfaction.

1.

*First,* The Matter or Substance of the Promise made by Christ, *viz.* That he *shall be with him in Paradise.* By Paradise he means Heaven it self, which is here shadowed to us by a place of delight and pleasure. This is the receptacle of gracious souls when separated from their bodies. And that Paradise signifies Heaven it self, and not a third place, as some of the Fathers fondly imagine, is evident from, 2 Cor. 12. 2, 4. where the Apostle calls the same place by the names of the third Heaven, and the Paradise. This is the place of blessedness, designed for the People of God: so you find Rev. 2. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God: (i. e.)* to have the fullest and most intimate communion with Jesus Christ in Heaven. And this is the substance of Christ's promise to the Thief. Thou (*i. e.*) thou in spirit, or thou in thy noblest part, thy soul;



soul; which here bears the name of the whole person; *Thou shalt be with me in Paradise.*

Secondly, The Person to whom Christ makes this excellent and glorious promise. It was to one that had lived lewdly, and profanely; a very vile and wretched man in all the former part of his time, and for his wickedness now justly under condemnation. Yea, to one that had reviled Christ, after that sentence was executed on him. However, now at last the Lord gave him a penitent believing heart. Now, almost at last gasp, he is soundly in an extraordinary way converted, and being converted, he owns and professes Christ amidst all the shame and reproach of his death. Vindicates his innocency, and humbly supplicates for mercy; *Lord, remember me when thou comest into thy Kingdom.*

Thirdly, The set time for the performance of this gracious promise to him. *To day*: this very day shalt thou be with me in glory. Not after the resurrection, but immediately from the time of thy dissolution thou shalt enjoy blessedness. And here I cannot but detect the cheat of those that deny an immediate state of glory to believers after death. Who (to the end this Scripture might not stand in full opposition to their as uncomfortable, as unsound opinion (loose the whole frame of it, by drawing one pin; yea, by transposing but a Comma, putting it at the word *day*, which should be at the word *thee*, and so reading it thus, *Verily I say unto thee to day*, referring the word *day* to the time that Christ made the promise, and not to the time of its performance. But if such a liberty as this be yielded, what may not men make the Scriptures speak? There can be no doubt, but Christ in this expression, fixes the time for his happiness: *To day shalt thou be with me.*

Fourthly, and lastly, You have here the Confirmation and Seal of this most comfortable Promise to him, with Christ's solemn asseveration: *Verily I say unto thee.* Higher security cannot be given. I that am able to perform what I promise, and have not out-promised my self; for heaven and the glory thereof are mine. I that am faithful and true to my promises, and never crackt or strained my credit with any; I say it, I solemnly confirm it; *verily I say unto thee, to day shalt thou be with me in Paradise.* Hence we have three plain obvious truths, for our instruction and consolation.

*Doct. 1. That there is a future eternal state, into which souls pass at death.*

*Doct. 2. That all Believers are at their death immediately received into a state of glory, and eternal happiness.*

*Doct. 3. That God may, though he seldom doth, prepare men for this glory, immediately before their dissolution by death.*

These are the useful truths resulting from this remarkable word of Christ, to the penitent Thief. We will consider and improve them in the order proposed.

*Doct. 1.*

*Doct. 1. That there is a future eternal state, into which souls pass at death.*

This is a principal foundation-stone to the hopes, and happiness of souls. And seeing our hopes must needs be as their foundation, and ground work is; I shall briefly establish this truth by these five Arguments. The Being of a God evinces it; the Scriptures of truth plainly reveal it; the Consciences of all Men have resentments of it; the incarnation, and death of Christ is but a vanity without it; And the immortality of humane souls plainly discovers it.

*Arg. 1. The being of a God undeniably evinces a future state for humane souls after this life.* For if there be a God who rules the world which he hath made, he must rule it by rewards, and punishments, equally, and righteously distributed to good, and bad. Putting a difference betwixt the obedient and disobedient. The righteous and the wicked. To make a species of creatures capable of moral government, and not to rule them at all; is to make them in vain, and inconsistent with his glory who is the last end of all things. To rule them, but not suitably to their natures; consists not with that infinite wisdom from which their beings proceeded, and by which their workings are ruled and ordered. To rule them in a way suitable to their natures, *viz.* by rewards and punishments, and not to perform, or execute them at all, is utterly incongruous with the veracity and truth of him that cannot lie. This were to impose the greatest cheat in the world upon men; and

and can never proceed from the holy and true God. So then, as he hath made a rational sort of creatures, capable of moral government by rewards and punishments; so he rules them in that way which is suitable to their natures, promising *it shall be well with the righteous, and ill with the wicked.* These promises and threatnings can be no cheat, meerly intended to scare and fright, where there is no danger; or encourage, where there is no real benefit: but what he promises, or threatens, must be accomplished, and every word of God take place, and be fulfilled. But it's evident that no such distinction is made by the providence of God, (at least ordinarily, and generally) in this life: but *all things come alike to all: and as with the righteous so with the wicked.* Yea, here it goes ill with them that fear God, they are oppressed. They receive their evil things, and wicked men their good. Therefore we conclude, the righteous Judge of the whole earth, will in another world, recompence to every one according as his work shall be.

Arg. 2. *Secondly,* And as the very being of God evinces it, so the Scriptures of truth plainly reveal it. These Scriptures are the *Pandect*, or *System* of the Laws, for the government of men; which the wise and holy Ruler of the world, hath enacted and ordained for that purpose. And in them we find promises made to the Righteous, of a full reward for all their obedience, patience and sufferings in the next life, or coming world. And threatnings made against the wicked, of eternal wrath and anguish, as the Just recompence of their sin, in Hell for ever. Rom. 2. 5, 6, 7, 8, 9, 10. *Thou treasurest up to thy self wrath, against the day of wrath; and revelation of the righteous Judgment of God. Who shall render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, and honour, and immortality eternal life: but unto them that are contentious, and obey not the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul of man that doth evil, &c.* So 2 Thes. 1. 4, 5, 6, 7. *So that we our selves glory in you, in the Churches of God, for your patience, and faith in all your persecutions and tribulations, that ye endure. Which is [a manifest token] of the righteous Judgment of God. That ye maybe counted worthy of the Kingdom of God, for which ye also suffer. Seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven,*

*in flaming fire, &c.* To these plain testimonies, multitudes more might be added, if it were needful. Heaven and Earth shall pass away, but these words shall never pass away.

Arg. 3. *Thirdly*, As the Scriptures reveal it, *so the Consciences of all men, have some resentments of it.* Where is the man whose Conscience never felt any impressions of hope, or fear from a future world? If it be said these may be but the effects and force of discourse, or education; we have read such things in the Scriptures, or have heard it by Preachers; and so raise up to our selves hopes, and fears about it. I demand, how the Consciences of the Heathens, who have neither Scriptures nor Preachers, came to be imprest with these things. Doth not the Apostle tell us, Rom. 2. 15. *That their Consciences in the mean while work upon these things?* Their thoughts with reference to a future state *accuse, or else excuse, (i. e.)* their hearts are cheered and encouraged by the good they do, and terrified with fears about the evils they commit. Whereas if there were no such things, Conscience would neither accuse, or excuse for good, or evil done in this world.

Arg. 4. *Fourthly*, *The incarnation and death of Christ, is but a vanity without it.* What did he propose to himself, or what benefit have we by his coming; if there be no such future state? Did he take our nature, and suffer such terrible things in it for nothing? If you say Christians have much comfort from it in this Life. I answer, the comforts they have are raised by faith and expectation of the happiness to be enjoyed as the purchase of his blood in Heaven: And if there be no such heaven to which they are appointed. No Hell from which they are redeemed, they do but comfort themselves with a Fable, and bless themselves in a thing of nought. Their comfort is no greater than the comfort of a Beggar, that dreams he is a King, and when he awakes, finds himself a Beggar still. Surely the ends of Christ's death were to deliver us from the wrath to come, 1 Thes. 1. 10. Not from an imaginary, but a real Hell, to bring us to God, 1 Per. 3. 18. To be the Author of eternal Salvation to them that obey him, Heb. 5. 9.

Arg. 5. *Fifthly*, and lastly, *The immortality of humane souls puts it beyond all doubt.* The soul of a man, vastly differs from that of a Beast; which is but a material form; and so wholly depending on, must needs perish with the matter. But it is  
not

not so with us. Ours are reasonable spirits, that can live and act in a separated state from the body, *Eccles. 3. 21. Who knoweth the spirit of man that goeth upward, and the spirit of a Beast that goeth downward to the earth.* So that look as if a man dispute whether man be rational, that his very disputing it, proves him to be so; so our disputes, hopes, fears, and apprehensions of eternity, prove our souls immortal, and capable of that state.

## Inference 1.

Is there an Eternal State into which souls pass after this Life. *How precious then is present time, upon the improvement whereof that State depends!* O what a huge weight hath God hanged upon a small wyer! God hath set us here in a State of Trial, according as we improve these few hours, so will it fare with us to all Eternity. Every day, every hour, nay every moment of your present time hath an influence into your Eternity. Do ye believe this? What, and yet squander away precious time so carelessly, so vainly? How do these things consist? When *Seneca* heard one promise to spend a week with a friend that invited him, to recreate himself with him; He told him, he admired he should make such a rash promise; what (said he) cast away so considerable a part of your Life? How can you do it! Surely our prodigality in the expence of time, argues we have but little sence of great Eternity.

## Infer. 1.

Ab hoc momento pendet eternitas.

## Inference 2.

*How rational are all the difficulties and severities of Religion, which serve to promote and secure a future Eternal Happiness?* So vast is the disproportion betwixt Time and Eternity; things seen, and not seen as yet, the present vanishing, and future permanent state, that he can never be justly reputed a wise man, that will not let go the best enjoyment he hath on earth, if it stand in the way of his eternal happiness. Nor can that man ever escape the just censure of notorious folly, who for the gratifying of his appetite, and present accommodation of his flesh; lets go an eternal glory in heaven. *Darius* repented heartily that he lost a Kingdom for a draught of water. O, said he, for how short a pleasure have I sold a Kingdom! It was *Moses* choice, and his choice argued his wisdom; he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which are but for a season, *Heb. 11. 25.* Men do not account him a fool, that will adventure a Penny, upon a probability.

## Infer. 2.



*Christ's Promise to the converted Thief,*

probability to gain ten thousand pounds. But sure the disproportion betwixt Time, and Eternity is much greater.

*Inference 3.*

*Infer. 3.* If there certainly be such an Eternal State, into which souls pass immediately after Death; *How great a change then doth Death make upon every man and woman!* O what a serious thing is it to die! It's your passage out of the swift river of Time, into the boundless and bottomless Ocean of Eternity. You that now converse with sensible objects, with men and women like your selves, enter then into the world of Spirits. You that now see the continual revolutions of days and nights, passing away one after another, will then be fixed in a perpetual *NOW*. O what a serious thing is Death! You throw a cast for Eternity, when you die. If you were to cast a Dye for your natural life, oh how would your hand shake with fear, how it would fall? but what is that to this?

The souls of men are as it were asleep now in their bodies; at Death they awake, and find themselves in the world of realities. Let this teach you both how to carry your selves towards dying persons when you visit them; and to make every day some provision for that hour your selves. Be serious, be plain, be faithful with others that are stepping into Eternity: be so with your own souls every day. O remember what a long word, what an amazing thing Eternity is. Especially considering,

*Doct. 2.* *Doct. 2. That all believers are at their death, immediately received into a State of glory and eternal happiness.*

*This day shalt thou be with me.*

This the Atheist denies, he thinks he shall die, and therefore resolves to live as the Beasts that perish. *Beryllus* and some others after him, taught, that there was indeed a future state of happiness and misery for souls, but that they pass not into it immediately upon death and separation from the body, but shall sleep till the Resurrection, and then awake and enter into it. But is not that soul asleep, or worse, that dreams of a sleeping soul till the Resurrection. Are souls so wounded and prejudiced by their separation from the body, that they cannot subsist or act separate from it? Or have they found any such conceit in the Scriptures? Not at all. The Scriptures take notice

notice of no such interval; but plainly enough denies it, 2 Cor. 5. 8. *We are confident, I say, and willing rather to be absent from the body, and present with the Lord.* Mark it, no sooner parted from the body, but present with the Lord. So *Phil. 1. 23. I desire to be dissolved, and to be with Christ, which is far better.* If his soul was to sleep till the Resurrection, how was it far better to be dissolved, than to live? Sure *Paul's* state in the body had been far better, than his state after death, if this were so; for here he enjoyed much sweet communion with God by Faith, but then he should enjoy nothing.

To confirm this dream, they urge *Joh. 14. 3. If I go away, I will come again and receive you to my self.* As if the time of Christ's receiving his people to himself should not come, until his second coming at the end of the world. But though he will then collect all believers into one body, and present them solemnly to his Father: yet that hinders not, but he may, as indeed he doth receive every particular believing soul to himself at death, by the Ministry of Angels. And if not, how is it that when Christ comes to judgement, he is attended with ten thousands of his Saints, that shall follow him when he comes from heaven? *Jude 14.* you see then the Scriptures put no interval betwixt the dissolution of a Saint, and his glorification. It speaks of the Saints that are dead, as already with the Lord. And the wicked that are dead, as already in Hell, calling them *Spirits in Prison, 1 Pet. 3. 19, 20.* assuring us that *Judas* went presently to his own place, *Acts 1. 25.* and to that sence is the Parable of *Dives and Lazarus, Luk. 16. 22.*

But let us weigh these four things more particularly, for our full satisfaction in this point.

Arg. 1. *First,* Why should the happiness of believers be deferred, since they are immediately capable of enjoying it, as soon as separated from the body? Alas, the soul is so far from being assisted by the body, (as it is now) for the enjoyment of God; that it's either clog'd and hindred by it; so speaks the Apostle, 2 Cor. 5. 6, 8. *Whilst we are at home in the body, we are absent from the Lord, (i. e.)* our bodies prejudice our souls, obstruct and hinder the fulness and freedom of their communion. When we part from the body, we go home to the Lord. Then the soul is escaped as a Bird out of the Cage or Snare. Here I am prevented by an excellent Pen, which hath judiciously opened this point. To whose excellent obser-

Mr. Shaw in  
his Farewel  
to Life.

various I only add this, that if the intanglements, snares, and prejudices of the soul are so great and many in its embodied estate, that it cannot so freely dilate it self and take in the comforts of God, by communion with him, then surely the laying aside of that clog, or the freeing of the soul from that burden, can be no barr to its greater happiness, which it enjoys in its separated state.

Arg. 2. *Secondly*, Why should the happiness and glory of the soul be deferred, unless God had some farther preparative work to do upon it; before it be fit to be admitted into glory? But surely there is no such work wrought upon it after its separation by death. All that is done of that kind, is done here. When the *compositum* is dissolved, all means, duties, and ordinances are ceased. The working day is then ended, and night come, when no man can work, *Job. 9. 3.* To that purpose are those words of *Solomon, Eccles. 9. 10. Whatsoever thy hand findeth to do, do it with all thy might; for there is no wisdom, nor knowledge, nor devise in the Grave whither thou goest.* So that our glorification is not deferred, in order to our fuller preparation for glory. If we are not fit when we die, we can never be fit. All is done upon us that ever was intended to be done. For they are called, *Heb. 12. 23.* The Spirits of the Just made perfect.

Arg. 3. *Thirdly*, Again, why should our Salvation slumber, when the damnation of the wicked doth not slumber? God defers not their misery, and surely he will not defer our glory. If he be quick with his enemies, he will not be slow and dilatory with his friends. It cannot be imagined but he is as much inclined to acts of favour to his Children, as to acts of Justice to his enemies; these are presently damned, *Jud. 7. Acts 1. 25. 1 Pet. 3. 19, 20.* and what reason why believers, all believers as well as this in the Text, should not be that very day in which they die, with Christ in Glory?

Arg. 4. *Fourthly*, And lastly, how do such delays consist with Christ's ardent desires to have his people with him where he is? And with the vehement longings of their souls to be with Christ? You may see those reflected flames of Love and desire of mutual enjoyment betwixt the Bridegroom and his Spouse in *Rev. 22. 17, 20.* Delays make their hearts sick. The Expectation and Faith in which the Saints die, is to be satisfied then; and surely God will not deceive them. I deny

not but their glory will be more compleat when the body, their absent friend is reunited, and made to share with them in their happiness. Yet that hinders not, but mean while the soul may enjoy its glory, whilst the body takes its rest, and sleeps in the Dust.

*Inference 1.*

Are believers immediately with God after their dissolution, *then how surprizingly glorious will Heaven be to believers !* Nor that they are in it before they think of it, or are fitted for it, no they have spent many thoughts upon it before, and been long preparing for it ; but the *suddenness* and *greatness* of the change is amazing to our thoughts. For a soul to be now here in the body, conversing with men ; living among sensible objects, and within a few moments to be with the Lord. This hour on earth, the next in the third heavens. Now viewing this world, and anon standing among an innumerable company of Angels, and the Spirits of the Just made perfect. O what a change is this ! What ! but wink and see God ! Commend thy soul to Christ, and be transferred in the arms of Angels into the invisible world, the world of Spirits ! to live as the Angels of God ! To live without eating, drinking, sleeping. To be lifted up from a bed of sickness to a Throne of Glory ! To leave a sinful troublesom world, a sick and pained body, and be in a moment perfectly cured, and feel thy self perfectly well, and free from all troubles and distempers ! You cannot think what this will be. Who can tell what sights, what apprehensions, what thoughts, what frames believing souls have before the bodies they left, are removed from the eyes of their dear surviving friends.

*Infer. 1.*

*Inference 2.*

Are believers immediately with God after their dissolution ? *Where then shall unbelievers be, and in what state will they find themselves immediately after death hath closed their eyes ! Ah, what will the case of them be that go the other way ?*

*Infer. 2.*

To be pluckt out of house and body, from among friends and comforts, and thrust into endless miseries, into the dark vault of Hell ; never to see the light of this world any more. Never to see a comfortable sight. Never to hear a joyful sound. Never to know the meaning of rest, peace, or delight any more. O what a change is here ! To exchange the smiles and honours of men, for the frowns and fury of God. To

O animula  
vagula, blan-  
dula, heu  
quo vadis?  
nunquam jo-  
cos dabis, &c.

be cloathed with flames, and drink the pure unmixed wrath of God, who was but a few days since cloathed in silks, and fill'd with the sweet of the creature, how is the state of things altered with thee! It was the lamentable cry of poor *Adrian* when he felt death approaching. O my poor wandering soul, alas, whither art thou now going! Where must thou lodge this night! Thou shalt never jest more, never be merry more!

Your term in your houses and bodies is out, and there is another habitation provided for you; but 'tis a dismal one! When a Saint dyes, Heaven above is as it were moved to receive and entertain him; at his coming he is received into everlasting habitations. Into the inheritance of the Saints in light. When an unbeliever dies, we may say of him, alluding to *Isa. 14. 9.* *Hell from beneath is moved for him to meet him at his coming, it stirreth up the dead for him.* No more sports nor plays, no cups of wine, nor beds of pleasure. The more of these you enjoyed here, the more intolerable will this change be to you. If Saints are immediately with God, others must be immediately with Satan.

#### Inference 3.

*Infer. 3.* How little cause have they to fear death, who shall be with God so soon after their death? Some there are that tremble at the thoughts of death. That cannot endure to hear its name mentioned. That would rather stoop to any misery here, yea, to any sin, than die, because they are afraid of the exchange: but you that are interested in Christ, need not do so. You can lose nothing by the exchange. The words *Death*, *Grave* and *Eternity* should have another kind of sound in your ears. And make contrary impressions upon your hearts. If your earthly Tabernacles cast you out, you shall not be found naked. You have a building of God, an house not made with hands, eternal in the Heavens. And it is but a step out of this into that. O what fair sweet and lovely thoughts should you have of that great and last change! But what speak I of your fearfulness of death? Your duty lies much higher than that far.

#### Inference 4.

*Infer. 4.* If believers are immediately with God, after their dissolution, then it's their duty to long for their dissolution. And cast many a longing look towards their Graves. So did *Paul*, I desire to be dissolved, and to be with Christ, which is far better. The advantages of this exchange are unspeakable. You have Gold for Brais; Wine for



for Water ; Substance for Shadows ; solid Glory for very Vanity. O if the dust of this earth were but once blown out of your eyes, that you might see the divine glory ; how weary would you be to live ? How willing to die ? But then be sure your title to heaven be found and good. Leave not so great a concernment to the last. For though it is confessed God may do that in an hour, that never was done all your days, yet it is not common. Which brings us to our third and last observation.

Doct. 3. *That God may, though he seldom doth, prepare men for glory, immediately before their dissolution by death.*

Doct.

There is one *Parable*, and no more, that speaks of some that were called at the last hour, *Math. 20. 9, 10*. And there is this, one instance in the Text, and no more ; that gives us an account of a person so called. We acknowledge God may do it, his grace is his own. He may dispense it how, and where he pleaseth. We must always save divine prerogative. Who shall fix bonds, or put limits to free grace, but God himself, whose it is ? If he do not ordinarily shew such mercies to dying sinners (as indeed he doth not) yet it is not because he cannot, but because he will not. Not because their hearts are so hardened by long custom in sin, that his grace cannot break them ; but because he most justly with-holds that grace from them. When blessed Mr. *Bilney* the Martyr, heard a Minister preaching thus. O thou old sinner, that hast lain these fifty years rotting in thy sin, dost thou think now to be saved ? That the blood of Christ shall save thee ? O, said Mr. *Bilney*, what preaching of Christ is this ! If I had heard no other preaching than this, what had become of me ? No, no old sinners, or young sinners, great, or small sinners are not to be beaten off from Christ. but encouraged to repentance, and faith. For who knows but the bowels of mercy may yearn at last upon one that hath all along rejected it. This thief was as unlikely ever to receive mercy but a few hours before he died, as any person in the world could be.

But surely this is no encouragement to neglect the present seasons of mercy, because God may shew mercy hereafter. To neglect the ordinary, because God sometimes manifests his grace in ways extraordinary. Many I know have hardened

dened themselves in ways of sin by this example of mercy. But what God did at this time, for this man, cannot be expected to be done ordinarily for us. And the reasons thereof are,

Reason 1. *First*, Because God hath vouchsafed us the ordinary and standing means of grace, which he had not; and therefore we cannot expect such extraordinary and unusual conversions as he had. This poor creature never heard in all likelihood one Sermon preached by Christ, or any of the Apostles. He lived the life of a Highway-man, and concerned not himself about Religion; But we have Christ preached freely and constantly in our Assemblies. We have line upon line, and precept upon precept. And when God affords the ordinary preaching of the Gospel, he doth not use to work wonders. When *Israel* was in the Wilderness, then God baked their bread in Heaven, and clave the Rocks to give them drink; but when they came to *Canaan*, where they had the ordinary means of subsistence, the *Manna* ceased.

Reason 2. *Secondly*, Such a conversion as this may not be ordinarily expected by any man, because such a time as that will never come again. It's possible if Christ were to die again, and thou to be crucified with him, thou mightest receive thy conversion in such a miraculous and extraordinary way: but Christ dies no more. Such a day as that will never come again.

Mr. *Fenner* in his excellent discourse upon this point, tells us, that as this was an extraordinary time, Christ being now to be installed in his Kingdom, and crowned with glory and honours; so extraordinary things were now done; as when Kings are Crowned; the Streets are richly hanged; the Conduits run with Wine; great Malefactors are then pardoned; for then they shew their munificence and bounty; it is the day of the gladness of their hearts. But let a man come at another time to the Conduits, he shall find no Wine, but ordinary Water there. Let a man be in the Goal at another time, and he may be hang'd; yea, and hath no reason but to expect and prepare for it. What Christ did now for this man, was at an extraordinary time.

Reason 3. *Thirdly*, Such a conversion as this may not ordinarily be expected, for as such a time will never come again, so there will never be the like reason for such a conversion any more

more. Christ converted him upon the Cross, to give an instance of his divine power at that time when it was almost wholly clouded. Look as in that day the divinity of Christ brake forth in several miracles, as the preternatural eclipse of the Sun. The great Earthquake, the rending of the Rocks, and vail of the Temple. So in the conversion of this Man in such an extraordinary way; and all to give evidence of the divinity of Christ, and prove him to be the Son of God whom they crucified. But that is now sufficiently confirmed, and there will be no more occasion for miracles to evidence it.

Reason 4. *Fourthly*, None hath reason to expect the like conversion, that enjoys the ordinary means; because though in this convert we have a pattern of what free grace can do, yet as Divines pertinently observe, it's a pattern without a promise. God hath not added any promise to it, that ever he will do so for any other: And where we have not a promise to encourage our hope, our hope can signifie but little to us.

*Inference 1.*

*Let those that have found mercy in the evening of their life, admire the extraordinary grace that therein hath appeared to them. O that ever God should accept the Bran, when Satan hath had the Flour of thy days! The forementioned reverend Author tells us of one Marcus Cajus Victorius a very aged man in the primitive times, who was converted from Heathenism to Christianity in his old age. This man came to Simplicianus a Minister, and told him he heartily owned and embraced the Christian faith. But neither he nor the Church would trust him for a long time. And the reason was the unusualness of a conversion at such an age. But after he had given them good evidence of the reality thereof, there were acclamations and singing of Psalms, the people every where crying, Marcus Cajus Victorius is become a Christian. This was written for a wonder. Oh if God have wrought such wondrous salvations for any of you, what cause have you to do more for him than others! What, to pluck you out of Hell when one foot was in! To appear to you at last when so hardned by long custom in sin, that one might say, Can the Ethiopian change his hue, or the Leopard his spots? O what riches of mercy have appeared to you!*

*Infer. 1.*

*Inference 2.*

*Let this convince and startle such as even to their gray hairs remain in an unconverted state, who are where they were when they first came into the world, yea, rather farther off by much.*

*Infer. 2.*

Be.

Bethink your selves, ye that are full of days, and full of sin; whose time is almost done. and your great work not yet begun. Who have but a few sands more in the upper part of the glass to run down, and then your conversion will be impossible. Your sun is setting, your night is coming; the shadows of the evening are stretched out upon you; you have one foot in the grave, and the other in Hell. O think if all sense and tenderness be not withered up, as well as natural verdure; think with your selves, how sad a case you are in. God may do wonders, but they are not seen every day; then they would cease to be wondrous. O strive, strive while you have a little time, and a few helps and means more. Strive to get that work accomplished now that was never done yet. Defer it no longer; you have done so too much already.

*Semper victuri.*

It may be (to use *Seneca's* expression) you have been these sixty, seventy, or eighty years beginning to live, about to change your practice; but hitherto you still continue the same. Do not you see how Satan hath gulled and cheated you with vain purposes till he hath brought you to the very brink of the Grave and Hell. O 'tis time now to make a stand, and pause a little where you are, and to what he hath brought you. The Lord at last give you an eye to see, and an heart to consider.

*Inference 3.*

*Infer. 3.*

Lastly, Let this be a call and caution to all young ones to begin with God betime, and take heed of delays till the last, as so many thousands have done before them to their eternal ruine. Now is your time, if you desire to be in Christ; if you have any sense of the weight and worth of eternal things upon your hearts. I know your age is voluptuous, and delights not in the serious thoughts of death and eternity. You are more inclined to mind your pleasures, and leave these grave and serious matters to old age. But let me persuade you against that, by these considerations.

*First*, Oh set to the business of Religion now, because this is the moulding age. Now your hearts are tender, and your affections flowing. Now is the time when you are most likely to be wrought upon.

*Secondly*, Now, because this is the freest part of your time. It is in the morning of your life, as in the morning of the day. If a man have any business to be done, let him take the morning

ing for it. For in the after part of the day a hurry of business comes on, so that you either forget it, or want opportunity for it.

*Thirdly*, Now, because *your life is immediately uncertain*. You are not certain that ever you shall attain the years of your Fathers. There are graves in the Church-yard just of your length. And skulls of all sorts and sizes in *Golgotha*, as the Jews proverb is.

*Fourthly*, Now, because *God will not spare you because you are but young sinners, little sinners, if you die Christless*. If you are not as you think old enough to mind Christ, surely if you die Christless, you are old enough to be damned. There's the small spray, as well as great logs in the fire of Hell.

*Fifthly*, Now, because *your life will be the more eminently useful, and serviceable to God, when you know him betime, and begin with him early*. *Austin* repented, and so have many thousands since him, that he began so late, and knew God no sooner.

*Sixthly*, Now, because *your life will be the sweeter to you, when the morning of it is dedicated to the Lord*. The first fruits sanctifie the whole harvest. This will have a sweet influence into all your days. Whatever changes, straights, or troubles you may afterwards meet with.

## The XXXIIIth. SERMON.

Serm. 33.

*Opens the fourth excellent saying of Christ upon the Cross.*

MATTH. XXVII. 46.

*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, my God, my God, why hast thou forsaken me?*

Non ignoro quidem verba hæc dyaboli & summa animæ angustia versantis esse. *Heinsius*  
very in L.c.

**T**HIS verse contains the *fourth* memorable saying of Christ upon the Cross. Words able to rend the hardest heart in the world. It is the voice of the Son of God in an agony. His sufferings were great.

F f f



very great before, but never in that extremity as now ; When this heaven-rending and heart-melting out-cry brake from him upon the Cross, *Eli, Eli, lama sabachani*. In which words are considerable, the time, matter and manner of this his sad complaint.

1. *First*, The time when it was uttered ; *about the ninth hour*, (i. e.) about three of the clock after-noon. For as the Jews divided the night into four quarters, or watches : so they divided the day in like manner into four quarters, or greater hours. Which had their names from that hour of the day that closed the quarter. So that beginning their account of their lesser hours from six in the morning, which with them was the first, their ninth hour answered to our third after-noon. And this is heedfully marked by the Evangelists on purpose to shew us how long Christ hang'd in distress upon the Cross, both in soul and body, which at least was three full hours. Towards the end whereof his soul was so filled, distressed, and overwhelmed ; that this doleful cry brake from his soul, in bitter anguish ; *My God, my God, &c.*
2. *Secondly*, The matter of the complaint. It is not of the cruel tortures he felt in his body, nor of the scoffs and reproaches of his name; he mentions not a word of these, they were all swallowed up in the sufferings within, as the River is swallowed up in the Sea, or the lesser flame in the greater. He seems to neglect all these, and only complains of what was more burdensom than ten thousand Crosses. Even his Fathers deserting him, *my God, my God, why hast thou forsaken me ?* It is a more inward trouble that burdens him, darkness upon his spirit, the hidings of God's face from him, an affliction he was totally a stranger to, till now. Here he lays his hand in this complaint. This was the pained place, to which he points in this dolorous out-cry.
3. *Thirdly*, The manner in which he utters his sad complaint, and that was with a remarkable *vehemency*, he cried with a loud voice, not like a dying man, in whom nature was spent, but as one full of vigor, life and sense. He gathered all his spirits together, stirred up the whole power of nature when he made this grievous out-cry. There is in it also an *emphatical reduplication*, which shews with what vehemency it was uttered. Not singly, *my God*, but he doubles it, *my God, my God*, as distressed persons use to do. So *Elisha*, when *Elijah* was separated

rated from him by the Chariots and Horses of fire, cries out, *my Father, my Father.*

Nay, moreover, to encrease the force and vehemency of this complaint, here is an *affectionate interrogation*: *Why hast thou forsaken me?* Questions, especially such as this, are full of spirits. It is as if he were surpris'd by the strangeness of this affliction: and rousing up himself with an unusual vehemency, turns himself to his Father, and cries, why so, my Father; O what dost thou mean by this? What, hide that face from me that never was hid before! What, and hide it from me now, in the depth of my other torments and troubles! O what new, what strange things are these! Lastly, here is an *observable variation* of the language in which this astonishing complaint was uttered. For he speaks both *Hebrew*, and *Syriack* in one breath, *Eli, Eli, lama,* are all Hebrew, *Sabachtani* is a *Syriack* word, used here for emphasis sake. Hence we observe.

Doct. *That God in design to heighten the sufferings of Christ to the uttermost, forsook him in the time of his greatest distress; to the unpeakable affliction, and anguish of his soul.*

Doct.

This proposition shall be considered in three parts. The *desertion* it self. The *design* or end of it. The *effect* and influence it had on Christ.

*First*, The desertion it self. Divine desertion generally considered is God's withdrawing himself from any, not as to his Essence, that fills Heaven and Earth, and constantly remains the same. But it's the withdrawment of his favour, grace and love. When these are gone, God is said to be gone. And this is done two ways, either *absolutely*, and wholly, or *respectively* and only as to manifestation. In the first sense Devils are forsaken of God. They once were in his favour and love, but they have utterly and finally lost it. God is so withdrawn from them, as that he will never take them into favour any more. In the other sense he sometimes forsakes his dearest Children, (*i. e.*) he removes all sweet manifestations of his favour and love for a time, and carries it to them as a stranger; though his love be still the same.

And this kind of desertion which is *respective*, temporary, and only in regard of manifestation, is justly distinguished

*Christ's Spiritual and sad Desertion,*

from the various ends and designs of it, into *probational, cautional, castigatory, and penal*. *Probational* desertions are only for the proof and trial of grace. *Cautional* desertions are designed to prevent sin. *Castigatory* desertions are God's rods to chastize his people for sin. *Penal* desertions are such as are inflicted as the just reward of sin, for the reparation of that wrong sinners have done by their sins. Of this sort was Christ's desertion. A part of the curse, and a special part. And his bearing it was no small part of the reparation, or satisfaction he made for our sins.

More particularly, to open the nature of this desertion of Christ by his Father, there being much of intricacy and difficulty in it. I shall proceed in the explication of it *Negatively, and Positively*.

*First, Negatively*, when Christ cries out of God's forsaking him, he doth mean that he had *dissolved the personal union* of the two natures. Not as if the marriage knot which united our nature to the person of Christ was loosed, or a divorce made betwixt them. No, for when he was forsaken of God, he was still true and real *Godman* in one person.

*Secondly*, When Christ bewails the Father's forsaking him, he doth not mean that he *pulled away the prop of divine support* from him, by which he had till then endured the tortures and sufferings that oppressed him. No, though the Father deserted, yet he still supported him. And so much is intimated in these words of Christ, *Eli, Eli*, which signifies my strong one, my strong one. God was with him by way of support, when withdrawn as to manifestations of love and favour. In respect of God's supporting presence which was with Christ at this time; it's said, *Isai. 42. 1. Behold my Servant whom I uphold*, and *Joh. 16. 32. I am not alone, but my Father is with me*. So that this cannot be the meaning of it.

*Thirdly*, Much less is it his meaning that God had left him, as to *inherent grace and sanctification*. Recalling that spirit of holiness which had anointed him above his fellows. No, no: when he was forsaken he remained as holy as ever. He had indeed less comfort, but not less holiness than before. Such a desertion had irritated and made void the very end of his death. And his sacrifice could never have yielded such a fragrant odor to God as it did, *Eph. 5. 2*.

*Fourthly*, The love of God was not so withdrawn from Christ,

Christ, as that *the Father had now no love for him*, nor delight in him. That's impossible, he can no more cease to love Christ, than to love himself. His love was not turned into wrath. Though his wrath only was now manifested to him as our surety; and his love hid from him, as his beloved Son.

*Fifthly*, Nor was Christ *forsaken by his Father finally*, upon what account soever it was that he was forsaken. No, it was but for a few hours that the dark cloud dwelt over his soul: It soon past away. And the bright and glorious face of God shone forth again, as bright as ever, *Psal. 22. 1, 24.* compared.

*Sixthly*, And lastly, It was *not a mutual desertion*, or a desertion on both parts; the Father forsook him, but he forsook not his Father. When God withdrew, he followed him, crying, *my God, my God.*

Yet to speak positively of it; though it did not dissolve the personal union, nor cut off divine supports, nor remove his inherent grace, nor turn his Fathers love into hatred, nor continue for ever, nor yet was it on both parts, Christ's forsaking God, as well as God forsaking Christ; yet I say it was,

*First*, *A very sad desertion*, the like unto which in all respects never was experienced by any, nor can be to the end of the world. All his other troubles were but small things to this; they bare upon his body, these upon his soul. They came from the hands of vile men, this from the hand of a dear Father. He suffered both in body and soul; but the sufferings of his soul, were the very soul of his sufferings. Under all his other sufferings he opened not his mouth, but this toucht the quick, that he could not but cry out, *my God, my God, why hast thou forsaken me!*

*Secondly*, As it was a sad, so it was a *penal desertion*, inflicted on him for satisfaction for those sins of ours, which deserved that God should forsake us for ever, as the damned are forsaken by him. So that this cry (as one observes) was like the *perpetual shriek* of them that are cast away for ever. This was that Hell, and the torments of it which Christ our Surety suffered for us. For look as there lies a twofold misery upon the damned in Hell, *viz. pain of sense, and pain of loss.* So upon Christ answerably *there was not only an impression of wrath, but also a subtraction of withdrawment of all sensible favour and love.* Hence it's said by himself, *Joh. 12. 27.* And now my soul.

*Christ's Spiritual and sad Desertion,*

is troubled. The word signifies troubled as they that are in Hell are troubled. Though God did not leave his soul in Hell, as others are; he having enough to pay the debt which they have not, yet in the torments thereof at this time he was. Yea, in sufferings at this time in his soul, equivalent to all that which our souls should have suffered there to all eternity.

Nec fide nec  
theatrico  
conqueritur  
se a patre de-  
relictum. Et  
quod non-  
nulli ex val-  
gi opinione  
sic locutum  
obtendunt,  
insipidum est  
Cavillum.  
Calv.

*Thirdly, It was a desertion that was real, and not fictitious.* He doth not personate a deserted soul, and speak as if God had withdrawn the comfortable sence and influence of his love from him; but the thing was so indeed. The God-head restrained and kept back for this time, all its joys, comforts and sence of love from the man-hood: yielding it nothing but support. This bitter doleful out-cry of Christ gives evidence enough of the reality of it. He did not feign but feel the burdenfomness of it.

*Fourthly, This desertion fell out in the time of Christs greatest need of comfort that ever he had in all the time of his life on earth.* His father forsook him at that time, when all earthly comforts had forsaken him; and all outward evils had broken in together upon him. When men, yea, the best of men, stood afar off, and none but barbarous enemies were about him. When pains and shame, and all miseries even weighed him down, then even then to compleat and fill up his sufferings. God stands afar off too.

*Fifthly, And lastly, It was such a desertion, as left him only to the supports of his Faith.* He had nothing else now but his Fathers covenant and promise to hang upon. And indeed as a judicious Author pertinently observes; the Faith of Christ did several ways act and manifest it self, in these very words of complaint in the Text.

Mr. Case his  
Corr. Tim In-  
struction.  
p. 51. 52.

For though all comfortable sights of God, and sence of love were obstructed; yet you see his soul cleaves fiducially to God for all that. *My God, &c.* Though sence and feeling speak as well as faith; Yet Faith speaks first, my God, before sence speaks a word of his forsaking. His Faith prevented the complaint of sence and though sence comes in afterward with a word of complaint, yet here are two words of Faith, to one of Sence. It is, *My God, my God,* and but one word of forsaking. As his Faith spake first, so it spake twice when sence and feeling spake but once. Yea and as Faith spake first, and twice as much as sence, so it spake more confidently than Sence did. He lays a confident claim to God as his God; *My God, my God,* and only

Queries



Queries about his forsaking of him ; *why hast thou forsaken me?* This is spoken more dubiously, the former most confidently.

To be short, *His Faith laid hold on God, under a most suitable Title, or Attribute, Eli, Eli, my strong one, my strong one, q. d.* O thou with whom is infinite and everlasting strength, thou that hast hitherto supported my Man-hood, and according to thy promise upheld thy Servant ; what, wilt thou now forsake me ? My strong one, I lean upon thee. To these supports and refuges of Faith this desertion shut up Christ. By these things he stood when all other visible and sensible comforts thrunk away both from his soul and body. This is the true, though brief account of the nature and quality of Christs desertion.

*Secondly*, In the next place let us consider the *designs and ends* of it ; which were principally *Satisfaction* and *Sanctification*. *Satisfaction* for those sins of ours which deserved that we should be *totally and everlastingly forsaken of God*. This is the desert of every sin, and the damned do feel it, and shall to all eternity. God is gone from them for ever, not essentially, the just God is with them still, the God of power is still with them, the avenging God is ever with them ; but the merciful God is gone, and gone for ever. And thus would he have withdrawn himself from every soul that sinned, had not Christ born that punishment for us, in his own soul ; if he had not cried, *My God, my God, why hast thou forsaken me?* we must have howled out this hideous complaint in the lowest Hell for ever, O righteous God, O dreadful, O terrible God, thou hast for ever forsaken me.

And as satisfaction was design'd in this desertion of Christ, so also was the *Sanctification of all the desertions of the Saints designed in it*. For he having been forsaken *before us, and for us* ; when ever God forsakes us, that very forsaking of his is sanctified, and thereby turned into a mercy to Believers. Hence are all the precious fruits and effects of our desertions. Such are the earnest excitations of the soul to Prayer, *Psal. 77. 2. Psal. 88. 1, 9.* The antidoting the tempted soul against sin. The reviving of ancient experiences, *Psal. 77. 5.* Enhaunting the value of the divine presence with the soul, and teaching it to hold Christ faster than ever before, *Cant. 3. 1, 2, 3, 4, 5.* These and many more are the precious effects of sanctified desertion ; but how many or how good so ever these effects are, they do all owe themselves to Jesus Christ, as to the Author of them. Who for our sakes would

pass

pass through this dark and sad state, that we might find those blessings in it. So then, the God-heads suspending of all the effects of joy and comfort from the humanity of Christ at this time, which had not ceased to flow into it in an ineffable measure, and manner till now, must needs be both a special part of Christs satisfaction for us, and consequently that which makes all our temporary desertions rather mercies and blessings, than curses to us.

3. *Thirdly*, Let us in the next place consider the effect and influence this desertion had upon the Spirit of Christ.

And though it did not drive him to despair as the Papists falsely charge Mr. *Calvin* to have affirmed; yet it even amazed him, and almost swallowed up his soul in the deeps of trouble and consternation. This cry is a cry from the deeps; from a soul oppressed even to death. Never was the Lord Jesus so put to it before. It is a most astonishing out-cry.

Let but five particulars be weighed, and you will say, never was there any darkness like this. No sorrow like Christs sorrow in his deserted state. For,

*First*, Apprehend, Reader, this was a new thing to Christ and that which he was never acquainted with before. From all Eternity until now, there had been constant and wonderful out-lets of love, delight and joy, from the bosom of the Father, into his bosom. He never missed his Father before. Never saw a frown, or a veil upon that blessed face before. This made it an heavy burden indeed, the words are words of wonderment and admiration; *My God, my God, why hast thou forsaken me!* Thou that never didst so before, hast forsaken me now.

*Secondly*, As it was a new thing to Christ, and therefore the more amazing; *so it was a great thing to Christ*, so great that he scarce knew how to support it. Had it not been a great tryal indeed, so great a spirit as Christs was would never have so droop'd under it, and made so sad a complaint of it. It was so sharp, so heavy an affliction to his soul; that it caused him who was meek under all other sufferings as a Lamb, to roar under this like a Lion. For so much those words of Christ signifie, *Psa. 22. 1. My God, my God, why hast thou forsaken me? why art thou so far from the voice of my roaring?* It comes from a root that signifies to howl or roar as a Lion. And rather signifies the noise made by a wild Beast, than the voice of a Man.

*Id quod rugitum vocat, non humanam, sed leoninam vocem significat.*

*Eucher. in Luc.*

And

And it is as much as if Christ had said, O my God, no words can express my anguish. I will not speak, but roar, howl out my complaint. Pour it out in volleys of Groans. I roar as a Lion. It's no small matter will make that majestick creature to roar. And sure so great a spirit as Christs, would not have roared under a slight burden.

*Thirdly*, As it was a great burden to Christ, so it was a burden laid on in the time of his greatest distress. When his body was in tortures, and all about him was black, dismal, and full of horror, and darkness. He fell into this desertion at a time when he never had the like need of divine supports and comforts, and that aggravated it.

*Fourthly*, It was a burden that lay upon him long, even from the time his soul began to be sorrowful and sore amazed in the Garden, till his very death. If you were but to hold your finger in the fire for two minuits, you would not be able to bear it. But what is the finger of a Man, to the soul of Christ? or what is material fire, to the wrath of the great God?

*Fifthly*, So heavy was this pressure upon Christs soul, that in all probability it hastened his death; for it was not usual for crucified persons to expire so soon; and those that were crucified with him, were both alive after Christ was gone. Some have hanged more than a day and night, some two full days and nights in those torments alive; but never did any feel inwardly, what Christ felt. He bare it till the ninth hour, and then makes a fearful out-cry, and dies. The Uses follow.

*Inference 1.*

Did God forsake Christ upon the Cross, as a punishment to him for our sins: Then it follows, that as often as we have sinned, so oft have we deserved to be forsaken of God. This is the just recompence and demerit of Sin. And indeed here lies the principal evil of sin, that it separates betwixt God and the soul. This separation is both the moral evil that is in it, and the penal evil inflicted by the righteous God for it. By sin we depart from God, and as a due punishment of it, God departs from us. This will be the dismal Sentence in the last day, *Matth. 25. Depart from me, ye cursed.* Thenceforth there will be a gulph fixed betwixt God and them, *Luke 16. 26.* No more friendly intercourses with the blessed God for ever. The eternal shriek of the damned is, *Woe, and alas, God hath forsaken us for ever more.* Ten thousands worlds can no way re-

*Infer. 1.*

G g g

compence

compence the loss of one God. Beware sinners how you say to God now, *Depart from us, we desire not the knowledge of thy ways,* lest he say, depart from me, you shall never see my face.

*Inference 2.*

*Infer. 2.* Did Christ never make such a sad complaint and out-cry till God hid his face from him; *Then the hiding of Gods face, is certainly the greatest misery that can possibly befall a gracious soul in this world.* When they scourged, buffeted, and smote Christ, yea, when they nailed him to the Tree, he opened not his mouth; but when his Father hid his face from him, then he cried out; yea, his voice was the voice of roaring; this was more to him, than a thousand crucifyings. And surely as it was to Christ, so it is to all gracious souls the saddest stroke, the heaviest burden that ever they felt. When David forbade *Abolom* to come to *Jerusalem* to see his Father, he complains in *2 Sam. 14. 32.* *Wherefore (said he) am I come from Gethur, if I may not see the Kings face?* So doth the gracious soul bemoan it self, wherefore am I redeemed, called, and reconciled; if I may not see the face of my God?

It's said of *Tully* when he was banished from *Italy*, and of *Demosthenes* when he was banished from *Athens*, that they wept every time they looked towards their own Country. And is it strange that a poor deserted believer should mourn every time he looks heaven-ward? Say, Christian, did the tears never trickle down thy cheeks when thou lookedst toward heaven, and couldst not see the face of thy God as at other times? If two dear friends cannot part, though it be but for a season, but that parting must be in a shower: blame not the Saints if they sigh and mourn bitterly when the Lord, who is the life of their life departs; though but for a season from them; for if God depart, their sweetest enjoyment on earth, the very crown of all their comforts is gone, and what will a King take in exchange for his Crown? what can recompence to a Saint, the loss of his God! Indeed if they had never seen the Lord, or tasted the incomparable sweetness of his presence, it were another matter; but the darkness which follows the sweetest light of his countenance is double darkness.

And that which doth not a little increase the horror of this darkness is, that when their souls are thus benighted, and the Sun of their comfort is set; then doth Satan like the wild Beasts

Beasts of the desert, creep out of his den, and roars upon them with hideous temptations. Surely this is a sad state, and deserves tender pity. Pity is a due debt to the distressed, and the world shews not a greater distress than this. If ever you have been in troubles of this kind your selves, you will never slight others in the same case! Nay one end of God's exercising you with troubles of this nature, is to teach you compassion towards others in the same case. Do they not cry to you as *Job 19. 21. Have pity, have pity upon me, O ye my friends, for the hand of God hath touched me.* Draw forth bowels of mercy and tender compassion to them, for either you have been, or are, or may be in the same case your selves; however, if men do not, to be sure Christ that hath felt it before them, and for them, will pity them.

Aut sumus,  
aut fuimus,  
aut possumus  
esse quod hic  
est.

*Inference 3.*

Did God really forsake Jesus Christ upon the Cross, then *Infer. 3.*  
*from the desertion of Christ's singular consolation springs up to the people of God; yea, manifold consolation.* Principally it's a support in these two respects, As it is *preventive* of your final desertion, and a comfortable *pattern* to you in your present sad desertions.

*First,* Christ's desertion is *preventive* of your final desertion. Because he was forsaken for a time, you shall not be forsaken for ever. For he was forsaken for you. And God's forsaking him, though but for a few hours, is equivalent to his forsaking you for ever. It is every way as much for the dear Son of God, the darling delight of his soul, to be forsaken of God for a time; as if such a poor inconsiderable thing as thou art, shouldst be cast off to eternity. Now this being equivalent and born in thy room, must needs give thee the highest security in the world, that God will never finally with-draw from thee. Had he intended to have done so, Christ had never made such a sad out-cry as you hear this day, *my God, my God, why hast thou forsaken me?*

*Secondly,* Moreover, this sad desertion of Christ becomes a comfortable *pattern* to poor deserted souls in divers respects: and the proper business of such souls at such times, is to eye it believingly, in those six respects.

*First,* Though God deserted Christ, yet at the same time he powerfully supported him. His omnipotent arms were under him, though his pleased face was hid from him. He had



not indeed his smiles, but he had his supportations. So (Christian) just so shall it be with thee. Thy God may turn away his face, he will not pluck away his arm. When one asked of holy Mr. *Baines* how the case stood with his soul, he answered; *Supports I have, though suavities I want.* Our Father in this deals with us, as we our selves sometimes do with a Child that is stubborn and rebellious. We turn him out of doors, and bid him be gone out of our sight; and there sighs and weeps, but however, for the humbling of him we will not presently take him into house and favour; yet we order; at least permit the servants to carry him meat and drink. Here is fatherly care, and support; though no former smiles, or manifested delights.

*Secondly,* Though God deserted Christ, yet he deserted not God. His Father forsook him, but he could not forsake his Father, but followed him with this cry, *my God, my God, why hast thou forsaken me?*

And is it not even so with you? God goes off from your souls, but you cannot go off from him. No, your hearts are mourning after the Lord. Seeking him carefully with tears. Complaining of his absence as the greatest evil in this world. This is Christ like. So it was with the Spouse. *Cant. 3. 1, 2.* Her beloved had withdrawn himself, and was gone; but was she content to part with him so? No such thing. *By night on my bed, I sought him whom my soul loveth, I sought him but I found him not, I will arise now, and go about the City, &c.*

*Thirdly,* Though God forsook Christ, yet he returned to him again. It was but for a time, not for ever. In this also doth his desertion parallel yours. God may for several wise and holy reasons hide his face from you, but not so as it's hid from the damned; who shall never see it again. This cloud will pass away. This night shall have a bright morning. *For (saith thy God) I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.* As if he should say, I may contend with him for a time, to humble him; but not for ever, lest instead of a sad child, I should have a dead child. Oh the tenderness even of a displeased Father!

*Fourthly,* Though God forsook Christ, yet at that time he could justify God. So you read *Psal. 22. 2, 3.* *O my God (saith he) I cry in the day time; but thou hearest not, and in the night season,*

*season, and am not silent; but thou art holy.* Is not thy spirit according to thy measure, framed like Christs in this? Canst thou not say even when he writes bitter things against thee, he is a holy, faithful, and good God for all this. I am deserted, but not wronged. There is not one drop of injustice, in all the Sea of my sorrows. Though he condemn me, I must and will Justifie him, this also is Christ-like.

*Fifthly,* Though God took from Christ all visible and sensible comforts, inward as well as outward; yet Christ subsisted by faith in the absence of them all. His desertion put him upon the acting of his faith. *My God, my God,* are words of faith. The words of one that rolls upon his God. And is it not so with you too? Sence of love is gone, sweet sights of God shut up in a dark cloud; well what then? Must thy hands presently hang down, and thy soul give up all its hopes? What! is there no faith to relieve in this case? Yes, yes, and blessed be God for faith. *Who is among you that feareth the Lord, and obeyeth the voice of his servants, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay himself upon his God,* *Isai. 50. 10.* To conclude,

*Sixthly,* Christ was deserted, a little before the glorious morning of light and joy dawned upon him. It was a little, a very little while, after this sad cry, before he triumphed gloriously. And so it may be with you. Heaviness may endure for a night, but joy and gladness will come in the morning. You know how Mr. *Glover* was transported with joy, and cried out, as a man in a Rapture. O *Austin*, he is come, he is come, he is come, meaning the Comforter, who for some time had been absent from his soul:

But I fear I am absolutely and finally forsaken.

Why so? Do you find the characters of such a desertion upon your soul? Be righteous Judges, and tell me, whether you find an heart willing to forsake God? Is it indifferent now to you whether God ever return again or no? Are there no mournings, meltings, hankerings after the Lord? Indéed if you forsake him, he will cast you off for ever. But can you do so? Oh no, let him do what he will. I am resolved to wait for him, cleave to him, mourn after him, though I have no present comfort from him, no assurance of my interest in him! yet will I not exchange my poor weak hopes, for all the good in this world.

Object.  
Sol.

Again,

Again, You say God hath forsaken you, but hath he *let loose the bridle before you*? To allude to *Job 30. 11.* Hath he taken away from your souls, all conscientious tenderness of sin, so that now you can sin freely, and without any regret? If so, it's a sad token indeed. Tell me soul, if thou judgest indeed God will never return in loving kindness to thee any more; why dost thou not then give thy self over to the pleasures of sin, and fetch thy comforts that way from the creature since thou canst have no comfort from thy God? Oh no, I cannot do so. If I die in darkness and sorrow, I will never do so. My soul is as full of fear and hatred of sin as ever, though empty of joy and comfort. Surely these are no tokens of a soul finally abandoned by its God.

*Inference 4.*

*Infer. 4.* Did God forsake his own Son upon the Cross; *then the dearest of God's people may for a time be forsaken of their God.* Think it not strange when you that are the children of light, meet with darkness, yea and walk in it. Neither charge God foolishly. Say not he deals hardly with you. You see what befel Jesus Christ, whom his soul delighted in. It's doubtless your concernment to expect, and prepare for days of darkness. You have heard the doleful cry of Christ, *my God, my God, why hast thou forsaken me*? You know how it was with *Job, David, Heman, Asaph,* and many others the dear servants of God. What heart-melting lamentations they have made upon this account. And are you better than they? Oh prepare for spiritual troubles. I am sure you do enough every day to involve you in darkness. Now if at any time this trial befall you, mind these two seasonable *Admonitions*, and lay them up for such a time.

*Admonition 1.* First, *Exercise the faith of adherence, when you have lost the faith of evidence.* When God takes away that, he leaves this. That is necessary to the comfort, this to the life of his people. It's sweet to live in views of your interest, but if they be gone, believe and roll on God for an interest. Stay your selves on your God, when you have no light. *Isa. 50. 10.* Drop this anchor in the dark, and do not reckon all gone, when evidence is gone. Never reckon your selves undone whilst you can adhere to your God. Direct acts are noble acts of faith, as well as reflexive ones. Yea, and in some respects to be preferred to them. For,

*First,*

*First*, As your comfort depends on the evidencing acts of faith, so your salvation upon the adhering act of faith. Evidence comforts, but affiance saves you. And sure salvation is more than comfort.

*Secondly*, Your faith of evidence hath more sensible sweetness, but your faith of adherence is of more constancy, and continuance. The former is as a flower in its month, the latter sticks by you all the year.

*Thirdly*, Faith of evidence brings more joy to you, but faith of adherence, brings more glory to God. For thereby you trust him when you cannot see him. Yea, you believe not only without, but against sense and feeling. And doubtless that which brings glory to God, is better than that which brings comfort to you. O then, exercise this, when you have lost that.

Admonition 2. *Secondly, Take the right method to recover the sweet light which you have sinned away from your souls.* Do not go about from one to another complaining; nor yet sit down desponding under your burden. But,

*First*, Search diligently after the cause of Gods withdrawal. Urge him hard by prayer to tell thee whereof he contends with thee, *Job 10. 2.* Say, Lord, what have I done that so offends thy spirit? what evil is it which thou so rebukest? I beseech thee shew me the cause of thine anger; have I grieved thy spirit in this thing, or in that? was it my neglect of duty, or my formality in duties? was I not thankful for the sense of thy love, when it was shed abroad in my heart? O Lord, why is it thus with me?

*Secondly*, Humble your souls before the Lord for every evil you shall be convinced of. Tell him it pierces your hearts that you have so displeased him. And that it shall be a caution to you whilst you live, never to return again to folly. Invite him again to your souls, and mourn after the Lord till you have found him. If you seek him he will be found of you, *2Chr. 15. 2.* It may be you shall have a thousand comforters come about your sad souls in such a time to comfort them. This will be to you instead of God, and that will repair your loss of Christ. Despise them all, and say, I am resolved to sit as a Widow till Christ return; he or none shall have my love.

*Thirdly*, Wait on in the use of means till Christ return. O be not discouraged. Though he tarry, wait you for him, for *blessed are all they that wait for him.*

SER-

## Serm. 34.

Opens the  
fifth excellent  
word of Christ  
upon the  
Cross.

## The XXXIVth SERMON.

JOHN. XIX. 28.

*After this Jesus knowing that all things were now accomplished; that the Scriptures might be fulfilled, saith, I Thirst.*

**I**T is as truly as commonly said, *death is dry*: Christ found it so, when he died. When his Spirits laboured in the agonies of death, then he said, *I thirst*.

This is the fifth word of Christ upon the Cross, spoken a little before he bowed the head and yielded up the Ghost. It is only recorded by this *Evangelist*, and there are four things remarkable in this complaint of Christ, *viz.* The Person complaining. The complaint he made. The time when. And the reason why he so complained.

1. *First*, The person complaining. *Jesus said, I thirst*. This is a clear evidence that it was no common suffering. Great and resolute spirits will not complain for small matters. The spirit of a common man will endure much, before it utters any complaint. Let us therefore see,

2. *Secondly*, The affliction or suffering he complains of; and that is *Thirst*. There are two sorts of thirst. One natural and proper, another spiritual and figurative. Christ felt both at this time. His soul thirsted in vehement desires and longings to accomplish and finish that great and difficult work he was now about. And his body thirsted by reason of those unparalleled agonies it laboured under, for the accomplishing thereof. But it was the proper natural thirst he here intends, when he said, *I thirst*. Now this natural thirst of which he complains, is the raging of the appetite for humid nourishment, arising from the scorching up of the parts of the body for want of moisture. And amongst all the pains and afflictions

Sitis est cupiditas nutriendi, potissimum humidum orta exa-refactione portum corporis animalis; quae irrigatione egent.  
*Reckerm.*  
*Physicks.*  
P. 404.



afflictions of the body, there can scarcely be named a greater, and more intollerable one than extream thirst. The most mighty and valiant have stooped under it. Mighty Sampson after all his conquests and victories, complains thus, *Jud. 15. 18. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hands of the uncircumcised?* Great Darius drank filthy Water, defiled with the bodies of the slain, to relieve his thirst; and protested, never any drink was more pleasant to him. Hence, *Isai. 41. 17. Thirst is put to express the most afflicted state. When the poor and needy seek water and there is none; and their tongue faileth for thirst: I the Lord will hear them, (i. e.)* when my people are in extream necessities under any extraordinary pressures and distresses; I will be with them, to supply and relieve them. Thirst causes a most painful compression of the heart, when the body like a sponge sucks and draws forth moisture, and there is none. And this may be occasioned either by long abstinence from drink, or by the labouring and expence of the spirits under grievous agonies, and extream tortures; which like a fire within soon scorup the very radical moisture.

Cujusmodi  
voluptatis  
hæcenus in-  
expertus fuit?  
Plutarch.

Now though we find not, that Christ tasted a drop of liquor since he sate with the Disciples at the Table, after that no more refreshments for him in this world: yet that was not the cause of this raging thirst; but it is to be ascribed to the extream sufferings which he so long had conflicted with, both in his soul and body. These preyed upon him and drank up his very spirits. Hence came this sad complaint, *I thirst.*

Thirdly, Let us consider the time when he thus complained. *When all things were now accomplished, saith the Text, (i. e.)* when all things were even ready to be accomplished in his death. A little, a very little while before his expiration. When the travailing throws of death began to be strong upon him. And so it was both a sign of death at hand, and of his love to us: which was stronger than death; that would not complain sooner, because he would admit of no relief, nor take the least refreshment till he had done his work.

3.

Fourthly, and Lastly, Take notice of the design and end of his complaint. *That the Scriptures might be fulfilled, he saith, I thirst, (i. e.)* that it might appear for the satisfaction of our faith, that whatsoever had been predicted by the Prophets;

4.1

H h h

was

## Of Christ's vehement Thirst,

was exactly accomplished even to a circumstance in him. Now it was foretold of him, *Psal. 69. 21. They gave me gall for my meat, and in my thirst, they gave me vinegar to drink,* and herein it was verified. Hence the Note is,

*Doct. That such were the Agonies and extream Sufferings of our Lord Jesus Christ upon the Croß, as drank up his very spirits, and made him cry, I thirst.*

If I (said one) should live a thousand years, and every day die a thousands times the same death for Christ, that he once died for me, yet all this would be nothing to the sorrows Christ endured in his death. At this time the Bridegroom Christ might have borrowed the word of his Spouse, the Church, *Lam. 1. 12. Is it nothing to you, all ye that pass by? See, and behold, if there be any sorrow, like unto my sorrow which is done unto me; wherewith the Lord hath afflicted me, in the day of his fierce anger.*

Here we are to enquire into and consider the extremities and agonies Christ laboured under upon the Croß, which occasioned this said complaint of thirst. And then make application of it in the several inferences of truth deducible from it.

Now the sufferings of our Lord Jesus Christ upon the Croß were twofold, *viz.* His Corporeal, and Spiritual Sufferings. We shall open them distinctly, and then shew how both these meeting together upon him in their fulness and extremity must needs consume his very radical moisture, and make him cry, *I thirst.* To begin with the first,

*First,* His Corporeal and more external sufferings were exceeding great, acute, and extream sufferings. For they were sharp, universal, continual, and unrelieved by any inward comfort.

*First,* They were sharp sufferings. For his body was racked or digged, in those parts where fence more eminently dwells. In the hands and feet the veins and sinews met, and there pain and anguish met with them, *Psal. 22. 16. They digged my hands and my feet.* Now Christ by reason of his exact and excellent temper of body had doubtless more quick, tender and delicate fences than other men. His body was so formed that it might be a capacious vessel to take in more sufferings than

*Si possem vivere mille annos, & qualibet die milies mori pro eo, eadem morte quam ille pro me mortuus est semel: nihil esset ad dolorem quam habuit in se.*  
*Edmund de speculo Eccles. cap. 23.*

*Corpus ejus fuit optimè complexio- natum, cum formatum fuit miraculo- se. Aquin. pars tertia. Art. 6.*

than any other body can. Sence is in some more delicate and tender, and in others dull, and blunt according to the temperament, and vivacity of the body and spirits. But in none as it was in Christ, whose body was miraculously formed on purpose to suffer unparalleled miseries and sorrows in. A body hast thou fitted me, *Heb. 10. 5.* Neither sin, nor sickness had any way enfeebled, or dulled it.

*Secondly,* As his pains were sharp, so they were *universal*, not affecting one, but every part. They seized every member. From head to foot no member was free from torture. For as his head was wounded with thorns, his back with bloody lashes, his side with a spear, his hands and feet with nails. So every other part was stretched and distended beyond its natural length, by hanging upon that cruel engine of torment the Cross. And as every member, so every particular sense was afflicted, his sight with vile wretches, cruel murderers that stood about him. His hearing with horrid blasphemies, belcht out against him. His tast with vinegar and gall, which they gave to aggravate his misery: his smell, with that filthy *Golgotha* where he was crucified, and his feeling with exquisite pains in every part. So that he was not only sharply, but universally tormented.

*Thirdly,* These universal pains were *continual*, not by fits, but without any intermission. He had not a moments ease by the cessation of pains. Wave came upon wave, one grief driving on another, till all God's waves and billows had gone over him. To be in extremity of pain, and that without a moments intermission, will quickly pull down the stoutest nature in the world.

*Fourthly,* And lastly, as his pains were sharp, universal, and continual; so they were altogether unrelieved by his understanding part. If a man have sweet comforts flowing into his soul from God, they will sweetly demulce and allay the pains of the body. This made the Martyrs shout amidst the flames. Yea even inferior comforts and delights of the mind will greatly relieve the oppressed body.

It's said of *Possidonius*, that in a great fit of the Stone he so-laced himself, with discourses of moral vertue, and when the pain twinged him, he would say, O pain, thou dost nothing, though thou art a little troublesome, I will never confess thee to be evil. And *Epictetus* in the fits of the Colick refreshed himself

*Nihil agi do-  
lor, cum vis-  
sis molestus,  
numquam  
confitebor  
te esse ma-  
lum.*

himself *ob memoriam inventorum*, (i. e.) by his invention in Philosophy.

But now Christ had no relief this way in the least. Not a drop of comfort came from heaven into his soul to relieve it, and the body by it. But on the contrary his soul was filled up with grief, and had an heavier burden of its own to bear than that of the body. So that instead of relieving, it increased unspeakably the burden of his outward man. For,

2.

*Secondly*, Let us consider these inward sufferings of his soul, how great they were, and how quickly spent his natural strength, and turned his moisture into the drought of Summer. And,

*First*, His soul felt the wrath of an angry God, which was terribly imprest upon it. The wrath of a King is as the roaring of a Lion, but what is that to the wrath of a Deity? See what a description is given of it in *Nabum* 1. 16. *Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.* Had not the strength that supported Christ been greater than that of Rocks, this wrath had certainly overwhelmed, and ground him to powder.

*Secondly*, As it was the wrath of God that lay upon his soul, so it was the pure wrath of God, without any alloy or mixture. Not one drop of comfort came from heaven or earth. All the ingredients in his cup were bitter ones. There was wrath without mercy; yea, wrath without the least degree of sparing mercy; for God *spared not his own Son*, *Rom.* 8. 32. Had Christ been abated or spared, we had not. If our mercies must be pure mercies, and our glory in Heaven, pure and unmixed glory; then the wrath which he suffered, must be pure unmixed wrath. Yea,

*Thirdly*, As the wrath, the pure unmixed wrath of God lay upon his soul, so all the wrath of God was poured out upon him; even to the last drop. So that there is not one drop reserved, for the Elect to feel. Christ's cup was deep and large, it contained all the fury and wrath of an infinite God in it. And yet he drank it up. He bare it all; so that to believing souls, who come to make peace with God through Christ; he saith, *Isa.* 27. 4. *Fury is not in me.* In all the chastisements God inflicts upon his people, there is no vindictive wrath. Christ bare it all in his own soul and body on the Tree:

*Furthly,*

*Fourthly*, As it was all the wrath of God that lay upon Christ, so it was wrath aggravated in divers respects, beyond that which the damned themselves do suffer. That's strange you will say, can there be any sufferings worse than those the damned suffer, upon whom the wrath of an infinite God is immediately transacted! Who holds them up with the arm of his power, while the arm of his justice lies on eternally. Can any sorrows be greater than these? Yes, Christ's sufferings were beyond theirs in divers particulars.

*First*, None of the damned were ever so near and dear to God, as Christ was. They were estranged from the womb: but Christ lay in his bosom. When he smote Christ, he smote the man that was his fellow, Zech. 13. 7. But in smiting them, he smites his enemies. When he had to do in a way of satisfaction with Christ, he is said not to spare his own Son, Rom. 8. 32. Never was the fury of God poured out upon such a person before.

*Secondly*, None of the damned had ever so large a capacity to take in the full sence of the wrath of God, as Christ had. The larger any ones capacity is, to understand and weigh his troubles fully; the more grievous and heavy is his burden. If a man cast vessels of greater and lesser quantity into the Sea, though all will be full, yet the greater the vessel is, the more water it contains. Now Christ had a capacity beyond all meer creatures, to take in the wrath of his Father. And what deep and large apprehensions he had of it, may be judged by the bloody sweat in the garden, which was the effect of his meer apprehensions of the wrath of God. Christ was a large vessel indeed. As he is capable of more glory, so of more sence and misery than any other person in the world.

*Thirdly*, The damned suffer not so innocently as Christ suffered, they suffer the just demerit, and recompence of their sin. They have deserved all that wrath of God which they feel, and must feel for ever. It is but that recompence which was meet. But Christ was altogether innocent. He had done no iniquity, neither was guile found in his mouth, yet it pleased the Lord to bruise him. When Christ suffered, he suffered not for what he had done; but his sufferings were the sufferings of a surety, paying the debts of others. *The Messiah was cut off, but not for himself*, Dan. 9. 26. Thus you see what his external sufferings in his body, and his internal sufferings in his soul were.

*Thirdly,*



3.

*Thirdly*, In the last place it is evident that such extream sufferings as these, meeting together upon him, must needs exhaust his very spirits, and make him cry, *I thirst*. For let us consider,

*Sicut enim  
uter fumo  
maceratur,  
& torrefit;  
ita animus  
affiduis do-  
loribus &  
continuo  
malorum  
astra exhau-  
ritur & con-  
sumitur.  
Moller. in  
Loc.*

*First*, What meer external pains, and outward afflictions can do. These prey upon, and consume our spirits. So *David* complains, *Psal. 39. 11. When thou with rebukes, correctest man for iniquity; thou makest his beauty to consume away as a Moth*, (i. e.) look as a Moth frets and consumes the most strong and well wrought garment, and makes it seary and rotten without any noise, so afflictions wast, and wear out the strongest bodies. They make bodies of the firmest constitution, like an old rotten garment. They shrivel and dry up the most vigorous and flourishing body, and make it like a bottle in the smoke, *Psal. 119. 83*.

*Secondly*, Consider what meer internal troubles of the soul, can do upon the strongest body. These quickly spend its strength, and devour the Spirits. So *Solomon* speaks, *Prov. 17. 22. A broken spirit drieth the bones*, (i. e.) it consumes the very marrow with which they are moistned. So *Psal. 32. 3, 4. My bones waxed old, through my roaring all the day long. For day and night thy hand was heavy on me; my moisture (or chief sap) is turned into the drought of Summer*. What a spectacle of pity was *Francis Spira* become, meerly through the anguish of his spirit? A spirit sharpened with such troubles, like a keen knife, cuts through the sheath. Certainly who ever hath had any acquaintance with troubles of soul, knows by sad experience, how like an internal flame it feeds and preys upon the very spirits; so that the strongest stoop, and quail under it. But

*Thirdly*, When outward bodily pains, shall meet with inward spiritual troubles; and both in extremity shall come in one day; how soon must the firmest body fail and wast away like a candle lighted at both ends! Now strength fails apace, and nature must fall flat under this load. When the Ship in which *Paul* sailed, fell into a place where two Seas met, it was quickly wrackt, and so will the best constituted body in the world, if it fall under both these troubles together. The soul and body sympathize with each other under trouble, and mutually relieve each other.

If the body be sick and full of pain, the spirit supports,  
chears,

cheers, and relieves it by reason, and resolution all that it can. And if the spirit be afflicted, the body sympathizes, and helps to bear up the spirit. But now, if the one be over-laid with strong pains, more than it can bear, and calls for aid from the other, and the other be oppressed with intolerable anguish, and cries out under a burden greater than it can bear, so that it can contribute no help, but instead thereof adds to its burden which before was above strength to bear. Now nature must needs fail, and the friendly union betwixt soul and body suffer a dissolution by such an overwhelming pressure as this. So it was with Christ, when outward and inward sorrows met in one day in their extremity upon him. Hence the bitter cry, I thirst.

*Inference 1.*

*How horrid a thing is Sin! How great is that evil of evils! Infer. 1. Which deserves that all this should be inflicted and suffered for the expiation of it!*

The sufferings of Christ for sin, gives us the true account, and fullest representation of its evil. "The Law (saith one) "is a bright glass wherein we may see the evil of sin; but "there is the Red glass of the sufferings of Christ; and in that "we may see more of the evil of sin; than if God should let "us down to Hell, and there we should see all the tortures, "and torments of the damned. If we should see them, how "they lie sweltering under God's wrath there, it were not so "much as the beholding of sin, through this Red glass of the "sufferings of Christ.

*Mr. J. B. in  
his Evil of  
Evils. p. 124.*

Suppose the bars of the bottomless pit were broken up, and damned spirits should ascend from thence, and come up among us; with the chains of darkness rattling at their heels, and we should hear the groans, and see the gasty paleness, and tremblings of those poor creatures, upon whom the righteous God hath imprest his fury and indignation; if we could hear how their consciences are lashed by the fearful scourge of guilt, and how they shriek at every lash the arm of Justice gives them.

If we should see and hear all this, it is not so much as what we may see in this Text, where the Son of God under his sufferings for it, cries out, *I thirst*. For as I shewed you before, Christ's sufferings in divers respects were beyond theirs. O then, let not thy vain heart slight sin; as if it were but a small thing.

## Of Christ's vehement Thirst,

thing. If ever God shew thee the face of sin in this glass, thou wilt say, there is not such another horrid representation to be made to a man in all the world. Fools make a mock at sin, but wise Men tremble at it.

## Inference 2.

*Infer. 2.* How afflictive and intolerable are inward troubles. Did Christ complain so sadly under them, and cry, *I thirst*? Surely then they are no such light matters as many are apt to make of them. If they so scorcht the very heart of Christ, dried up the green tree, preyed upon his very spirits, and turned his moisture into the draught of Summer: they deserve not to be slighted, as they are by some. The Lord Jesus was fitted to bear and suffer as strong troubles as ever beset the nature of man, and he did bear all other troubles with admirable patience; but when it came to this, when the flames of Gods wrath scorched his soul; then he cries, *I thirst*.

Dauids heart was for courage as the heart of a Lion, but when God exercised him with inward troubles for sin; then he roars out under the anguish of it. *I am feeble, and sore broken; I have roared by reason of the disquietness of my heart. My heart panteth, my strength faileth me; as for the light of mine eyes, it is also gone from me, Psal. 38. 8, 10. A wounded Spirit who can bear?* Many have professed that all the torments in the world are but toys to it. The racking fits of the Gout, the grinding tortures of the Stone, are nothing to the wrath of God, set on upon the conscience. What is the worm that never dies, but the efficacy of a guilty conscience? This worm feeds and nibbles upon the very inwards, upon the tender and most sensible part of man; and is the principal part of Hells horror. In bodily pains, a man may be relieved by proper medicines, here nothing but the blood of sprinkling relieves; in outward pains the body may be supported by the resolution and courage of the mind, here the mind it self is wounded. O let none despise these troubles, they are dreadful things.

## Inference 3.

*Infer. 3.* How dreadful a place is Hell! Where this cry is heard for ever, *I thirst*. There the wrath of the great and terrible God flames upon the damned for ever, in which they thirst and none relieve them. If Christ complain'd, *I thirst*, when he had consisted but a few hours with the wrath of God; what is their state then, that are to grapple with it for ever! When millions of

of years are past and gone, ten thousand millions more are coming on. There's an everlasting thirst in Hell, and it admits of no relief. There are no full cups in Hell, but an eternal unrelieved thirst. Think on this ye that now add drunkenness to thirst, who tumble in all sensual pleasures, and drown nature in an excess of Luxury. Remember what *Dives* said in *Luke 16. 24.* *And he cryed and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in*

*Tunc edax flamma comburet, quos nunc carnis delectatio polluit. Tunc infinitum patens inferni barathrum, &c.*

*this flame.* No cups of water, no bowls of wine. in Hell. There that throat will be parched with thirst, which is now drowned with excess. The songs of the Drunkard turned into howlings. If thirst in the extremity of it be now so unsufferable, what is that thirst which is infinitely beyond this in measure, and never shall be relieved. Say not it's hard that God should deal thus with his poor creatures. You will not think it so if you consider what he exposed his own dear Son to, when sin was but imputed to him. And what that man deserves to feel, that hath not only merited Hell, but by refusing Christ the remedy, the hottest place in Hell.

*An English Merchant living at Dantzick, related this story to a godly Minister, that a friend of his (a Merchant also) went to a Convent, and dined with the Fryers there, their*

*entertainment was very noble; after he had dined and seen all, the Merchant fell to commending their pleasant lives; yea, said one of the Fryers to him, we live gallantly indeed, had we any body to go to Hell for us when we die. Mr. Firmins Real Christian.*

In this thirst of Christ we have the liveliest emblem of the state of the damned, that ever was presented to men in this world. Here you see a person labouring in extremity under the infinite wrath of the great and terrible God lying upon his soul and body at once, and causing him to utter this doleful cry, *I thirst.* Only Christ endured this but a little while, the damned must endure it for ever. In that they differ. As also in the innocency and ability of the persons suffering. And in the end for which they suffer. But surely such as this, will the cry of those souls be that are cast away for ever. O terrible thirst!

*Inference 4.*

*How much do nice and wanton Appetites deserve to be reprov'd!*  
The Son of God wanted a draught of cold water to relieve him, and could not have it; God hath given us variety of refreshing creatures to relieve us, and we despise them. We

*Infer. 4.*

have better things than a cup of water to refresh and delight us when we are thirsty, and yet are not pleased. O that this complaint of Christ on the Cross, *I thirst*, were but believingly considered, it would make you bless God, for what you now despise. And beget contentment in you, for the meanest mercies, and most common favours in this world. Did the Lord of all things cry, *I thirst*, and had nothing in his extremity to comfort him? and dost thou who hast a thousand times over forfeited all temporal, as well as spiritual mercies, condemn and slight the good creatures of God? What despise a cup of water, who deservest nothing but a cup of wrath, from the hand of the Lord! O lay it to heart, and hence learn contentment with any thing.

*Inference 5.*

*Infer. 5.* Did Jesus Christ upon the Cross cry, *I thirst*? then believers shall never thirst eternally. Their thirst shall be certainly satisfied.

There is a threefold thirst, *gracious, natural and penal*. The gracious thirst, is the vehement desire of a spiritual heart after God. Of this David speaks, *Psal. 42. 1, 2. As the Hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?* And this is indeed a vehement thirst, it makes the soul break with the longings it hath after God, *Psal. 119*. It's a thirst proper to believers, who have tasted that the Lord is gracious.

*Natural thirst* is (as before was noted) a desire of refreshment by humid nourishment, and it's common both to believers and unbelievers in this world. Gods dear saints have been driven to such extremities in this life, that their tongues have even failed for thirst. *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Isa. 41. 17.* And of the people of God in their Captivity it's said, *Lam. 4. 4. The tongue of the sucking child cleaveth to the roof of his mouth for thirst. The young children ask bread, and no man breaketh it unto them. They that feed delicately are desolate in the streets, they that were brought up in scarlet, embrace dunghills.* To this many that fear the Lord have been reduced. A *penal thirst* is Gods just denying of all refreshment, or relief to sinners in their extremities, and that as a due punishment for their sin. This believers shall never feel, because when Christ thirsted upon the Cross, he made full satisfaction to God in their room. These  
sufferings



sufferings of Christ, as they were ordained for them, so the benefits of them are truly imputed to them. And for the natural thirst, that shall be satisfied. For in Heaven we shall live without these necessities, and dependencies upon the creature. We shall be equal with the Angels in the way and manner of living and subsisting, *Luke 20. 36.* And for the gracious thirsting of their souls for God, it shall be fully satisfied. So it's promised, *Matth. 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled.* They shall then depend no more upon the stream, but drink from the ever-flowing fountain it self, *Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life, and in thy light, shall we see light.* There they shall drink, and praise, and praise and drink for evermore. All their thirsty desires shall be filled with compleat satisfaction. O how desirable a state is heaven upon this account! and how should we be restless till we come thither; as the thirsty traveller is until he meet that cool refreshing spring he wants, and seeks for. This present state is a state of thirsting, that to come of refreshment and satisfaction. Some drops indeed come from that fountain by faith, but they quench not the believers thirst. Rather like water sprinkled on fire, they make it burn the more; but there the thirsty soul hath enough.

O bless God that Jesus Christ thirsted under the heat of his wrath once, that you might not be scorched with it for ever: If he had not cryed, *I thirst*, you must have cryed out of thirst eternally, and never be satisfied.

*Inference 6.*

Lastly, Did Christ in the extremity of his sufferings, cry, *I thirst.* Then how great beyond all compare is the love of God to Sinners. Who for their sakes exposed the Son of his love to such extreme sufferings? *Infer. 6.*

Three considerations marvelously heighten that love of the Father.

*First,* His putting the Lord Jesus into such a condition. There is none of us would endure to see a Child of our own lie panting, and thirsting in the extremity of torments, for the fairest inheritance on earth. Much less to have the soul of a Child conflicting with the wrath of God, and making such heart-rending complaints as Christ made upon the Cross;

if we might have the largest Empire in the World for it: yet such was the strength of the love of God to us, that he willingly gave Jesus Christ to all this misery and torture for us. What shall we call this love! O the height, length, depth, and breadth of that love which passeth knowledge! The love of God to Jesus Christ was infinitely beyond all the love we have to our Children, as the Sea is more than a spoonful of water: and yet as dearly as he loved him, he was content to expose him to all this; rather than we should perish eternally.

*Secondly*, As God the Father was content to expose Christ to this extremity; so in that extremity to hear his bitter cries, and dolorous complaints; and yet not relieve him with the least refreshment till he fainted, and died under it. He heard the cries of his Son. That voice, *I thirst*, pierced heaven, and reacht the Fathers ear; but yet he will not refresh him in his agonies, nor abate him any thing of the debt he was now paying, and all this for the love he had to poor sinners. Had Christs been relieved in his sufferings and spared, then God could not have pitied or spared us. The extremity of Christs sufferings was an act of Justice to him; and the greatest mercy to us that ever could be manifested. Nor indeed (tho' Christ so bitterly complains of his thirst) was he willing to be relieved, till he had finished his work. O love unspeakable! He doth not complain, that he might be relieved, but to manifest how great that sorrow was, which his soul now felt upon our account.

*Thirdly*, And it should never be forgotten, that Jesus Christ was exposed to these extremities of sorrow, for sinners, the greatest of sinners; who deserved not one drop of mercy from God. This commends the love of God singularly to us, in that *whilst we were yet sinners, Christ died for us*, Rom. 5. 8. Thus the love of God in Jesus Christ still rises higher and higher in every discovery of it. Admire, adore and be ravished with the thoughts of this love.

*Thanks be to God for his unspeakable Gift.*

## The XXXVth. SERMON.

Serm. 35.

*Opens the  
sixth excel-  
lent saying of  
Christ upon  
the Cross.*

JOH. XIX. 30.

*When Jesus therefore had received the Vinegar, he said  
[it is Finished,] and bowed his head, and gave up  
the Ghost.*

**I***t is finished*, This is the sixth remarkable word of our Lord Jesus Christ upon the Cross, uttered as a Triumphant shout when he saw the glorious issue of all his sufferings now at hand.

It is but one word in the original, but in that one word is contained the sum of all Joy. The very spirits of all divine consolation. The ancient Greeks reckoned it their excellency to speak much in a little. To give a Sea of matter, in a drop of language. What they only sought, is here found. I find some variety (and indeed variety, rather than contrariety) among expositors about the relation of these words. Some are of opinion that the antecedent is the legal Types and Ceremonies. And so make this to be the meaning. *It is finished*: that is, all the Types and Prefigurations that shadowed forth the Redemption of souls by the blood of Christ, are now fulfilled and accomplished. And doubtless as this is in it self a truth, so it's such a truth as may not be excluded, as alien to the true scope and sense of this place.

And though it be objected that many Types and Prefigurations remained at this time unsatisfied, even all that looked to the actual death of Christ, his continuance in the state of the dead, and his resurrection; yet it's easily removed, by considering that they are said to be finished, because they were just finishing, or ready to be finished. And it is as if Christ had said, I am now putting the last hand to it. A few moments of time more will compleat and finish it I have the sum now in  
my

*πέραρον  
πνευμάτων,  
ἐν σαλῶν  
ματι ἡμα-  
τῶν. Cyr.  
Sect. 368.*

*Docet in ejus  
morte to-  
tum salutis  
nostrae com-  
plementum,  
& singulas  
partes conti-  
neri. Huic  
doctrinae an-  
nexa est om-  
nium legis  
rituum abro-  
gatio. Calv.*

*Factum di-  
cit, quod  
jam in eo  
fuit. & pœ-  
nè factum  
esse. Gama.*

*The finishing of our Redemption,*

my hand, which will fully satisfy and pay God the whole debt.

It is now but bow the head and the work is done, and all the Types therein fulfilled. So that this cannot exclude the fulfilling of the Types in the death of Christ from their just claim to the sense of this place. But yet though we cannot here exclude this sense, we cannot allow it to be the whole, or principal sense. For loe a far greater truth is contained herein, even the finishing or compleatment of the whole design and project of our Redemption, and therein of all the Types that prefigured it. Both these judicious *Calvin* conjoyns; making the compleating of redemption the principal, and the fulfilling of all the Types the Collateral and less principal sense of it.

Yet it must be observed, when we say Christ finished Redemption-work by his death; the meaning is not that his death alone did finish it: for his abode in the grave, resurrection and ascension, had all of them their joynt influence into it: but these being shortly to follow are all included in the scope of this place. According then to the principal scope of the place we observe,

*Doct.* *Doct. That Jesus Christ hath perfected, and compleatly finished the great work of Redemption committed to him by God the Father.*

To this great truth the Apostle gives a full testimony, *Heb. 10. 14.* *By one offering he hath perfected for ever, them that are sanctified.* And to the same purpose speaks *Joh. 17. 4.* *I have glorified thee on earth; I have finished the work thou gavest me to do.* Concerning this work and the finishing thereof by Jesus Christ upon the Cross; we shall enquire, what this work was, how Christ finished it; and what evidence can be produced for the finishing of it.

*First,* What was the work which Christ finished by his death?

It was the fulfilling the whole Law of God in our room, and for our Redemption as a Sponsor, or surety for us. The Law is a glorious thing. The holiness of God, that fiery attribute, is engraven or stamp't upon every part of it. *Deut. 33. 2.* *From his right hand went a fiery Law.* The jealousy of the Lord watched over every point and tittle of it, for his dreadful and glorious name was upon it. It cursed every one that continued not in all things contained therein, *Gal. 3. 10.*

Two

Two things therefore were necessarily required in him that should perfectly fulfil it, and both found in our Surety, and in him only; viz. a subjective and effective perfection.

*First, A subjective perfection.* He that wanted this, could never say it is finished. Perfect working, always follows a perfect being. That he might therefore finish this great work of obedience, and therein the glorious design of our Redemption; loe, in what shining and perfect holiness was he produced? Luk. 1. 35. *That holy thing that shall be born of thee, shall be called the Son of God: and indeed, such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. 7. 26.* So that the Law could have no exception against his person. Nay it was never so honoured since its first promulgation, as it was by having such a perfect and excellent person as Christ, to stand at its Bar; and give it due reparation.

*Secondly, There must be also an effective perfection, or a perfection of working, and obeying, before it could be said, it is finished.* This Christ had; for he continued in all things, written in the Law, to do them. *He fulfilled all righteousness,* as it behoved him to do. *Matth. 3. 15.* He did all that was required to be done. And suffered all that was requisite to be suffered. He did and suffered all that was commanded, or threatened; in such perfection of obedience, both active and passive, that the pure eye of divine Justice could not find a flaw in it. And so finished the work his Father gave him to do. And this work finished by our Lord Jesus Christ, was both a necessary, difficult, and precious work.

*First, It was a necessary work, which Christ finished upon the Cross. Necessary upon a threefold account.*

It was necessary on the Father's account. I do not mean, that God was under any necessity from his nature of redeeming us this, or any other way. For our Redemption is *opus liberi consilii*, an effect of the free counsel of God; but when God had once decreed, and determined to redeem and save poor sinners by Jesus Christ; then it became necessary that the counsel of God should be fulfilled. *Act. 4. 28. To do whatsoever thy hand, and counsel had before determined to be done.*

*Secondly, It was necessary with respect to Christ.* Upon the account of that previous compact that was betwixt the Father and him about it. Therefore it's said by Christ himself, *Luk. 22. 22. Truly the Son of Man goeth as it was determined,*

(i. e.)

*Opus necessarium ex parte Patris.*

*Ex parte Filii.*



## The finishing of our Redemption,

(i. e.) as it was fore-agreed, and covenanted under the necessity of fulfilling his engagement to the Father, he came into the world; and being come, he still minds his engagement, Joh. 9. 3. *I must work the works of him that sent me.*

Ex parte non  
firi.

*Thirdly*, Yea, and it was no less necessary upon our account that this work should be finished, For had not Christ finished this work, sin had quickly finished all our lives, comforts and hopes. Without the finishing this work, not a Son or Daughter of Adam could ever have seen the face of God. Therefore it's said, Joh. 3. 14, 15. *As Moses lifted up the serpent in the wilderness, so [must] the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life.* On all these accounts the finishing of this work was necessary.

*Secondly*, As it was necessary this work should be finished, so the finishing of it, was exceeding difficult. It cost many a cry, many a groan, many a tear, many a hard tug, before Christ could say *it is finished.* All the Angels in Heaven were not able by their united strength to lift that burden one inch from the ground, which Christ bare upon his shoulders, yea, and bare it away. But how heavy a burden this was, may in part appear, by his propassion in the Garden, and the bitter outcries he made upon the Cross, which in their proper places have been opened.

*Thirdly*, and Lastly, It was a most precious work which Christ finished by his death. That work was dispatched, and finished in few hours, which will be the matter of everlasting songs and triumphs to the Angels and Saints to all eternity. O it was a precious work. The mercies that now flow out of this fountain, viz. Justification, Sanctification, Adoption, &c. are not to be valued. Besides the endless happiness and glory of the coming world, which cannot enter into the heart of man to conceive. If the Angels sang when the foundation stone was laid, what shouts, what triumphs, should there be among the Saints when this voice is heard, *It is finished?*

2.

*Secondly*, Let us next inform our selves how, and in what manner Jesus Christ finished this glorious work. And if you search the Scriptures upon that account, you will find, that he finished it, *obedientially, freely, diligently and fully.*

*First*, This blessed work was finished by Jesus Christ most obediently, Phil. 2. 8. *He became obedient to death, even the death*

Obedientia  
servi, non  
seculis.

of

Serm. 35. *being Christ's sixth word upon the Cross.*

427

of the Cross. His obedience was the obedience of a servant, though not servile obedience. So it was foretold of him, before he touched this work. Isa. 50. 5. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away my back (i. e.)* my Father told me the very worst of it. He told me what hard and heavy things I must undergo, if ever I finished this design of redemption; and I was not rebellious. (i. e.) I heartily submitted to, and accepted all those difficulties. For there is a *Meiosis* in the words. I was content to stoop to the hardest and most ignominious part of it, rather than not finish it.

Secondly, As Christ finished it obediently, so he finished it freely. Freedom and obedience in acting are not at all opposite to, or exclusive of each other. *Moses* his Mother nursed him in obedience to the command of *Pharaoh's* daughter, yet most freely, with respect to her own delight, and contentment in that work. So it's said of Christ, and that by his own mouth. Joh. 10. 17, 18. *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.* He liked the work for the ends sake. When he had a prospect of it from eternity, then were his delights with the Sons of men. Then he rejoiced in the habitable parts of the earth, *Prov. 8. 39, 31.* And when he came into the world about it, with what a full and free consent did his heart echo to the voice of his Father calling him to it? Just as you shall sometimes hear an echo, answering your voice two or three times over. *Psal. 40. Lo, I come; I delight to do thy will; thy Law is within my heart.* He finished the work freely.

Thirdly, As he finished it freely, so he finished it diligently. He wrought hard from the morning of his life to the end of it; he was never idle wherever he was, but went about doing good, *Act. 10. 38.* Sometimes he was so intent upon his work, that he forgot to eat bread, *Joh. 4. 30, 31.* As the life of some men is but a diversion from one trifle to another, from one pleasure to another; so the whole life of Christ was spent and eaten up betwixt one work or another. Never was a life so filled up with labour. The very moments of his time, were all employed for God, to finish this work.

K k k

Fourthly,

*The finishing of our Redemption,*

Perfectum  
est, cui nihil  
deest, & cui  
nihil addi  
potest.

*Fourthly*, and Lastly, *he finished it compleatly and fully.* All that was to be done by way of impetration, and meritorious redemption, is fully done. No hand can come after his. Angels can add nothing to it. That is perfected to which nothing is wanting, and to which nothing can be added. Such is the work Christ finished. Whatever the Law demanded, is perfectly paid. Whatever a sinner needs, is perfectly obtained, and purchased. Nothing can be added to what Christ hath done. He put the last hand to it, when he said, *it is finished.* Thus you see what the work was, and how Christ finished it.

3. *Thirdly*, In the Last place let us consider what assurance, or evidence we have that Christ hath so finished redemption-work. And if you pursue that enquiry, you will find these, among other plain evidences of it.

Non ex di-  
vina accep-  
tatione, sed  
ex proprio  
valore.

*First*, When Christ died, redemption-work must needs be finished, in as much as the obedience and blood of Christ, was of infinite value and efficacy, sufficiently able to accomplish all the ends for which it was shed. And that not by divine acceptance, but upon the account of its proper value. This effect, *viz.* the finishing redemption-work meritoriously by Christ, doth not exceed the power of the cause to which we assign it; *viz.* the death of Christ. And if there be a sole sufficient cause in act, what hinders but the effect should follow? There was certainly enough in Christ's blood, to satisfy the utmost demand of Justice: when that therefore is actually shed, justice is fully paid, and consequently the souls for whom, and in whose names it's paid, fully redeemed from the curse by the merit thereof.

*Secondly*, It's apparent that Christ finished the work, by the discharge or acquittance God the Father gave him, when he raised him from the dead, and set him at his own right hand. If Christ the sinners Surety be as such, discharged by God the Creditor; then the debt is fully paid. Now Christ was justified, and cleared at his resurrection, from all charges and demands of Justice. Therefore it's said, *1 Tim. 3. 16.* that he was *justified in the spirit, (i. e.)* openly discharged, by that very act of the Godhead, his raising him from the dead. For when the grave was opened and Christ rose, it was to him as the opening of the Prison doors, and setting a Surety at liberty, who was clapt up for another man's debt. To the same sense

sense Christ speaks of his ascension, *John 16. 10. The spirit* (saith he) *shall convince the world of righteousness, (i.e.) of a compleat and perfect righteousness in me, imputable to sinners for their perfect Justification; and whereby shall he convince and satisfy them that it is so, why, by this, because I go to the Father, and ye see me no more. There's a great deal of force and weight in those words, because you see me no more. For it amounts to this much, by this you shall be satisfied I have fully and compleatly performed all righteousness, and that by my active and passive obedience I have so fully satisfied God for you, as that you shall never be charged or condemned; because when I go to Heaven, I shall abide there in glory with my Father, and not be sent back again, as I should, if any thing had been omitted by me. And this the Apostle gives you also in so many plain words, Heb. 10. 12, 13, 14. After he had offered one sacrifice for sins, for ever sat down on the right hand of God. And what doth he infer from that but the very truth before us, verse 14. that by one offering he hath perfected for ever, them that are sanctified.*

*Thirdly,* It's evident Christ hath finished the work, by the blessed effects of it, upon all that believe in him. For by vertue of the compleatness of Christ's work finished by his death; their Consciences are now rationally pacified, and their souls at death actually received into glory. Neither of which could be, if Christ had not in this world finished the work. If Christ had done his work imperfectly, he could not have given rest and tranquillity to the labouring and burdened souls that come to him, as now he doth, *Matth. 11. 28.* Conscience would still be hesitating, trembling and unsatisfied. And had he not finished his work, we could not have entrance through the vail of his flesh, into Heaven; as all that believe in him have, *Heb. 10. 19, 20.* If he had but *almost* done that work, we had been but *almost* saved, that is certainly damned. And thus you see briefly the evidences, that the work is finished.

*Inference 1.*

Hath Christ perfected and compleatly finished all his work for us, *how sweet a relief is this to us that believe in him, against all the defects and imperfections of all the works of God, that are wrought by us. There's nothing finished that we do. All our duties are imperfect duties, they come off lamely, and defectively from our hands. It's Christ's charge against the*

*Infer. 1.*

Church of Sardis, *Rev. 3. 2.* I have not found thy Works *παρασκευα* perfect, or filled up before God. O there is much emptiness, and vanity in the best of our duties : but here's the grand relief, and that which answers to all the grounds of our doubts and fears upon that account, Jesus Christ hath finished all his work, though we can finish none of ours. And so, though we be defective, poor imperfect creatures in our selves; yet notwithstanding, we are *compleat in him*, Col. 2. 9, 10. though we cannot perfectly obey, or fulfil one command of the Law, yet is *the righteousness of the Law fulfilled in us that believe*. Rom. 8. 4. Christs compleat obedience being imputed to us, makes us compleat, and without fault before God.

It is true, we ought to be humbled for our defects, and troubled for every failing in obedience; but we should not be discouraged, though multitudes of weaknesses be upon us; and many infirmities compass us about in every duty we put our hand to. Though we have no righteousness of our own, yet of God, Christ is made unto us righteousness; and that righteousness of his, is infinitely better than our own. Instead of our own we have his; (*i. e.*) we have Gold for Dung. O blessed be God, for Christs perfect righteousness.

*Inference 2.*

*Infer. 2.* Did Christ finish his work with his own hand. *How dangerous and dishonourable a thing is it, to join any thing of our own, to the righteousness of Christ, in point of justification before God! Jesus Christ will never endure this. It reflects upon his work dishonourably. He doth not (in this case) affect social glory. Not I, and my God; I, and my Christ did this: he will be all, or none in your Justification. If he have finished the work, what need of our additions? And if not, to what purpose are they? Can we finish that which Christ himself could not? But we would fain be sharing with him in this honour, which he will never endure. Did he finish the work by himself, and will he ever divide the glory and praise of it with us? No, no, Christ is no half Saviour. O it's an hard thing to bring these proud hearts to live upon Christ for righteousness. We would fain add our penny to make up Christs Sum. But if you will have it so, or have nothing to do with Christ, you and your penny must perish together, *Isai. 50. ult.* God gives us the righteousness of Christ, as he gave *Manna* to the *Israelites* in the wilderness. It's said, *Deut. 8. 16. That he fed them with**

*Manna*



*Manna in the Wilderneß, that he might humble them.* The quality of the food was not humbling, for it was Angels food; but the manner of giving it was so. They must live by faith upon God for it, from day to day. This was not like other food, produced by their own labour. Certainly God takes the right way to humble proud nature, in calling sinners wholly off from their own righteousness to Christ for their justification.

*Inference 3.*

Did Christ finish his work for us? Then there can be no doubt, *but he will also finish his work in us.* As he begun the work of our redemption, and finished it; so he that hath begun the good work in you will also finish it upon your souls. And of this the Apostle faith, he is confident, *Phil. 1. 6.* Jesus Christ is not only called the *Author*, but also the *Finisher* of our faith. *Heb. 12. 2.* If he begin it, no doubt but he will finish it. And indeed the finishing of his own work of Redemption without us, gives full evidence that he will finish his work of Sanctification within us. And that because these two works of Christ, have a respect, and relation to each other: and such a relation, that the work he finished by his own death, resurrection, and ascension, would be in vain to us, if the work of sanctification in us should not in like manner be finished. Therefore as he presented a perfect sacrifice to God, and finished redemption-work; so will he present every man perfect and compleat, for whom he here offered up himself. For he will not loose the end of all his sufferings at last. To what purpose would his meritorious impetration be, without compleat and full application? Be not therefore discouraged at the defects and imperfections of your inherent grace. Be humbled for them, but be not dejected by them. This is Christ's work, as well as that. That work is finished, and so will this.

*Infer. 3.*

*Inference 4.*

Is Christ's work of Redemption a compleat and finished work? *How excellent and comfortable beyond all compare, is the method and way of faith!* Surely the way of believing is the most excellent way in which a poor sinner can approach God, for it brings before him a compleat, intire, perfect righteousness; and this must needs be most honourable to God, most comfortable to the soul that draws nigh to God. O what a compleat

*Infer. 4.*

pleat

Opus Deo  
gratum.

pleat, finished perfect thing is the righteousness of Christ! The sharp eye of the holy and jealous God cannot find the least flaw, or defect in it. Let God, or Conscience look upon it. Turn it every way, view it on every side, thoroughly weigh and examine it, it will appear a pure, a perfect piece, containing in it, whatsoever is necessary for the reconciling of an angry God, or pacifying of a distressed and perplexed soul. How pleasing therefore and acceptable to God must be that faith, which presents so compleat and excellent an attornment to him! Hence the acting of our faith upon Christ for our righteousness, the approaches of Faith to God with such an acceptable present, is called the work of God. That is, the most grateful, acceptable and well pleasing work to God, that a creature can perform, *John 6. 29. This is the work of God, that ye believe.* One act of faith pleases him more, than if you should toil and drudge all your lives at a task of obedience to the Law. As it's more for Gods honour, and thy comfort to pay all thou owest him at one round payment, in one full sum, than to make a dribbling payment by a penny a day, and never be able to make full payment, or see the bond cancelled. This perfect work only produces perfect peace.

## Inference 5.

*Infer. 5.* Did Christ work, and work out all that God gave him to do; till he had finished his work: *How necessary then is a laborious working life to all that call themselves Christians?* The life of Christ you see was a laborious life. Shall he work, and we play? Shall a zealous active working Christ, be reproached with idle negligent and lazy followers? O work, and work out your own salvation with fear and trembling, *Phil. 2. 12.*

*Object.* But if Christ wrought so hard, we may sit still. If he finished the work, nothing remains for us to do.

*Sol.* Nothing of that work which Christ did remains for you to do. It's your commendation and duty to leave all that to Christ; but there's other work for you to do. Yea, store of work lying upon your hands. You must work as well as Christ, though not for the same ends Christ did. He wrought hard to satisfy the Law, by fulfilling all righteousness. He wrought all his life long, to work out a righteousness to justify you before God. This work falls to no hand but Christs, but you must work to obey the commands of Christ, into whose right ye are come by Redemption. You must work to testify  
your

your thankfulness to Christ, for the work he finished for you. You must work to glorifie God by your obedience. *Let your light so shine before men.* For these and divers other such ends and reasons, your life must be a working life. God preserve all his people from the gross and vile opinions of *Antinomian Libertines*, who cry up grace, and decry obedience. Who under specious pretences of exalting a naked Christ upon the throne, do indeed strip him naked of a great part of his glory, and vilely dethrone him. My pen shall not english, what mine eyes have read. Tell it not in *Gath*.

Da mihi  
Christum,  
non quero  
dona gratis,  
sed Christi-  
sum. Non  
quero pro-  
missiones,  
sed Christum.

Non quero sanctificationem, sed Christum. Ne mihi narra fabulam de mediatore, & officio; narra mihi de Christo. *Comentarius de statu Eccles. Brit. p. 45.*

But for thee, Reader, be thou a follower of Christ: imitate thy pattern. Yea, let me perswade thee as ever thou hopest to clear up thine interest in him, imitate him in such particulars as these that follow.

*First*, Christ began early to work for God. He took the morning of his life, the very top of the morning to work for God. *How is it* (said he to his Parents when he was but a child of about twelve years) *that ye sought me? Wist ye not that I must be about my Father's business?* Reader, if the morning of thy life be not gone, oh devote it to the work of God, as Christ did. If it be, ply thy work the closer in the afternoon of thy life. If a man have any great and necessary business to do, it's good doing it in the morning; afterwards a hurry of business and diversion comes on.

*Secondly*, As Christ began betime, so he followed his work close. He was early up, and he wrought hard; so hard, that *he forgot to eat bread*, Joh. 4. 31, 32. So zealous was he, in his Father's work, that his friends *thought he had been besides himself*, Mark 3. 21. So zealous, that the zeal of God's house eat him up. He flew like a Seraphim, in a flame of zeal, about the work of God. O be not ye like Snails. What *Augustus* said of the young Roman, well becomes the true Christian; whatsoever he doth, he doth it to purpose.

Quicquid  
vult, valde  
vult.

*Thirdly*, Christ often thought upon the shortness of his time, and wrought hard because he knew his working time would be but little. So you find it, Joh. 9. 4. *I must work the works of him that sent me whilst it is day; the night cometh, when no*

*man can work.* O in this be like Christ. Rouze your hearts to diligence with this consideration. If a man have much to write, and be almost come to the end of his paper; he will write close, and pack much matter in a little room.

*Fourthly,* He did much work for God, and made little noise. He wrought hard, but did not spoil his work when he had wrought it, by vain ostentation. When he had expressed his Charity in his acts of mercy and bounty to men, he would humbly seal up the glory of it, with this charge; *see ye tell no man of it*, Matth. 8. 4. he affected not popular air. All the Angels in Heaven could not do what Christ did, and yet he called himself *a worm*, for all that. *Psal. 22. 6.* O imitate your pattern. Work hard for God, and let not pride blow upon it when you have done. It's hard for a man to do much, and not value himself for it too much.

*Fifthly,* Christ carried on his work for God resolvedly. No discouragements would beat him off, though never any work met with more from first to last. How did Scribes and Pharisees, Jews, Gentiles, yea Devils, set upon him, by persecutions, and reproaches, violent oppositions and subtil temptations; but yet, on he goes with his Fathers work for all that. He is deaf to all discouragements. So it was foretold of him, *Isa. 42. 4.* *He shall not fail, nor be discouraged.* O that more of this spirit of Christ, were in his people. O that in the strength of love to Christ, and zeal for the glory of God; you would pour out your hearts in service, and like a River sweep down all discouragements before you.

*Sixthly,* He continued working, whilst he continued living. His life, and labour ended together. He fainted not in his work. Nay, the greatest work he did in this world, was his last work. O be like Christ in this, be not weary of well doing. Give not over the work of God, while you can move hand or tongue to promote it. And see that your last works, be more than your first. O let the motions of your soul after God, be as all natural motions are, swiftest when nearest the center. Say not it is enough, whilst there is any capacity of doing more for God. In these things Christians be like your Saviour.

*Inference 6.*

*Infer. 6.* Did Christ finish his work. Look to it Christians, that ye also finish your work, which God hath given you to do. That you may

Savior ab  
obice ibit.

Si dixisti  
sufficit, pe-  
riisti.

may with comfort say when death approaches, as Christ said, Joh. 17. 4. *I have glorified thee on earth, I have finished the work, thou gavest me to do; and now O Father, glorify thou me with thine own self.* Christ had a work committed to him, and he finished it; you have a work also committed to you. O see that you be able to say, it's finished, when your time is so. O work out your own Salvation with fear and trembling: and that I may persuade you to it, I beseech you lay these considerations close to heart.

*First,* If your work be not done, before you die, it can never be done, when you are dead. *There's no work, nor knowledge, nor device in the grave whither thou goest,* Eccles. 9. 5, 10. They that go down to the pit, cannot celebrate the name of God, *Isa. 38. 18.* Death binds up the hand from working any more; strikes dumb the tongue, that it can speak no more: for then the composition is dissolved. The body which is the souls tool to work by, is broken, and thrown aside. The soul it self presented immediately before the Lord, to give an account of all its works. O therefore seeing the night cometh, when no man can work, as Christ speaks, *Joh. 9. 4.* make haste and finish your work.

*Secondly,* If you finish not your work, as the season of working, so the season of mercy will be over at death. Do not think, you that have neglected Christ all your lives, you that could never be persuaded to a laborious holy life, that ever your cries and entreaties shall prevail with God for mercy, when your season is past. No, no, it's too late. *Will God hear his cry when trouble comes upon him?* Job 27. 9. The season of mercy is then over; *as the tree falls so it lies.* Then he that is holy shall be holy still, and he that is filthy shall be filthy still. Alas, - poor souls, you come too late. *The Master of the house is risen up, and the doors are shut,* Luk. 19. 42. the season is over. Happy had it been if ye had known the day of your visitation.

*Lastly,* If your work be not finished when you come to die, you can never finish your lives with comfort. He that hath not finished his work with care, can never finish his course with joy. Oh what a dismal case is that soul in, that finds it self surprized by death in an unready posture! To lie shivering upon the brink of the grave, saying, Lord, what will become of me! O I cannot, I dare not die. For the poor soul to



shrink back into the body, and cry; *Oh it were better for me to do any thing than die.* Why what's the matter? Oh, I am in a Christless state, and dare not go before that awful Judgement-seat. If I had in season made Christ sure, I could then die with peace. Lord, what shall I do? How dost thou like this, Reader? Will this be a comfortable close? When one asked a Christian that constantly spent six hours every day in prayer, why he did so? He answered, *O I must die, I must die.* Well then, look to it that ye finish your work as Christ also did his.

Serm. 36.

## The XXXVIth SERMON.

*Opens the seventh and last word with which Christ breathed out his soul.*

LUK. XXIII. 46.

*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost.*

**T**Hese are the last of the last words of our Lord Jesus Christ upon the Cross, with which he breatheth out his soul. They were *David's* words before him, *Psal.* 31. 5. and for substance *Stephen's* after him, *Act.* 7. 57. They are words full both of faith, and comfort. Fit to be the last breathings of every gracious soul in this world. They are resolvable into these five particulars.

The *Person depositing*, or committing. The *Lord Jesus Christ*, who in this as well as in other things acted as a common person, as the head of the Church. This must be remarked carefully, for therein lies no small part of a believers consolation. When Christ commends his soul to God, he doth as it were bind up all the souls of the Elect in one bundle with it; and solemnly present them all with his, to his Fathers acceptance. To this purpose one aptly saith.

*Non privato sui respectu commendat patri animam, sed omnium fidelium suorum animas quasi uno fasciculo complexas, ut simul cum sua serventur. D. Pareus.*

This

This commendation made by Christ, turns to the singular profit and advantage of our souls; in as much as Christ by this very prayer, hath delivered them into his Fathers hand, as a precious treasure, when ever the time comes that they are to be loosed from the bodies which they now inhabit. Jesus Christ neither lived nor dyed for himself, but for believers. What he did in this very act, refers to them as well as to his own Soul. You must look therefore upon Christ in this last and solemn act of his life, as gathering all the souls of the Elect together, and making a solemn tender of them all, with his own soul to God.

Hæc Christi commendatio, in animarum nostrarum commodum ce- debat. Quippe quas ille a corpore quod inhabitaverant absolutas.

quasi quodam depositum, in Dei viventis manu, ex oratione tradebat. *Vid. Antioch. in Mark 9.*

Secondly, *The depositary*, or person to whom he commits this precious treasure, and that was his own Father. *Father into thy hands I commit.* Father is a sweet encouraging assuring Title. Well may a Son commit any concernment how dear soever into the hands of a Father. Especially such a Son, into the hands of such a Father. By the hands of the Father into which he commits his soul, we are not to understand the naked or meer power, but the Fatherly acceptation and protection of God.

2. Manus hæc patris alias Dei potentiam significat, hic vero paternam Dei præsidi- um, &c. *Pater.*

Thirdly, *The depositum*, or thing committed into this hand, [*my Spirit*] i. e. my soul, now instantly departing, upon the very point of separation from my body. The soul is the most precious of all treasures, it's call'd the darling, *Psa. 35. 17.* Or the only one, (i. e.) that which is most excellent, and therefore most dear and precious. A whole world is but a trifle, if weighed for the price of one Soul, *Math. 16. 26.* This inestimable treasure he now commits into his Fathers hands.

3. *יְהוָה* Unicam me- am.

Fourthly, *The Act* by which he puts it into that faithful hand of the Father *παρέδωκεν* I commend. We rightly render it in the present tense, though the word be future. For with these words he breathed out his Soul. This word is of the same import with *συνεποιε*, I present or tender it unto thy hands. It was in Christ an act of Faith. A most special and excellent act, intended as a president for all his people.

4. *παρέδωκεν*, i. e. *συνεποιε* *Ερasmus* commenda- bñam eti- am, *Psal.* 111. 6. Ude- petita sunt hæc verba Christi. Legitur futuro tempore *Ex.*

5.

*Fifthly*, And lastly, the last thing observable is, *the manner* in which he uttered these words. And that was with a loud voice. He spake it that all might hear it, and that his enemies who judged him now desitute, and forsaken of God, might be convinced that he was not so. But that he was dear to his Father still; and could put his soul confidently into his hands. *Father, into thy hands I commend my Spirit.* Taking then these words, not only as spoken by Christ the Head of all believers; and so commending their souls to God with his own, but also as a *pattern*, teaching them what they ought to do themselves, when they come to die. We observe,

Doct.

*Doct. That dying believers are both warranted, and encouraged by Christ's example, believably to commend their precious Souls into the hands of God.*

Thus the Apostle directs the Faith of Christians, to commit their souls to Gods tuition and Fatherly protection when they are either going into prisons, or to the stake for Christ, *1 Pet. 4. 19. Let them (saith he) that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

This Proposition we will consider in these two main branches of it, *sc.* what is implied and carryed in the souls commending it self to God by Faith, when the time of separation is come. And what warrant or encouragement gracious souls have for their so doing.

I.

*First*, What is implied in this Act of a believer, his commending or committing his soul into the hands of God at Death?

And if it be thoroughly weighed, you will find these six things at least carried in it.

*First*, It implies this evidently in it, *that the soul out-lives the body*, and fails not as to its being, when its body fails. It feels the house in which it dwelt dropping into ruins, and looks out for a new habitation with God. *Father, into thy hands I commend my Spirit.* The soul understands it self a more noble being than that corruptible body, to which it was united; and is

Quisquis in  
Christum  
credet, non  
essabit in  
aerem ani-  
mam mori-  
ens, sed ad  
fidelem de-  
positarium  
confugiet, qui tuto conservet quicquid subtraditum est. Calv.

now to leave in the dust. It understands its relation to the Father of spirits, and from him it expects protection and provision in its unbodied state; and therefore into his hands it puts it self. If it vanished or breathed into air, and did not survive the body; if it were annihilated at death, it were but a mocking of God to say when we die, *Father, into thy hands I commend my spirit.*

Secondly, It implies *the soul's true rest to be in God.* See which way its motions and tendencies are, not only in life, but in death also. It bends to its God. It rolls, it even puts it self upon its God and Father: *Father, into thy hands.* God is the Center of all gracious Spirits. While they tabernacle here, they have no rest but in the bosom of their God. When they go hence, their expectation and earnest desires are to be with him. It had been working after God by gracious desires before, it had cast many a longing look heaven-ward before, but when the gracious soul comes near its God, (as it doth in a dying hour) then it even throws it self into his arms. As a River that after many turnings and windings, at last is arrived to the Ocean; it pours it self with a central force into the bosom of the Ocean, and there finishes its weary course. Nothing but God can please it in this world, and nothing but God can give it content when it goes hence. It is not the amenity of the place, whither the gracious soul is going, but the bosom of the blessed God who dwells there, that it so vehemently pants after. Not the Father's house, but the Father's arms and bosom. *Father, into thy hands I commend my Spirit. Whom have I in Heaven but thee? And on Earth there is none that I desire in comparison of thee, Psal. 73. 24, 25.*

Ruere in amplexus.

Locus ne-  
quicquam  
valet, neque  
coeli ameni-  
tas ipsa, per  
se beatorum  
spirituum  
beatitudinem  
auget; nisi  
quâ Dei ha-  
bitatio est,  
Parker de  
descensu Lib.  
2. p. 132.

Thirdly, It also implies *the great value believers have for their souls.* That's the precious treasure. And their main solicitude and chief care is to see it secured in a safe hand. *Father, into thy hands I commit my Spirit,* they are words speaking the believers care for his soul. That it may be safe, whatever becomes of the vile body. A believer when he comes nigh to death, spends but few thoughts about his body; where it shall be laid, or how it shall be disposed of: he trusts that in the hands of friends; but as his great care all along was for his soul, so he expresses it in these his very last breathings, in which he commends it into the hands of God. It is not Lord Jesus receive my body, take care of my dust, but *receive my Spirit.*

## Of Christ's commending his Soul to God,

*Spirit:* Lord, secure the Jewel, when the Casket is broken.

*Fourthly,* These words imply the deep sense that dying believers have of the great change that is coming upon them by death; when all visible and sensible things are shrinking away from them, and failing. They feel the world, and the best comforts in it failing. Every creature and creature comfort failing. For at death we are said to fail, *Luke 16. 9.* Hereupon the soul clasps the closer about its God, clings more close than ever to him. *Father, into thy hands I commend my spirit.* Not that a meer necessity puts the soul upon God. Or that it cleaves to God, because it hath then nothing else to take hold on. No, no, it chose God for its portion when it was in the midst of all its outward enjoyments, and had as good security as other men have for the long enjoyment of them; but my meaning is, that although gracious souls have chosen God for their portion, and do truly prefer him to the best of their comforts; yet in this compounded state, it lives not wholly upon its God; but partly by faith, and partly by sense. Partly upon things seen, and partly upon things not seen. The creatures had some interest in their hearts, alas, too much: but now all these are vanishing, and it sees they are so. I shall see man no more, with the inhabitants of the world, (said sick *Hezekiah*) hereupon it turns it self from them all, and casts it self upon God for all its subsistence. Expecting now to live upon its God intirely, as the blessed Angels do. And so in faith they throw themselves into his arms. *Father, into thy hands I commend my Spirit.*

*Fifthly,* It implies the atonement of God, and his full reconciliation to believers, by the blood of the great sacrifice. Else they durst never commit their souls into his hands. For it is a fearful thing to fall into the hands of the living God, *Heb 12. 29.* (i. e.) of an absolute God, a God unatoned by the offering up of Christ. The soul dare no more cast it self into the hand of God without such an attoning sacrifice, than it dares approach to a devouring fire. And indeed the reconciliation of God by Jesus Christ, as it is the ground of all our acceptance with God; for we are made accepted in the beloved. So it's plainly carried in the order or manner of the reconciled souls committing it self to him; for it first casts it self into the hands of Christ, then into the hands of God by him. So *Stephen* when dying, *Lord Jesus receive my Spirit.* And by that hand it would be put into the Fathers hands.

*Sixthly,*



*Sixthly, And lastly, It implies both the efficacy, and excellency of Faith in supporting and relieving the soul at a time when nothing else is able to do it.* Faith is its conduct, when it is at the greatest loss, and distress that ever it met with. It secures the soul when it is turned out of the body. When heart and flesh fail, this leads it to the rock that fails not. It sticks by that soul till it see it safe through all the territories of Satan, and safe Landed upon the shore of Glory; and then is swallowed up in vision. Many a favour it hath shewn the soul while it dwelt in its body. The great service it did for the soul was in the time of its espousals to Christ. This is the marriage knot. The blessed bond of union betwixt the soul and Christ. Many a relieving sight, secret and sweet support it hath received from its faith since that; but surely its first and last works are its most glorious works. By faith it first ventured it self upon Christ. Threw it self upon him in the deepest sense of its own vileness, and utter unworthiness, when sense, reason and multitudes of temptations stood by contradicting and discouraging the soul. By faith it now casts it self into his arms, when it's lanching out into vast eternity.

They are both noble acts of Faith, but the first no doubt is the greatest and most difficult. For when once the soul is interested in Christ, it's no such difficulty to commit it self into his hands, as when it had no interest at all in him. It's easier for a Child to cast himself into the Arms of its own Father in distress, than for one that hath been both a stranger and enemy to Christ, to cast it self upon him, that he may be a Father, and a friend to it.

And this brings us upon the second enquiry I promised to satisfy, *sc:*

*Secondly, What warrant, or encouragement have gracious souls to commit themselves at death, into the hands of God? I answer, much every way: all things encourage and warrant its so doing. For,*

*First, This God upon whom the believer rolls himself at death, is its Creator.* The Father of its being. He created, and inspired it, and so it hath relation of a Creature to a Creator, yea, of a creature now in distress, to a faithful Creator, 1 Pet. 4. 19. *Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing; as to a [faithful Creator.]* It's very true, this single relation in its self gives little

2.  
Haustus ex  
divino Ori-  
gine.

little ground of encouragement; unless the creature had conserved that integrity in which it was originally created. And they that have no more to plead with God for acceptance, but their relation to him as creatures, to a Creator; will doubtless find that word made good to their little comfort, *Isa. 27. 11. It is a people of no understanding, therefore he that made them, will not have mercy on them, and he that formed them, will shew them no favour.* But now, grace brings that relation into repute. Holiness ingratiate us again, and revives the remembrance of this relation. So that believers only can plead this.

*Secondly.* As the gracious soul is his creature, so it is his redeemed creature. One that he hath bought, and that with a great price. Even with the precious blood of Jesus Christ, *1 Pet. 1. 18.* This greatly encourages the departing soul, to commit it self into the hands of God, so you find, *Psal. 31. 5. Into thy hands I commend my Spirit, thou hast redeemed it, O Lord God of truth.* Surely this is mighty encouragement, to put it self upon God in a dying hour. Lord, I am not only thy creature, but thy redeemed creature. One that thou hast bought with a great price. O I have cost thee dear. For my sake Christ came from thy bosom, and is it imaginable that after thou hast in such a costly way, even by the expence of the precious blood of Christ redeemed me; thou shouldst at last exclude me? Shall the ends both of Creation, and Redemption of this soul be lost together? Will God form such an excellent creature as my soul is, in which are so many wonders of the wisdom and power of its Creator? Will he be content when sin had marr'd the frame, and defaced the glory of it, to recover it to himself again by the death of his own dear Son, and after all this cast it away, as if there were nothing in all this? *Father, into thy hands I commend my Spirit.* I know thou wilt have a respect to the work of thy hands. Especially to a redeemed creature, upon which thou hast been out so great sums of Love; which thou hast bought at so dear a rate.

*Thirdly,* Nay that's not all; the gracious soul may confidently and securely commit it self into the hands of God when it parts with its body at death; not only because it is his creature, his redeemed creature, but because it is his renewed creature also. And this lays a firm ground for the believers confidence of acceptance, not that it is the proper cause or reason of

of its acceptance but as it is the souls best evidence that it is accepted with God, and shall not be refused by him, when it comes to him at death. For in such a soul there is a double workmanship of God, both glorious pieces, though the last exceeds in glory. A *natural workmanship*, in the excellent frame of that noble creature the soul. And a *gracious workmanship* upon that again. A new creation upon the old. Glory upon Glory. *We are his workmanship, created in Christ Jesus*; Eph. 2. 10. The Holy Ghost came down from heaven on purpose to create this new workmanship. To frame this new creature. And indeed it is the Top and Glory of all God's works of wonder in this world. And must needs give the believer encouragement to commit it self to God whether at such a time, it shall reflect either upon the end of the *work*, or upon the end of the *workman*; both which meet in the salvation of the soul so wrought upon, the end of the work is our glory. By this *we are made meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12. It is also the design and end of him that wrought it, 2 Cor. 5. 5. *Now he that hath wrought us for the self same thing is God.* Had he not designed thy soul for glory, the spirit should never have come upon such a sanctifying design as this. Surely it shall not fail of a reception into glory, when it's cast out of this Tabernacle. Such a work was not wrought in vain, neither can it ever perish. When once sanctification comes upon a soul, it so roots it self in the soul, that where the soul goes, it goes. Gifts indeed, they die. All natural excellency and beauty, that goes away at death, *Job 4. ult.* But grace ascends with the soul. It is a sanctified, when a separate soul. And can God shut the door of Glory upon such a soul, that by grace is made meet for the inheritance? O it cannot be.

*Fourthly*, As the gracious soul is a renewed soul, so it is also a *Sealed Soul*. God hath sealed it in this world for that glory, into which it is now to enter at death. All gracious souls are sealed *objectively*, (i. e.) they have those works of grace wrought on their souls, which do (as but now is said) ascertain and evidence their Title to glory. And many are sealed *formally*. That is, the spirit helps them clearly to discern their interest in Christ, and all the promises. This both secures heaven to the soul in it self, and becomes also an earnest or pledge of that glory in the unspeakable joys and comforts that

it breeds in the soul. So you find, *2 Cor. 1. 22. Who hath sealed us, and given us the earnest of the Spirit in our hearts.* God's sealing us gives high security. His *objective* seal makes it sure in it self, his *formal* seal makes it so to us. But if over and above all this, he will please as a fruit of that his sealing, to give us those heavenly unexpressible joys and comforts which are the fruit of his formal sealing work, to be an earnest, a foretast and hanſel of that glory, how can the soul that hath found all this, doubt in the least of a rejection by its God, when at death it comes to him? surely if God have sealed, he will not refuse you. If he have given you his earnest, he will not shut you out. God's earnest is not given in jest.

*Fifthly*, Moreover, every gracious soul may confidently cast it self into the arms of its God when it goes hence, with *Father, into thy hands I commit my Spirit.* For as much as every gracious soul is a soul in Covenant with God, and God stands obliged by his Covenant and Promise to such not to cast them out when they come unto him. As soon as ever thy soul became his by regeneration, that Promise became its own, *Heb. 13. 5. I will never leave you, nor forsake you.* And will he leave the soul now at a pinch, when it never had more need of a God to stand by it than it hath then? every gracious soul is entitled to that Promise, *Job. 14. 3. I will come again and receive you to my self.* And will he fail to make it good, when the time of the Promise is come, as at death it is? It cannot be. Multitudes of Promises, the whole Covenant of Promises give security to the soul against the fears of rejection, or neglect by God. And the souls dependance upon God, and hanging upon a promise, its very rolling it self upon God from the encouragement the word gives it, adds to the ingagement upon God. When he sees a poor soul that he hath made, redeemed, sanctified, sealed, and by solemn Promise engaged himself to receive, coming to him at death, rolling it self upon his faithfulness that promised, saying as *David, 2 Sam. 23. 5. Though, Lord, there be many defects in me, yet thou hast made a Covenant with me, well order'd in all things, and sure; and this is all my salvation, and all my hope.* Lord, I am resolved to send out my soul in an act of Faith. I will venture it upon the credit of thy Promise. How can God refuse such a soul? How can he put it off when it so puts it self upon him?

*Sixthly*, But this is not all, the gracious soul sustains many intimate

imate and dear relations to that God into whose hands it commends it self at death. It's his Spouse, and the consideration of such a day of Espousals, may well encourage it to cast it self into the bosom of Christ, its head and husband. It is a member of his body, flesh and bones, *Eph. 5. 30.* It is his child, and he its everlasting Father, *Isa. 9. 6.* It's his friend. Henceforth saith Christ, *I call you not servants, but friends, Joh 15. 15.* What confidence may these and all other the dear relations Christ owns to the renewed soul beget in such an hour as this is. What husband can throw off the dear wife of his bosom, who in distresses casts her self into his arms! What Father can shut the door upon a dear child that comes to him for refuge, saying, Father, into thy hands I commit my self!

Seventhly, and Lastly, The unchangableness of God's love to his people gives confidence they shall in no wise be cast out. They know Christ is the same to them at last, he was at first. The same in the pangs of death, as he was in the comforts of life. Having loved his own which were in the world, he loved them to the end, *Joh. 13. 1.* He doth not love as the world loves, only in prosperity. But they are as dear to him when their beauty and strength is gone, as when it was in the greatest flourish. If we live, we live to the Lord; and if we die, we die to the Lord; so then, whether we live, or die; we are the Lords, *Rom. 14. 8.* take in all these things and weigh them both apart, and together, and see whether they amount not to a full evidence of the truth of this point, that dying believers are both warranted and encouraged to commend their souls into the hands of God. Whether they have not every one of them cause to say as the Apostle did, *2 Tim. 1. 12. I know whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day.* The improvements of all this you have in the following practical Deductions.

## Deduction I.

Are dying believers only warranted and encouraged thus to commend their souls into the hands of God. What a sad straight then must all dying unbelievers be in about their souls? Such souls will fall into the hands of God, but that's their misery, not their privilege. They are not put by faith into the hands of mercy, but fall by sin into the hands of justice. Not God, but the Devil is their Father, *Joh. 8. 4.* Whither should the child go,



but to its own Father ? They have not one of those forementioned encouragements to cast themselves into the hands of God, except the naked relation they have to God as their Creator, and that's as good as none, without the new creation. If they have nothing but this to plead for their salvation, the Devil hath as much to plead as they. It's the new creature that brings the first creation into repute again with God.

O dismal ! O deplorable case ! A poor soul is turning out of house and home, and knows not where to go. It departs and immediately falls into the hands of justice. The Devil stands by waiting for such a soul whom God will throw to him, as a Dog for a crust. Little, ah little do the friends of such a one think whilst they are honouring his dust by a splendid and honourable funeral, what a case that poor soul is in that lately dwelt there ; and what fearful straights and extremities it is now exposed to. They will cry indeed, Lord, Lord, open to us, *Matth. 7. 22.* But to how little purpose are their vain cries. Will God hear him when he cries, *Job 27. 9.* It's a lamentable case.

*Deduction 2.*

*Deduct. 2.* Will God graciously accept, and faithfully keep what the Saints commit to him at death, how careful then should they be to keep what God commits to them, to be kept from him while they live. You have a great trust to commit to God when you die, and God hath a great trust to commit to you whilst you live; you expect that he should faithfully keep what then you shall commit to his keeping ; and he expects you should faithfully keep, what he now commits to your keeping. O keep what God commits to you, as you expect he should keep your souls when you commit them unto him. If you keep his truths, he will keep your souls. *Because thou hast kept the word of my patience, I also will keep thee, &c. Rev. 3. 10.* Be faithful to your God, and you shall find him faithful to you. None can pluck you out of his hand, see that nothing wrest his truths out of your hands. *If we deny him, he also will deny us, 2 Tim. 2. 12.* Take heed lest those estates you have gotten as a blessing attending the Gospel, prove a temptation to you to betray the Gospel. Religion (saith one) brings forth Riches, but the Daughter devours the Mother. How can you expect acceptance with God, who have betrayed his truth, and dealt perfidiously with him ?

*Deduction.*

*Religio pe-  
peris diviti-  
as, sed filia  
devoravit  
matrem.*

*Deduction 3.*

If believers may safely commit their souls into the hands of God, *How confidently may they commit all lesser interests, and lower concerns into the same hand.* Shall we trust him with our souls, and not with our lives, liberties or comforts? Can we commit the treasure to him, and not a trifle? Whatever you enjoy in this world, is but a trifle to your souls. Sure if you can trust him for eternal life for your souls, you may much more trust him, for the daily bread for your bodies. I know it is objected that God hath made over temporal things to his people upon conditional promises, and an absolute faith can never be grounded upon conditional promises. *Deduct. 6.*

But what means this objection? Let your faith be but suitable to these conditional promises, that is, believe they shall be made good to you, so far as God sees them good for you. Do you but labour to come up to those conditions required in you, and thereby God will have more glory, and you more comfort. If your prayers for these things proceed from *pure ends*, the glory of God, not the satisfaction and gratification of your lusts. If your desires after them be *moderate* as to the measure, content with that proportion the infinite wisdom sees fittest for you. If you take *God's way* to obtain them, and dare not strain Conscience, or commit a sin, though you should perish for want. If you can patiently wait Gods time for enlargements from your straits, and not make any sinful haste; you shall be surely supplied. And he that remembers your souls, will not forget your bodies. But we live by sense and not by faith. Present things strike our affections more powerfully than the invisible things that are to come. *The Lord humble his people for this.*

*Deduction 4.*

*Is this the privilege of believers, that they can commit their souls to God in a dying hour, then how precious, how useful a grace is faith to the people of God both living and dying!* *Deduct. 4.*

All the graces have done excellently, but faith excels them all. Faith is the *Phoenix grace*, the Queen of graces. Deservedly is it stiled *precious faith*, 2 Pet. 1. 1. The benefits and privileges of it in this life are unspeakable; and as there is no comfortable living, so no comfortable dying without it.

*First,* While we live and converse here in the world, all our comfort and safety is from it, for all our union with Christ the fountain of mercies and blessings is by faith, Eph. 3. 17. *That Christ*

*Of Christ's commending his Soul to God,*

*Christ may dwell in your hearts by faith.* No Faith, no Christ. All our communion with Christ is by it. He that cometh to God must believe, *Heb. 11. 6.* The souls life is wrapt up in this communion with God; and that communion in faith. *All communications* from Christ depend upon faith; for look as all communion is founded in union, so from our union and communion, are all our communications. All communications of quicknings, comforts, joy, strength, and whatsoever serves to the well-being of the life of grace, are all thro' that faith which first knit us to Christ, and still maintains our communion with Christ, believing we rejoyce, *1 Pet. 1. 8.* The inner man is renewed whilst we look to the things *that are not seen*, *2 Cor. 4. 18.*

*Secondly,* And as our life and all the supports and comforts of it here are dependant on faith; so you see our death as to the safety and comfort of our souls then depends upon our faith. He that hath no faith cannot commit his soul to God, but rather shrinks from God. Faith can do many sweet offices for your souls upon a death bed, when the light of this world is gone, and all joy ceases on earth. It can give us sights of things invisible in the other world, and those sights will breathe life into your souls amidst the very pangs of death.

Reader, do but think what a comfortable foresight of God and the joys of salvation, will be to thee, when thine eye-sightings are breaking. Faith cannot only see that beyond the grave which will comfort, but it can cling about its God, and clasp Christ in a promise when it feels the ground of all sensible comforts trembling and sinking under thy feet. My heart and my flesh faileth, but God is the strength (or rock) of my heart and my portion for ever. Reeds fail, but the rock is firm footing. Yea, and when the soul can no longer tabernacle here, it can carry the soul to God, cast it upon him, with, *Father, into thy hands I commend my Spirit.* O precious Faith!

*Deduction 5.*

*Deduct. 5.* Do the souls of dying believers commend themselves into the hands of God? Then let not the surviving relations of such sorrow as men that have not hope. A Husband, a Wife, a Child, is rent by death out of your arms, well but consider into what arms, into what bosom they are commended. Is it not better for them to be in the bosom of God, than in yours? Could they be spared so long from Heaven as to come back again to you

you but an hour, how would they be displeased to see your tears, and hear your cries and sighs for them! They would say to you, as Christ said the to daughters of *Jerusalem*, *Weep not for me, but weep for your selves and for your Children.* I am in a safe hand, I am out of the reach of all storms and troubles. O did you but know what their state is, who are with God, you would be more than satisfied about them.

*Deduction 6:*

*Lastly*, I will close all with a word of counsel. Is this the privilege of dying believers to commend their souls into the hands of God? *Then as ever you hope for comfort or peace in your last hour, see that your souls be such as may be then fit to be commended into the hands of an holy and just God. See that they be holy souls.* God will never accept them, if they be not holy. *Without holiness no man shall see God, Heb. 12. 24. He that hath this hope, (viz. to see God) purifieth himself even as he is pure,* 1 John 3. 3. *Indeavours after holiness are inseparably connected with all rational expectations of blessedness.* Will you put an unclean filthy defiled thing into the pure hand of the most holy God? O see they be holy, and already accepted in the beloved, or wo to them when they take their leaves of those tabernacles they now dwell in. The gracious soul may confidently say then, *Lord Jesus, into thy hands I commend my spirit.* O let all that can say so then, now say,

*Thanks be to God for Jesus Christ.*

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## The XXXVIIth S E R M O N.

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Serm. 37.

*Tears of  
Christs Fu-  
neral, opening  
the manner,  
reasons, and  
excellent ends  
thereof.*

J O H. XIX. 40, 41, 42.

*Then took they the body of Jesus, and wound it in linen cloaths with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new Sepulchre; wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation day, for the Sepulchre was nigh at hand.*

**Y**O U have heard the last words of dying Jesus, commending his Spirit into his Fathers hands: and now the life of the world hangs dead upon a Tree. The light of the world for a time muffled up in a dismal Cloud. The Son of righteousness set in the region and shadow of Death. The Lord is dead, and he that wears the keys of the grave at his girdle, is now himself to be lockt up in the grave.

All you that are the friends and lovers of Jesus, are this day invited to his funeral. Such a funeral as never was since graves were first digged. *Come see the place where the Lord lay.* There are six remarkable particulars about this funeral in these three verses.

I.

The preparations that were made for it, and that was mainly in two particulars, *viz.* The *begging* and *perfuming* of the body. His body could not be buried, till by begging his friends had obtain'd it as a favour from his Judge. The dead body was by Law in the power of *Pilate* who adjudged it to death, as the bodies of those that are hanged, are in the power of the Judge to dispose of them as he pleases. And when



when they had gotten it from *Pilate*, they wind it in fine linen cloaths with spices. But what need of Spices to perfume that blessed body, his own love was perfume enough, to keep it sweet in the remembrance of his people to all generations. However by this they will manifest as they are able, the dear affection they have for him.

The bearers that carried his body to its grave, *Joseph of Arimathea*, and *Nicodemus*, two secret Disciples. They were both men of estate and honour. None could imagine that these would have appeared at a time of so much danger, with such boldness for Christ. That ever they would have gone openly and boldly to manifest their love to Christ when dead, who were afraid to come to him (except by night) when he was living. But now a spirit of Zeal and Courage is come upon them, when those that made greater and more open confessions of him are gone.

Thirdly, The attendants who followed the Hearse, were the women that followed him out of *Galilee*. Among whom the two *Marys*, and the Mother of *Zebedees* Children (whom *Mark* calls *Salome*) are only named.

Fourthly, The Grave or Sepulchre where they laid him. It was in *Josephs* new Tomb, which he had prepared in the garden near unto *Golgotha*, where our Lord died. Two things are remarkable about this Tomb. It was anothers Tomb, and it was a new Tomb. It was anothers. For as he had not an house of his own, to lay his body in when dead. As he lived in other mens houses, so he lay in another mans Tomb. And it was a new Tomb wherein never man was yet laid. Doubtless there was much of providence in this, for had any other been laid there before him, it might have proved an occasion both to shake the Credit, and slur the glory of his resurrection, by pretending it was some former body, and not the Lords, that rose out of it. In this also divine providence had a respect to that Prophecy, *Isa.* 53. 9. Which was to be fulfilled at his funeral: *He made his Grave with the rich, because he had done no violence, &c.*

Fifthly, The disposition of the body in that Tomb. 'Tis true there is no mention made of the groans and tears with which they laid him in his Sepulchre, yet we may well presume they were not wanting in plentiful expressions of their sorrow that way. For as they wept, and smote their breasts when he

- died, *Luke 23. 48.* So no doubt they laid him with melting hearts, and flowing eyes in his Tomb, when dead.
- 6 *Sixthly,* And lastly, the last remarkable particular in the Text is the solemnity with which his funeral rites were performed; and they were all suitable to his humbled state. It was indeed a funeral as decently order'd as the straits of time and state of things would then permit: but there was nothing of pomp or outward state at all observed. Few marks of honour set by men upon it. Only the heavens adorned it with divers miraculous works, which in their proper place will be spoken to. Thus was he laid in his Grave where he continued for three incompleat daies and nights in the territories of Death, in the land of darknets and forgetfulness. Partly to correspond with *Jonah* his Type, and partly to ascertain the world of the reality of his death. Whence our observation is,

*Doct.* Doct. That the dead body of our Lord Jesus Christ was decently interr'd, by a small number of his own Disciples; and continued in the state of the dead for a time.

This observation containing matter of fact, and that so plainly and faithfully delivered to us by the Pens of the several Evangelists; we need do no more to prepare it for our use, than to satisfy these two inquiries, why had Christ any funeral at all, since his Resurrection was so soon to follow his death? And what manner of funeral Christ had.

*First,* Why had Christ any funeral at all, since he was to rise again from the dead within that space of time that other men commonly have to lie by the wall before their interment; and had it continued longer unburied, it could see no corruption; having never been tainted by sin? Why, though there was no need of it at all upon that account that a funeral is needful for other bodies; yet there were these four weighty Ends and Reasons of it.

Reason 1. *First,* It was necessary Christ should be buried, to ascertain his death, else it might have been looked upon as a Cheat. For as they were ready enough to impose so gross a Cheat upon the world at his resurrection, That the Disciples came by night and stole him away: much more would they have denied at once the reality both of his death and resurrection, had

had he not been so perfumed and interred: but this cut off all pretensions. For in this kind of embalming, his mouth, ears, nostrils, were all filled with their Spices and Odours. Bound up in Linnen, and laid long enough in the Tomb to give full assurance to the world of the certainty of his death. So that there could be no latent principle of life in him. Now since our eternal life is wrapt up in Christ's death, it can never be too firmly established. To this therefore we may well suppose providence had special respect in his burial, and the manner of it.

Reason 2. *Secondly*, He must be buried to fulfil the Types, and Prophecies that went before. His abode in the Grave was prefigured by *Jonah's* abode three days and nights in the belly of the Whale, *Mat. 12. 40.* So must the Son of man be three days, and three nights in the heart of the earth. Yea, the Prophet had described the very manner of his funeral, and long before he was born foretold in what kind of Tomb his body should be laid, *Isa. 53. 9. He made his Grave with the wicked, and with the rich in his death.* Pointing by that expression at this Tomb of *Joseph*, who was a rich man, and the Scriptures cannot be broken.

Reason 3. *Thirdly*, He must be buried to compleat his humiliation; this being the lowest step he could possibly descend in his abased state. *They have brought me to the dust of Death.* Lower he could not be laid, and so low he must lay his blessed head; else he had not been humbled to the lowest.

Reason 4. *Fourthly*, But the great end and reason of his interment was the conquering of Death in its own dominion and territories; which victory over the Grave furnisheth the Saints with that triumphant *an. 1200* song of deliverance, *1 Cor. 15. 55. O Death, where is thy Sting! O Grave, where is thy Destruction!* Our Graves would not be so sweet and comfortable to us, when we come to lie down in them; if Jesus had not lain there before us, and for us. Death is a Dragon, the Grave its Den; a place of dread and terror: but Christ goes into its Den, there grapples with it, and forever overcomes it. Disarms it of all its terror, and not only makes it cease to be enemicall, but to become exceeding beneficial to the Saints. A bed of rest, and a perfumed bed. They do but go into Christ's bed, where he lay before them. For these ends he must be buried.

2.

*Secondly*, Next let us inquire what manner of funeral Christ had.

And if we intently observe it, we shall find many remarkable properties in it.

*First*, We shall find it to be a very obscure and private funeral. Here was no external pomp or gallantry. Christ affected it not in his life, and it was no way suitable to the ends and manner of his death. Humiliation was designed in his death. And state is inconsistent with such an end. Besides he died upon the Tree, and persons so dying don't use to have much ceremony and state at their funerals. Three things shew it to be a very humble and obscure funeral, as to what concerned outward glory, with which the great ones of the earth are usually interred. For,

*First*, The dead body of the Lord was not brought from his own house, as other mens commonly are; but from the Tree. They beg'd it of his Judge. As who should say, *go bring the Corps from Tyburn*. Had they not obtained this favour from Pilate, it must have been buried in *Golgotha*. It had been tumbled into a pit, digged under the Cross.

*Secondly*, As it was first beg'd, then buried; so it was attended with a very poor train. A few sorrowful women followed the *Bier*. Other men are accompanied to their Graves by their Relations, and Friends. The Disciples were all scattered from him. Affraid to own him dying, and dead.

*Thirdly*, And these few that were resolved to give him a funeral, are forced, by reason of the straights of time, to do it in shuffling haste. Time was short, they take the next sepulchre they can get, and hurry him away that evening into it. For the preparation for the Passover was at hand. This was the obscure funeral which the body of the Lord had. Thus was the Prince of the Kings of the earth, who hath the Keys of Death and Hell, laid into his Grave.

*Secondly*, Yet though men could bestow little honour upon it, the heavens bestowed several marks of honour upon it. Adorn'd it with divers Miracles which wiped off the reproach of his death from him. These Miracles were antecedent to his interment, or concomitants of it.

*First*, There was that extraordinary and preternatural Eclipse of the Sun. Such an Eclipse as was never seen since it first shone in heaven. The Sun fainted at the sight of such a ruful spectacle

spectacle, and cloathed the whole heaven in black. The sight of this caused a great Philosopher, who was then far from the place where this unparallel'd Tragedy was acting, to cry out upon the sight of it, *either the God of nature now suffers, or the frame of the world is now dissolved.* The same *Dionysius* writing to *Apollophanes* a Philosopher, who would not embrace the Christian Faith, thus goes about to convince him. What thinkest thou (saith he) of the Eclipse when Christ was Crucified? Were we not both of us then at *Heliopolis*? and standing in the same place, did we not see the Moon in a new manner following the Sun; and not in the time of conjunction, but from the ninth hour until the evening, by a reason unknown in nature, directly opposite to the Sun? Didst thou not then, being greatly terrified, say unto me, O my *Dionysius*, what strange commutations of the heavenly bodies are these!

νεστω τις παραδοξας τω συνωνυμυ επιπτεσαν φασγανω ε' εδην συνδς κλιεθ, &c. Theod. Metochit. Hist. Rom. p. 39.

Such a preternatural Eclipse is remembered in no other History. For it was not in time of conjunction, but opposition; the Moon being then at full. From the sixth, to the ninth hour the Sun and Moon were together in the midst of heaven; but in the evening she appeared in the East, her own place, opposite to the Sun. And then miraculously returning from East to West, did not pass by the Sun and set in the West before it; but kept it company for the space of three hours, and then returned to the East again. And whereas in all other natural Eclipses, the Eclipse always begins on the western part of the body of the Sun, and that part is also first cleared; it was quite contrary in this; for though the Moon were opposite to the Sun, and distant from it the whole breadth of heaven; yet with a miraculous swiftness it overtook the Sun, and darkened first the Eastern part of it; and soon prevailed over its whole body. Which caused darkness over all the Land, that is, say some, over the whole Earth, or as others, over the whole Land of *Jerry*. Or as others, over the whole *Horizon*, and all places of the same altitude, and latitude. Which is most probable.

Secondly, And as Christ's funeral was adorned with such a miraculous Eclipse, which put the heavens and earth into a mourning;



mourning; so the rocks did rend, the vail of the Temple rent in twain from top to bottom. The graves opened, and the dead bodies of many Saints arose and went into the holy City and were seen of many. *The rending of the Rocks* was a sign of God's fierce indignation, *Nabum. 1. 6.* And a discovery of the greatness of his power; shewing them what they deserved, and what he could do to them that had committed this horrid fact; though he rather chose at this time to shew the dreadful effects of it upon inanimate Rocks, than Rocky hearted sinners. But especially it served to convince the world that it was none other but the Son of God that died. Which was farther manifested by these concomitant Miracles.

As for the *rending in twain of the vail*. It was a notable Miracle, plainly shewing that all ceremonies were now accomplished, and abolished. No more vails now. As also that believers have now most free access into heaven. At that very instant when the vail rent, the *High Priest* was officiating in the most holy place, and the vail which hid him from the people, being rent; they might freely see him about his work in the holy of holies. A lively Emblem of our *High Priest*, whom now we see by faith in the heavens, there performing his intercession work for us.

*The opening of the Graves*, plainly shew'd the design and end of Christ's going into it. That it might not have dominion over the bodies of the Saints, but being vanquish'd and destroyed by Christ, lets go all that are his, whom he ransomed from the Grave as a prey out of its paws. A *Specimen* whereof was given in those holy ones that rose at that time, and appeared to many in the holy City. Thus was the funeral of our Lord performed by men; Thus was it adorned by Miracles from heaven.

Use.

Use.

And now we have seen Jesus interred. He that wears at his girdle the Keys of Hell and Death; himself locked up in the Grave. What shall I say of him whom they now laid in the Grave? Shall I undertake to tell you what he was? What he did, suffered, and deserved? Alas! The tongues of Angels must pause and stagger in such a work. I may truly say as *Nazianzen* said of *Basil*, no tongue but his own can sufficiently commend and praise him. He is a Sun of righteousness, a fountain of life, a bundle of Love. Of him it might be said

in

in that day, Here lies the lovely Jesus in whom is treasured up whatsoever an angry God can require for his *satisfaction*, or an empty creature for his *perfection*. Before him was none like him, and after shall none arise comparable to him. If every leaf, and spire of grass (saith one) nay all the Stars, Sands, and Atomes were so many Souls and Seraphims; whose love should double in them every moment to all eternity; yet would it fall infinitely short of what his worth and excellency exacts. Suppose a creature compos'd of all the choice endowments that ever dwell in the best of men since the Creation of the World, in whom you find a meek *Moses*, a strong *Samson*, a faithful *Jonathan*, a beautiful *Absalom*, a rich and wise *Solomon*; nay, and add to this, the understanding, strength, agility, splendor, and holiness of all the Angels: it would all amount but to a dark shadow, of this incomparable Jesus.

Mr. Jenkins.

Who ever weighed Christ in a pair of ballances (saith another) who hath seen the foldings and plyes, the heights, and depths of that glory which is in him? O for such a heaven, as but to stand afar off, and see, and love, and long for him, while times thred be cut, and this great work of *Creation* dissolved! — O if I could yoke in among the thick of Angels, and Seraphims, and now glorified Saints, and could raise a new Love song of Christ, before all the world. I am pained with wondering at new opened treasures in Christ. If every finger, member, bone, and joynt were a torch burning in the hottest fire in hell; I would they could all send out love praises, high songs of praise for ever more to that plant of renown, to that Royal and high Prince Jesus my Lord. But alas, his love swelleth in me, and finds no vent. — I marr his praises, nay, I know no comparison of what Christ is, and what he is worth. All the Angels, and all the glorified, praise him not so much as in halves. Who can advance him, or utter all his praise? — O if I could praise him, I would rest content to die of Love for him. O would to God I could send in my praises to my incomparable well beloved, or cast my Love songs of that matchless Lord Jesus over the walls, that they might light in his lap, before men and Angels. — But when I have spoken of him till my head rive, I have said just nothing. I may begin again. A God-head, a God head is a worlds wonder. Set ten thousand thousand new made worlds of Angels and Elect men, and double them in number ten thousand

*The Lord's Funerall solemnized,*

thousand thousand thousand times; let their hearts and tongues be ten thousand times more agile and large than the hearts and tongues of the Seraphims that stand with six wings before him; when they have said all for the glorifying and praising of the Lord Jesus; they have spoken little or nothing. O if I could wear this tongue to the stump in extolling his highness. But it is my daily sorrow that I am confounded with his incomparable love.

Thus have his enamoured friends faintly expressed his excellencies, and if they have therein done any thing, they have shewn the impossibility of his due praises.

Come and see believing souls, look upon dead Jesus in his winding sheet, by faith; and say, Lo this is he of whom the Church said, *My beloved is White and Ruddy*, his ruddiness is now gone, and a death pale hath prevailed over all his body: but still as lovely as ever, yea altogether lovely.

If *David* lamenting the death of *Saul* and *Jonathan*, said, *Daughters of Jerusalem weep over Saul, who clothed you in Scarlet, with other delights; who put on ornaments of Gold upon your Apparel*. Much rather may I say, Children of Zion, weep over Jesus, who clothed you with righteousness, and garments of Salvation.

This is he who quitted the throne of glory, left the bosom of unspeakable delights; came in a body of flesh, produced in perfect holiness; brake through many and great impediments, (thy great unworthiness, the wrath of God and Man) by the strength of love; to bring salvation home to thy soul. Can he that believingly considers this do less than faint at the sense of that love that brought him to the dust of death, and cry out with that Father, *My Lord was crucified*? But I will insist no longer upon generals, but draw down the particulars of *Christs Funeral* to your use, in the following *Corollaries*.

*Corollary I.*

*Corol. I.* Was Christ buried in this manner? then a decent and mournful Funeral (where it can be had) is very laudable among Christians.

I know the souls of the Saints have no concernment for their bodies, nor are they solicitous how the body is treated here; yet there is a respect due to them, as they are the Temples wherein God hath been serv'd and honoured, by those holy souls that once dwelt in them. As also upon the account  
of

of their relation to Christ, even when they lie by the walls. And the glory that will be one day put upon them, when they shall be changed, and made like unto Christs glorious body. Upon such special accounts as these, their bodies deserve an honourable treatment, as well as upon the account of humanity, which owes this honour to on the bodies of all men.

To have no Funeral is accounted a Judgment, *Eccles. 7. 4.* Or to be tumbled into a pit without any to lament us, is lamentable. We read of many solemn and \* mournful funerals in Scripture; wherein the people of God have affectionately paid their respects and honours to the dust of the Saints; as men that were deeply sensible of their worth, and how great a loss the world sustains by their remove. Christs funeral had as much of decency and solemnity in it, as the time would permit; though he was a stranger to all pomp, both in life and death.

\* *Gen. 23. 2.*  
*Gen. 35. 19.*  
*Gen. 50. 10.*  
*Numb. 20. 29.*  
*2 Chr. 35. 24.*  
*John 11. 31.*  
*Acts 8. 2.*

## Corollary 2.

Did *Joseph* and *Nicodemus* so boldly appear at a time of so much danger to beg the body, and give it a funeral, let it be for ever a caution to strong Christians not to despise, or glory over the weak. You see here a couple of poor, low spirited, and timorous persons; that were afraid to be seen in Christs company when the other disciples professed their readiness to die with him: yet those flee, and these appear for him, when the trial comes indeed. If God desert the strong, and assist the weak; the feeble shall be as *David*, and the strong as tow. I speak not this to discourage any man from striving to improve inherent grace to the utmost. For it's ordinarily found in experience, that the degrees of assisting grace, are given out according to the measures of inherent grace: but I speak it to prevent a sin incident to strong Christians, which is to despise the weak, which God corrects by such instances and examples as this before us.

Cor. 2.

## Corollary 3.

Hence we may be assisted in discerning the depths of Christs humiliation for us. And see from what, to what his love brought him. It was not enough that he who was in the form of God, became a creature; which was an infinite stoop, nay to be made a man, an inferior order of creatures. Nay, to be a poor man, to spend his daies in poverty and contempt. But

Cor. 3.

*The Lord's Funeral solemnized,*

also to be a dead Corps for our sake. O what manner of love is this!

Now the deeper the humiliation of the Son of God was, the more satisfactory to us it must needs be. For as it shews us the hainousness of sin that deserves all this, so the fulness of Christs satisfaction whereby he makes up that breach. O it was a deep humiliation indeed. How unlike himself is he now become! Doth he look like the Son of God? What, the Son of God whom all the Angels adore, to be shuffled by three or four persons into his Grave in an evening. To be carried from *Golgotha* to the Grave in this manner. And there lie as a captive to Death for a time. Never was the like change of conditions, never such an abasement heard of in the world.

*Corollary 4.*

Cor. 4.

*Form this funeral of Christ results the purest and strongest consolation and encouragement to believers, against the fears of Death and the Grave. if this be so, that Jesus hath lain in the Grave before you; let me say then to you as the Lord spake to Jacob, Gen 46. 2, 3. Fear not to go down to Egypt, for I will go down with thee, and will surely bring thee up thence. So here, fear not believer to go down to the Grave, for God will be with thee there, and will surely bring thee up thence. This consideration that Jesus Christ hath layn in the Grave himself, gives manifold encouragements to the people of God, against the terrors of the Grave.*

*First, The Grave received but could not destroy Jesus Christ. Death swallowed him, as the Whale did *Jonah* his Type; but could not digest him when it had swallowed him, but quickly delivered him up again. Now Christ lying in the Grave, as the common head and representative of believers, what comfort should this inspire into their hearts. For as it fared with Christs personal, so it shall with Christs mystical. It could not retain him, it shall not for ever retain them. This resurrection of Christ out of his, is the very ground of our hope for a resurrection out of our Graves. *Christ is risen from the dead, and become the first fruits of them that sleep, 1 Cor. 15. 20.**

*Secondly, As the union betwixt the body of Christ and the divine nature was not dissolved; when that body was laid in the Grave; so the union betwixt Christ and believers is not, cannot*



cannot be dissolved when their bodies shall be laid in their Graves. It's true, the natural union betwixt his soul and body was dissolved for a time, but the *Hypostatical* union was not dissolved, no not for a moment. That body was the body of the Son of God when it was in the Sepulchre. In like manner, the natural union betwixt our souls and bodies is dissolved by death, but the mystical union betwixt us and Christ, yea, betwixt our very dust and Christ, can never be dissolved.

*Thirdly*, As Christs body when it was in the Grave, did there rest in hope, and was assuredly a partaker of that hope. So it shall fare with the dead bodies of the Saints, when they lay them down also in the dust. *My flesh also shall rest in hope*, saith Christ, *Psal. 16. 9, 10, 11.* In like manner, the Saints commit their bodies to the dust in hope. *The righteous hath hope in his death*, *Pro. 14. 32.* And as Christs hope was not a vain hope, so neither shall their hope be vain.

*Fourthly*, And lastly, Christs lying in the grave before us, hath quite changed and altered the nature of the Grave. So that it is not what it was. It was once a part of the curse, *Dust thou art, and unto dust thou shalt return*, was a part of the threatening and curse for sin. The Grave had the nature and use of a prison, to keep the bodies of sinners against the great Assizes; and then deliver them up into the hands of a great and terrible God. But now it's no prison, but a bed of rest. Yea, and a perfumed bed, where Christ lay before us. Which is a sweet consideration of the Grave indeed. *They shall enter into peace, they shall rest in their beds*, *Isa. 57. 2.* O then let not believers stand in fear of the Grave. He that hath one foot in heaven, need not fear to put the other into the Grave. *Though I go down to the valley of the shadow of Death, I will fear no evil, for thou art with me*, *Psal. 23.*

Indeed, the Grave is a terrible place to them that are out of Christ. Death is the Lords Serjeant to arrest them. The Grave is the Lords Prison to secure them. When death draws them into the grave, it draws them thither as a Lion doth his prey into the den to devour it. So you read, *Psal. 43. 14.* *Death shall feed (or prey) upon them.* Death there raigens over them in its full power, *Rom. 5. 14.* And though at last it shall render them again to God, yet it were better for them to lie everlastingly where they were, than to rise to such an end.

For they are brought out of their Graves, as a condemned Prisoner out of the Prison, to go to execution. But the case of the Saints is not so. The grave (thanks be to our Lord Jesus Christ) is a priviledged place to them while they sleep there, and when they awake, it will be with singing. When they awake, they shall be satisfied with his likeness.

*Corollary 5.*

*Cor. 5.* Lastly, Since Christ was laid in the Grave, and his people reap such priviledges by it, as ever you expect rest or comfort in your Graves, see that you get Union with Christ now.

It was an ancient custom of the Jews to put rich treasures into the graves, with their friends, as well as to bestow much upon their Sepulchres. It's said, *Hicarnus* opened *David's* Sepulchre, and took out of it three thousand Talents of Gold and Silver. And to this sense many interpret that act of the *Chaldeans*, Jer. 8. 1. *At that time, saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of his Princes, &c. And they shall spread them before the Sun and Moon, &c.* This is rather conceiv'd to be an act of Covetousness than Cruelty. They shall ransack their Graves for the treasure that is hid there among their bones. It's possible the case so stands with many of you, that you have no great matter to bestow upon your funerals, nor are they like to be splendid; no stately monuments, no hidden treasures, but if Christ be yours, you carry that with you to your Graves, which is better than all the Gold and Silver in the world. What would you be the better if your Coffin were made of beaten Gold, or your Grave stone set thick with glittering Diamonds? But if you die in the Lord, (*i. e.*) interested in, and united to the Lord; you shall carry six grounds of Comfort with you to your graves, the least of which is not to be purchased with the wealth of both *Indies*.

*First*, The first ground of comfort which a believer carries with him to the grave is, that the Covenant of God holds firmly with his very dust, all the daies of its appointed time in the Grave. So much Christ tells us, *Matth. 22. 31, 32. I am the God of Abraham, and the God of Isaac, and of Jacob. God is not the God of the Dead, but the God of the Living, q. d. Abraham, Isaac and Jacob, are naturally dead, but in as much as God long after their deaths, proclaimed himself their God still;*

still; therefore they are all alive, *fœderally* alive to God. They live, that is, their Covenant relation lives still. *Whether we live, or whether we die* (saith the Apostle) *we are the Lords*, Rom. 14. 7, 8, 9. Now what an encouragement is here! I am as much the Lords in the state of the dead, as I was in the state of the living. Death puts an end to all other relations and bonds, but the bond of the Covenant rots not in the Grave. That dust is still the Lords.

*Secondly*, As God's Covenant with our very bodies is indissoluble, so God's love to our very dust is inseparable. I am the God of *Abraham*; God looks down from heaven into the Graves of his Saints with delight, and looks on that pile of dust with complacency, which those that once loved it, cannot behold without loathing. The Apostle is express, *Rom. 8. 33.* That death separates not the believer from the love of God. As at first it was not our natural comeliness or beauty that drew or engaged his love to us; so neither will he cease to love us, when that beauty is gone, and we become objects of loathing to all flesh. When a Husband cannot endure to see a Wife, or a Wife her Husband; but saith of them that were once dear and pleasant, as *Abraham* of his beloved *Sarah*, *bury my dead out of my sight*. Yet then the Lord delights in it as much as ever. The Gold-Smith doth not value the dust of his Gold, as God values the dust of his Saints, for all these precious particles are united to Christ.

*Thirdly*, As God's love will be with you in the Grave, so God's providence shall take order about your Graves. When it shall be dig'd for you. And be sure he will not dig your Graves, till you are fit to be put into them. He will bring you thither in the best time, *Job 5. 26.* *Thou shalt come to thy Grave as a Shock of Corn in its season.* You shall be ripe and ready before God house you there. It's said of *David*, that after he had served his generation by the will of God, he fell asleep, *Acts 13. 36.* O what a holy and wise will is that will of God, that so orders our death? And how equal is it that our will should be concluded by it.

*Fourthly*, If you be in Christ, as God's Covenant holds with you in the Grave, his love is inseparable from your dust, his providence shall give order when it shall be digged for you; so in the next place, his pardons have loosed all the bonds of guilt from you, before you lie down in the Grave.

So

So that you shall not die in your sins. Ah friends, what a comfort is this? That you are the Lords Free men in the Grave! Sin is a bad bed-fellow, and a worse Grave-fellow. It's a grievous threatening, *Joh. 8. 24. Ye shall die in your sins.* Better be cast alive into a pit among Dragons and Serpents, than dead into your Graves among your sins. O what a terrible word is that, *Joh. 20. 11. His bones are full of the sins of his youth, which shall lie down with him in the dust.* But from the company of sin in the Grave, all the Saints are delivered. God's full, free, and final pardons have shut guilt out of your Graves.

*Fifthly,* When ever you come to your Graves, you shall find the enmity of the Grave slain by Christ. It is no enemy; nay you will find it friendly, a priviledged place to you. It will be as sweet to you that are in Christ, as a soft bed in a still quiet Chamber, is to one that's weary and sleepy. Therefore it's said, *1 Cor. 3. 21, 22. Death is yours.* Yours as a priviledge. Your friend. There you shall find sweet rest in Jesus. Be hurried, pained, troubled no more.

*Sixthly,* To conclude, if in Christ, know this for your Comfort, that your own Lord Jesus Christ keeps the Keys of all the Chambers of Death, and as he unlocks the door of Death, when he lets you in; so he will open it again for you, when you awake to let you out; and from the time he opens to let you in till the time he opens to let you out; he himself wakes and watches by you while you sleep there. *I (saith he) have the Key of Death.* O it's comfortable to hear the Keys gingle in his hand, *Rev. 1. 18.* O then as you expect peace or rest in the Chambers of Death, get Union with Christ. A Grave with Christ is a comfortable place.

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The

## The XXXVIIIth SERMON.

ISAIAH LIII. 2.

*He shall see the Travel of his Soul and be satisfied.*

Serm. 38.

*Wherein four weighty ends of Christ's humiliation are opened, and particularly applied.*

**W**E are now arrived at the last particular which we designed to speak to in Christ's *state of humiliation*, namely, the *Designs* and blessed *Ends* for which he was so deeply abased. It's inconsistent with the prudence of a common Agent to be at vast expences of time, pains, and cost; and not to propound to himself a design worthy of all those expences. And it is much less imaginable that Christ would so stupendiously abate himself, by stooping from the bosom of his Father to the state of the dead, where our last Discourse left him, if there had not been some excellent and glorious thing in his eye, the attainment whereof might give him a content and satisfaction equivalent to all the sorrows and abasures he endured for it.

And so much is plainly carried in this Scripture. *He shall see the Travel of his Soul and be satisfied.* In which words three things fall under our consideration.

*First*, The travailing pangs of Christ. So the Agonies of his Soul, and Torments of his body are fitly call'd; not only because of the sharpness, and acuteness of them, being in that respect like the birth-pangs of a travailing woman, for so this word signifies; But also because they fore-run and make way for the birth, which abundantly recompences all those labours. I shall not here insist upon the Pangs and Agonies indured by Christ in the garden, or upon the Cross, which the Prophet styles *the travail of his Soul*; having in the former Sermons open'd it largely in its particulars; but pass to the

*Second* Thing considerable in these words, and that is the *assured fruits*, and effects of this his travail. *He shall see the travail*

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2.



vail of his Soul. By seeing, understand the fruition, obtainment, or enjoyment of the ends of his sufferings. He shall not shed his blood upon an hazard. His design shall not miscarry, but he shall certainly see the ends he aimed at accomplished.

3. And Thirdly, This shall yield him great satisfaction, as a woman forgets her sorrow, for joy that a man is born into the world, Job. 16. 21. He shall see it and be Satisfied. As God, when he had finished the work of Creation, viewed that his work with pleasure and satisfaction, so doth our exalted Redeemer with great contentment behold the happy issues of his hard sufferings. It affords pleasure to a man to see great affairs by orderly conduct brought to happy issues. Much more doth it yield delight to Jesus Christ, to see the results of that most profound wisdom and love wherein he carried on Redemption work. All runs into this;

Doct. That all the blessed designs and ends for which the Lord Jesus Christ humbled himself to the death of the Cross, shall certainly be attained, to his full content and satisfaction.

My present business is not to prove that Christ shall certainly obtain what he died for, nor to open the great satisfaction and pleasure which will rise to him out of those issues of his death; but to point at the principal ends of his death, making some brief improvements, as we pass along.

1. First, Then let us enquire into the designs and ends of Christ's humiliation, at least, the main and principal ones: and we shall find, that as the sprinkling of the Typical blood in the Old Testament, was done for four weighty Ends or Uses; answerably the precious and invaluable blood of the Testator and Surety of the New Testament, is shed for four weighty Ends also.

First, That blood was shed and applied to deliver from danger, Exod. 12. 13. And the blood shall be to you for a token upon the houses where you are, and when I see the blood I will pass over you. And the Plague shall not be upon you, to destroy you when I smite the Land of Egypt.

Secondly, That blood was shed to make an attonement betwixt God and the people, Levit. 4. 20. And he shall do with the Bullock, as he did with the Bullock for a sin offering; so shall he

Per hunc ritum implicite prestantur, scilicet liberandus ab aeterna morte per Messiam sanguinem. Vatab.

he do with this; and the Priest shall make an attonement for them, and it shall be forgiven them.

Thirdly, That blood was shed to purifie persons from their ceremonial pollutions, *Levit. 14. 6, 7.* He shall dip the Cedar wood, and Scarlet, and Hyssop with the living bird in the blood of the bird that was kill'd over the running water, and he shall sprinkle upon him that is to be cleansed from the Leprosie seven times; and shall pronounce him clean, and shall let the living bird loose in the open field.

Septies significat perfectionem. Nuncius hinc perfectior facer. Mem.

Fourthly, That blood was shed to ratifie and confirm the Testament or Covenant of God with the people, *Exod. 24. 8.* And Moses took the blood, and sprinkled it on the people, and said behold the blood of the Covenant, which the Lord hath made with you concerning all these words. These were the four main Ends of shedding and sprinkling that Typical blood. Suitably, there are four principal Ends of shedding and applying Christ's blood. As that Typical blood was shed to deliver from danger, so this was shed to deliver from wrath, even the wrath to come. That was shed to make an attonement, so was this. That was shed to purifie persons from uncleanness, so was this. That was shed to confirm the Testament, so was this, As will appear in the particulars more at large.

Effusio & aspersio sanguinis signum fortis stabile fons, & firmamentum etiam cum vix differunt. Ric.

End 1.

First, One principal design and End of shedding the blood of Christ was to deliver his people from danger, the danger of that wrath which burns down to the lowest Hell. So you find, *1 Thes. 1. 10.* Even Jesus who delivered us from the wrath to come. Here our misery is both specified, and aggravated. Specified in calling it wrath, a word of deep and dreadful signification. The damned best understand the importance of that word. And aggravated in calling it wrath to come, or coming wrath. Wrath to come implies both the futurity, and perpetuity of this wrath. It's wrath that shall certainly and inevitably come upon sinners. As sure as the night follows the day. As sure as the Winter follows the Summer; so shall wrath follow sin, and the pleasures thereof. Yea it's not only certainly future, but when it comes it will be abiding wrath, or wrath still coming. When millions of Years and Ages are past and gone, this will still be wrath to come. Ever-coming, as a river ever-flowing.

End. 1.

Now from this wrath to come, hath Jesus delivered his people by his death. For that was the price laid down for their

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redemption

redemption from the wrath of the great and terrible God, *Rom. 5. 9.* Much more then being justified by his blood, we shall be saved from wrath through him. The blood of Jesus was the price that ransomed man from this wrath. And it was shed not only to deliver them from wrath to come, but to deliver them freely, fully, distinguishingly, and wonderfully from it.

*First, Freely*, by his own voluntary interposition and susception of the mediatorial office, moved thereunto by his own bowels of compassion; which yearned over his Elect in their misery. The Saints were once a lost generation, that had sold themselves, and their inheritance also; and had not wherewithal to Redeem either: but they had a near kinsman (even their elder Brother by the Mothers side) to whom the right of Redemption did belong; who being a mighty man of wealth, the heir of all things, undertook to be their *Goell*; and out of his own proper substance to Redeem both them and their inheritance. Them to be his own inheritance, *Eph. 1. 10.* And heaven to be theirs, *1 Pet. 1. 4.* All this he did most freely, when none made supplication to him. No sighing of the prisoners came before him. He design'd it for us before we had a being. And when the purposes of his grace were come to their parturient fulness, then did he freely lay out the infinite treasures of his blood to purchase our deliverance from wrath.

Vide Mr.  
Case his  
Mount Pis-  
gab. p. 85.

*Secondly*, Christ by death hath delivered his people *fully*. A full deliverance it is, both in respect of *Time* and *Degrees*. A full deliverance in respect of *Time*. It was not a *Reprieve*, but a *deliverance*. He thought it not worth the shedding of his blood to respite the execution for a while. Nay, in the procurement of their eternal deliverance from wrath, and in the purchase of their eternal inheritance, he hath but an even bargain, not a jot more than his blood was worth. Therefore is he become the *Author of [Eternal Salvation]* to them that obey him, *Heb. 5. 9.* And as it is full in respect of *Time*, so likewise in respect of *Degrees*. He died not to procure a mitigation or abatement of the rigor or severity of the sentence, but to rescue his people fully from all degrees of wrath. So that there is no condemnation to them that are in Christ, *Rom. 8. 1.* All the wrath of God to the last drop, was squeezed out into that bitter cup which Christ drank off, and wrung out the very dregs thereof.

*Thirdly*,

*Thirdly*, This deliverance obtained for us by the death of Christ, is a *special* and distinguishing deliverance. Not common to all, but peculiar to some; and they by nature no better than those that are left under wrath. Yea, as to natural disposition, moral qualifications and external endowments often times far inferior to them that perish. How often do we find a moral righteousness, an harmless innocency, a pretty ingenuity, a readiness to all offices of love; in them that are notwithstanding left under the dominion of other Lusts, and under the damning sentence of the Law; whilst on the other side, proud, peevish, sensual, morose, and unpolisht natures, are chosen to be the subjects of this Salvation. *You see your calling, brethren, 1 Cor. I. 26.*

*Fourthly*, And lastly, it is a *wonderful* salvation. It would weary the arm of an Angel to write down all the wonders that are in this salvation. That ever such a Design should be laid, such a project of grace contrived in the heart of God; who might have suffered the whole species to perish; That it should only concern man, and not the Angels, by nature more excellent than us; that Christ should be pitcht upon to go forth upon this glorious Design. That he should effect it in such a way, by taking our nature and suffering the penalty of the Law therein. That our deliverance should be wrought out and finisht when the Redeemer and his design seem'd both to be lost and perished. These with many more are such wonders as will take up eternity it self to search, admire, and adore them.

Before I part from this first End of the Death of Christ, give me leave to deduce two useful Corollaries from it, and then proceed to a second.

*Corollary I.*

Hath Christ by Death delivered his people from the wrath Cor. I.  
to come? *How ingrate and disingenious a thing must it be then for those that have obtain'd such a deliverance as this, to repine and grudge at those light afflictions they suffer for a moment upon Christ's account in this world!*

Alas! What are these sufferings, that we should grudge at them? Are they like those which the Redeemer suffered for our deliverance? Did ever any of us endure for him, what he endured for us? Or is there any thing you can suffer for Christ in this world, comparable to this *wrath to come*, which

you must have endured, had he not by the price of his own blood rescued you from it?

*Compare*

Reader; wilt thou but make the comparison in thine own thoughts in the following particulars, and then pronounce, when thou hast duly compared.

*The Na-  
tures.*

*First*, What is the wrath of Man, to the wrath of God? What is the Arm of a creature, to the anger of a Deity? Can man thunder with an arm like God?

*Subjects.*

*Secondly*, What are the sufferings of the vile body here, to the tortures of a Soul and body in Hell? The torments of the Soul, are the very soul of torments.

*Duration.*

*Thirdly*, What are the troubles of a moment, to that wrath which after Millions of years are gone will still be call'd *wrath to come*? O what compare betwixt a point of hasty time and the interminable duration of vast Eternity?

*Continuity.*

*Fourthly*, What compare is there betwixt the intermitting sorrows and sufferings of this life, and the continued uninterrupted *wrath to come*? Our troubles here are not constant, there are gracious relaxations, lucid intervals here; but the wrath to come allows not a moments ease, or mitigation.

*Designs.*

*Fifthly*, What light and easie troubles are those which being put into the rank and order of adjuvant causes, work under the influence and blessing of the first cause to the everlasting good of them that love God, compared with that *wrath to come*, out of which no good effects or issues are possible to proceed to the souls on which it lies?

*And Com-  
panions.*

*Sixthly*, And lastly, how much more comfortable is it, to suffer in fellowship with Christ and his Saints for righteousness sake; than to suffer with Devils and Reprobates for wickedness sake? Grudge not then O ye that are delivered by Jesus from wrath to come, at any thing ye do suffer, or shall suffer from Christ, or for Christ in this world.

*Corollary 2.*

*Cer. 2.*

If Jesus Christ hath delivered his people from the wrath to come, *how little comfort can any man take in his present enjoyments and accommodations in the world, whilst it remains a question with him whether he be deliver'd from the wrath to come!* It's well for present, but will it be so still? Man is a prospecting Creature, and it will not satisfy him that his present condition is comfortable, except he have some hope it shall be so hereafter. It can afford a man little content that all is easie and pleasant about



about him now; whilst such passages and terrible hints of *wrath to come* are given him by his own conscience daily. Oh methinks such a thought as this, *what if I am reserved for the wrath to come?* Should be to him as the fingers appearing upon the plaister of the wall were to *Belshazzar* in the height of a frolick. It's a custom with some of the *Indians* when they have taken a prisoner (whom they intend not presently to eat) to bring him with great Triumph, into the Village where he dwelleth that hath taken him; and placing him in the house of one that was slain in the Wars, as it were to re-celebrate his funerals, they give him his Wives or Sisters to attend on him, and use at his pleasure. They apparel him gorgeously, and feed him with all the dainty meats that may be had; affording him all the pleasure that can be devised; when he hath past certain months in all these pleasures, and like a Capon is made fat with delicate fare, they assemble themselves upon some festival day, and in great pomp bring him to the place of execution, where they kill, and eat him.

Sir R. Bark-  
ley in the fe-  
licity of man,  
P. 12, 13.

Such are all the pleasures and enjoyments of the wicked, which feed them for the day of slaughter. How little stomach can a man have to those dainties that understands the end and meaning of them! Give not sleep therefore to thine eyes, Reader, till thou have got good evidence that thou art of that number whom *Jesus hath delivered from wrath to come*. Till thou canst say, he is a *Jesus* to thee. This may be made out to thy satisfaction three waies.

First, *If Jesus have delivered thee from sin, the cause of wrath, thou maist conclude he hath delivered thee from wrath, the effect and fruit of sin.* Upon this account the sweet name of *Jesus* was imposed upon him, *Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sins.* Whilst a man lies under the dominion and guilt of sin, he lies exposed to *wrath to come*; and when he is delivered from the guilt and power of sin, he is certainly delivered from the danger of this coming wrath. Where sin is not imputed, wrath is not threatned.

Secondly, *If thy soul do set an inestimable value on Jesus Christ, and be endeared to him upon the account of that inexpressible grace manifested in this deliverance, it's a good sign thy soul hath a share in it.* Mark what an Epithite the Saints give Christ upon this account, *Col. 1. 12, 13. Giving thanks to the Father who hath delivered us from the power of darkness, and translated us into the*

*Kingdoms*

Plutarch in  
vita T. Fla-  
minii.

*Kingdom of his [ dear ] Son.* Christ is therefore *dear* and *dear* beyond all compare to his saved ones. I remember it's storied of the poor enthralled *Grecians*, that when *Titus Flaminius* had restored their ancient liberties; and proclamation was to be made in the Market place by an Herald; They so prest to hear it, that the Herald was in great danger of being stifled and prest to death among the people; but when the Proclamation was ended, there were heard such shouts, and joyful acclamations; that the very birds of the air fell down astonished with the noise, while they continued to cry *σωτήρ σωτήρ*, a Saviour, a Saviour: and all the following night they continued dancing and singing about his Pavilion.

If such a deliverance so endeared them to *Titus*; How should the great deliverance from wrath to come, endear all the redeemed to love their dear *Jesus*? This is the native effect of mercy on the soul that hath felt it.

*Thirdly, To conclude, a disposition and readiness of mind to do, or endure any thing for Christ's sake upon the account of this deliverance from the wrath to come; is a good evidence you are so delivered, Col. 1. 10, 11. That we may walk worthy of the Lord to all pleasing, being fruitful in every good work. There's readiness to do for Christ. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness. There's a cheerful readiness to endure any thing for Christ. And how both these flow from the sense of this great deliverance from wrath, the 12. verse will inform you, which was but now cited. Oh then be serious and assiduous in the resolution of this grand case. Till this be resolved, nothing can be pleasant to thy Soul.*

*End 2.*

*End 2.*

As the Typical blood was shed and sprinkled to deliver from danger, so it was shed to make *atonement*, Levit. 4. 20. *He shall expiate* (we translate *atone*) *the sin*. The Word imports both. And the true meaning is, that by the blood of the Bullock, all whose efficacy stood in its relation to the blood of Christ signified and shadowed by it; the people for whom it was shed, should be reconciled to God by the expiation and remission of their sins. And what was shadowed in this Typical blood was really designed and accomplished by Jesus Christ in the shedding of his blood.

Reconciliation of the Elect to God, is therefore another of those

those beautiful births which Christ travailed for. So you find it expressly, *Rom. 5. 10. If when we were enemies, we were reconciled to God by the death of his Son.* This [if,] is not a word of doubting but argumentation. The Apostle supposes it as a known truth, or principle yielded by all Christians; that the death of Christ was to reconcile the Elect to God. And again he affirms it with like clearness, *Col. 1. 20. And having made peace by the blood of his Cross, by him to reconcile all things.* And that this was a main and principal end designed both by the Father and Son in the humiliation of Christ is plain from *2 Cor. 5. 18, 19. God was in Christ reconciling the world to himself.* God filled the humanity with grace and authority. The Spirit of God was in him to qualifie him. The Authority of God was in him by Commission, to make all he did valid. The grace and love of God to mankind was in him, and one of the principal effects in which it was manifested, was this design upon which he came. *viz.* To reconcile the world to God. Upon which ground Christ is called the *propitiation for our sins*, *1 John 2. 2.* Now, *Reconciliation* or attonement is nothing else but the making up of the ancient friendship betwixt God and Men which sin had dissolved, and so to reduce these enemies into a state of concord and sweet agreement. And the means by which this blessed design was effectually compassed, was by the death of Christ which made compleat satisfaction to God for the wrong we had done him. There was a breach made by sin betwixt God and Angels, but that breach is never to be repaired or made up. Since as Christ took not on him their nature, so he never intended to be a mediator of reconciliation betwixt God and them. That will be an eternal breach. But that which Christ designed as the end of his death was to reconcile God and man. Not the whole *species*, but a certain *number* whose names were given to Christ. Here I must briefly open, 1. How Christ's death Reconciles. 2. Why this Reconciliation is brought about by his death, rather than any other way. 3. What are the Articles according to which it's made. And 4. What manner of reconciliation this is.

*First, How Christ Reconciles God and Men by his death.* And it must needs be by the satisfaction his Death made to the Justice of God for our sins. And so, reparation being made, the enmity ceases. Hence it's said, *Isa. 53. 5. The chastise-*

Reconciliare  
nihil aliud  
est quam  
amicitiam  
offensione  
aliqua gravi  
direptam  
resarcire; &c  
sic inimicos  
in pristinam  
concordiam  
reducere.  
*B. Daven. in  
Col. 1. 20.*

ment of our peace was upon him, and by his stripes are we healed. That is (as our *English* Annotators well sense it) He was chastized to procure our peace by removal of our sins that set God and us asunder, the guilt thereof being discharged with the price of his blood.

Now this Reconciliation is made and continued betwixt God and us three ways, namely, by the *oblation* of Christ which was the price that procured it, and so we were *virtually* or *meritoriously* reconciled. By the *application* of Christ and his benefits to us through faith, and so we are *actually* reconciled. And by the *virtual continuation* of the sacrifice of Christ in heaven, by his potent and eternal *intercession*, and so our state of reconciliation is *confirmed*, and all future breaches prevented. But all depends as you see, upon the death of Christ. For had not Christ died, his death could never be applied to us, nor pleaded in heaven for us. How the death of Christ meritoriously procures our reconciliation is evident from that forecited Scripture, *Rom. 5. 10* *When we were enemies we were reconciled to God by the death of his Son, (i. e.)* Christ's death did meritoriously or virtually reconcile us to God, who as to our state were enemies long after that reconciliation was made. That the *application* of Christ to us by faith, makes that virtual reconciliation to become actual is plain enough from *Eph. 2. 16, 17.* *And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. And came and Preached peace to you that were afar off, and to them that were nigh. Now therefore (as it is added ver. 19) Ye are no more strangers and foreigners, but fellow Citizens with the Saints, &c.* And that this state of friendship is still continued by Christ's intercession within the vail, so that there can be no breaches made upon the state of our peace notwithstanding all the daily provocations we give God by our sins; is the comfortable truth which the Apostle plainly asserts, after he had given a necessary caution to prevent the abuse of it, in *1 Joh. 2. 1, 2* *My little children, these things write I unto you that ye sin not; and if any man sin, we have an Advocate with the Father; Jesus Christ the righteous: and he is the propitiation, &c.* Thus Christ reconciles us to God, by his death.

2.

Secondly, And if you enquire why this reconciliation was made by the death of Christ, rather than any other way. Satisfaction is at hand in these two answers.

First,

*First*, That we can imagine no other way by which it could be compassed. And

*Secondly*, If God could have *Reconciled* us as much by another way, yet he could not have *Obliged* us so much by doing it in another way, as he hath by doing it this way. Surely none but he that was God manifest in our flesh, could offer a sacrifice of sufficient value to make God amends for the wrong done him by one sin, much less for all the sins of the Elect. And how God should (especially after a peremptory threatening of death for sin) readmit us into favour without full satisfaction, cannot be imagined. He is indeed inclin'd to acts of mercy, but none must suppose him to exercise one attribute, in prejudice to another. That his *Justice* must be *Eclipsed*, whilst his *Mercy* shines. But allow the infinite wisdom could have found out another means of reconciling us as much, can you imagine that in any other way he could oblige us as much, as he hath done by reconciling us to himself by the death of his own Son? It cannot be thought possible. This therefore was the most effectual, just, honourable and obliging way to make up the peace betwixt him and us.

*Thirdly*, This reconciliation purchased by the blood of Christ, is offered unto men by the Gospel upon certain *Articles* and conditions; upon the performance whereof it actually becomes theirs; and without which, notwithstanding all that Christ hath done and suffered, the breach still continues betwixt them and God. And let no man think this a derogation from the freeness and riches of Grace, for these things serve singularly to illustrate and commend the grace of God to sinners.

As he consulted his own glory, in the terms on which he offers us our peace with him; so 'tis his grace which brings up souls to those terms of reconciliation. And surely he hath not suspended the mercy of our reconciliation upon unreasonable or impossible conditions. He hath not said, if you will do as much for me, as you have done against me, I will be at peace with you: But the two grand Articles of peace with God are *Repentance* and *Faith*. In the first we lay down arms against God, and 'tis meet it should be so, before he readmits us into a state of peace, and favour; in the other we accept Christ and pardon through him with a thankful heart, yielding up our selves to his government. Which is equally reasonable.



These are the terms on which we are actually reconciled to God. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.* So Rom. 5. 1. *Being justified by faith, we have peace with God.* And surely it would not become the holy God to own as his friend and favourite, a man that goes on perversely and impenitently in the way of sin; not so much as acknowledging, or once bewailing the wrong he hath done him, purposing to do so no more; or to receive into amity one that slights and rejects the Lord Jesus, whose precious blood was shed to procure and purchase peace and pardon for sinners.

But if there be any poor soul that faith in his heart, it repents me for sinning against God, and is sincerely willing to come to Christ upon Gospel terms, he shall have peace. And that peace,

*Fourthly*, Is no common peace. The reconciliation which the Lord Jesus died to procure for broken hearted believers it is,

*First*, A firm well bottom'd reconciliation, putting the reconciled soul beyond all possibility of coming under God's wrath any more, Isa. 54. 10. *Mountains may depart, and hills be removed, but the Covenant of this peace cannot be removed.* Christ is a Surety by way of caution, to prevent new breaches, 2 John 1. 2.

*Secondly*, This reconciliation with God is the fountain out of which all our other comforts flow to us; this is plainly carried in those words of *Eliphaz* to *Job*, Chap. 22. 21. *Acquaint now thy self with him, and be at peace, thereby good shall come unto thee.* As trade flourishes, and riches come in when peace is made betwixt States and Kingdoms: so all spiritual and temporal mercies flow into our bosoms, when once we are reconciled to God. What the comfort of such a peace will be in a day of straights and dangers, and what it will be valued at in a dying day, who but he that feels it can declare? And yet such a one cannot fully declare it, for it passes all understanding, Phil. 4. 7. We shall now make some improvement of this, and pass on to the third end of the death of Christ.

*Inference 1.*

*If Christ died to reconcile God and man. How horrid an evil then is sin! And how terrible was that breach made betwixt God and the creature by it, which could no other way be made up but by the death of the Son of God! I remember I have read, that when a great chasm or breach was made in the earth by an earthquake, and the Oracle was consulted how it might be closed; this answer was returned, that breach can never be closed, except something of great worth be thrown into it. Such a breach was that which sin made, it could never be reconciled but by the death of Jesus Christ, the most excellent thing in all the Creation.*

*Infer. 1.*

*Inference 2.*

*How sad is the state of all such as are not comprized in the Articles of peace with God! The impenitent unbeliever is excepted. God is not reconciled to him: and if God be his enemy, how little avails it, who is his friend. For if God be a man's enemy, he hath an Almighty enemy in him, whose very frown is destruction, Deut. 32. 40, 41, 42. I lift up my hand to Heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgement; I will render vengeance to my enemies, and I will reward them that hate me. I will make mine arrows drunk with blood, (and my sword shall devour flesh) and that with the blood of the Slain and the Captives, from the beginning of revenge upon the enemy.*

*Infer. 2.*

*Yea, he is an unavoidable enemy. Fly to the utmost parts of the earth there shall his hand reach thee, as it is, Psal. 139. 10. The wings of the morning cannot carry thee out of his reach. If God be your enemy, you have an immortal enemy, who lives for ever to avenge himself upon his adversaries. And what wilt thou do when thou art in Saul's case, 1 Sam. 28. 15, 16. Alas, whither wilt thou turn? To whom wilt thou complain. But what wilt thou do when thou shalt stand at the Bar and see that God who is thine enemy upon the throne? Sad is their case indeed, who are not comprehended in the Articles of peace with God.*

*Inference 3.*

*If Christ died to reconcile us to God, give diligence to clear up to your own souls your interest in this reconciliation. If Christ thought it worth his blood to purchase it, it's worth your care and pains to clear it. And what can better evidence it than*

*Infer. 3.*

your conscientious tenderness of sin, lest you make new breaches. Ah, if reconciled you will say, as Ezra. 9. 14. *And now our God, seeing thou hast given us such a deliverance as this; should we again break thy Commandments?* If reconciled to God, his friends will be your friends, and his enemies your enemies. If God be your friend you will be diligent to please him, Job. 15. 10, 14. He that makes not peace with God is an enemy to his own soul. And he that is at peace, but takes no pains to clear it, is an enemy to his own comfort. But I must pass from this to the third End of Christ's death.

End 3.

End. 3.

You have seen two of those beautiful births of Christ's travail, and lo a third cometh, namely, *the sanctification of his people*. Typical blood was shed, as you heard, to purify them that were unclean, and so was the blood of Christ shed to purge away the sins of his people; so speaks the Apostle expressly, Ephes. 5. 25, 26. *Christ gave himself for the Church, that he might sanctify and cleanse it.* And so he tells us himself, Joh. 17. 19. *And for their sakes I sanctify myself (i. e.) consecrate or devote my self to death, that they also might be sanctified through the truth.* Upon the account of this benefit received by the blood of Christ, is that *Doxology* which in a lower strain is now sounded in the Churches, but will be matter of the Lambs song in Heaven, Rev. 1. 5, 6. *To him that loved us and washed us from our sins in his own blood — be glory and honour for ever.*

Now there is a twofold evil in sin, the *guilt* of it, and the *pollution* of it. Justification properly cures the former, Sanctification the latter; but both Justification and Sanctification flow unto sinners out of the death of Christ. And though it's proper to say the spirit sanctifies, yet it is certain it was the blood of Christ that procured for us the spirit of sanctification. Had not Christ died, the spirit had never come down from Heaven upon any such design.

The pouring forth of Christ's blood for us obtained the pouring forth of the spirit of holiness upon us. Therefore the spirit is said to *come in his name, and to take of his and shew it unto us.* Hence it's said, 1 Joh. 5. 6. *he came both by blood and by water; by blood washing away the guilt, by water purifying from the filth of sin.* Now this fruit of Christ's death, even our sanctification, is a most incomparable mercy:

For

For, do but consider a few particular excellencies of holiness.

*First*, Holiness is the Image and Glory of God. His image, Col. 3. 10. and his glory, Exod. 15. 11. *who is like unto thee, O Lord, glorious in holiness?* Now when the guilt and filth of sin is washed off, and the beauty of God put upon the soul in sanctification, O what a beautiful Creature is the soul now. So lovely in the eyes of Christ even in its imperfect holiness, that he saith, Cant. 6. 5. Turn away thine eyes from me for they have overcome me. So we render it, but the Hebrew word signifies, they have made me proud, or puffed me up. It's a beam of divine glory upon the Creature, enamouring the very heart of Christ.

הרהיבני

*Secondly*, As it's the soul's highest beauty, so it's the soul's best evidence for heaven. *Blessed are the pure in heart, for they shall see God*, Mat. 5. 8. *And without holiness no man shall see God*, Heb. 12. 14. No gifts, no duties, no natural endowments will evidence a right in heaven, but the least measure of true holiness will secure heaven to the soul.

*Thirdly*, As holiness is the soul's best evidence for heaven, so it's a continual spring of comfort to it in the way thither. The purest and sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is Epitomized in holiness.

*Fourthly*, And to say no more, It is the peculiar mark by which God hath visibly distinguished his own, from other men, Psal. 4. 3. *The Lord hath set apart him that is Godly for himself*, Q. D. this is the Man, and that the Woman to whom I intend to be good for ever. This is a man for me. O holiness, how surpassingly glorious art thou!

*Inference 1.*

Did Christ die to sanctify his people, how deep then is the pollution of sin, that nothing but the blood of Christ can cleanse it! All the tears of a penitent sinner, should he shed as many as there have fallen drops of rain since the Creation to this day, cannot wash away one sin. The everlasting burnings in Hell, cannot purify the flaming conscience from the least sin. O grieve at the wound by the largeness and length of this Tent that follows the mortal weapon sin.

*Infer. 1.*

*Inference 2.*

Did Christ die to sanctify his people? Behold then the love of a Saviour. *He loved us, and washed us from our sin in his*

*Infer. 2.*

his

*his own blood.* He did not shed the blood of beasts, as the Priests of old did, but his own blood, *Heb. 9. 12.* And that no common, but precious blood, *1 Pet. 1. 19.* The blood of God, one drop of which out-values the blood that runs in the veins of all *Adams* posterity. And not some of that blood, but all; to the last drop. He bled every vein dry for us, and what remain'd lodg'd about the heart of dead Jesus, was let out by that bloody Spear which pierced the *Pericardium*: so that he bestow'd the whole treasure of his blood upon us. And thus liberal was he of his blood to us when we were enemies. This then is that heavenly *Pelican* that feeds his young with his own blood. O what manner of love is this! But I must hasten.

End 4.

End 4.

*As Christ dyed to sanctifie his people. So he dyed also to confirm the New Testament to all those sanctified ones.* So it was in the Type, *Exod. 24. 8.* And so it is in the truth. *This is the New Testament in my blood, Matth. 26. 28.* (*i. e.*) ratified and confirmed by my blood. For where a Testament is, there must also of necessity be the death of the Testator, *Heb. 9. 16.* so that now all the blessings and benefits bequeathed to believers in the last Will and Testament of Christ, are abundantly confirmed and secured to them by his death. Yea, he died on purpose to make that Testament in force to them. Men make their Wills and Testaments, and Christ makes his. What they bequeath and give in their Wills is a free and voluntary act, they cannot be compell'd to do it. And what is bequeathed to us in this Testament of Christ, is altogether a free and voluntary donation. Other Testators use to bequeath their Estates to their Wives, and Children, and near relations; so doth this Testator, all is settled upon his Spouse the Church. Upon believers, his children. A stranger intermeddles not with these mercies. They give all their goods and estates that can that way be conveyed to their friends that survive them; Christ giveth to his Church in this New Testament three sorts of Goods.

Nulla praesentis metu periculi.  
Cooks Instit.  
l. 3. cap. 10.

*First,* All Temporal good things, *1 Tim. 6. 1. Matth. 6. 33.* (*i. e.*) the comfort and blessing of all, though not the possession of much. As having nothing, and yet possessing all things, *2 Cor. 6. 10.*

*Secondly,* All Spiritual good things are bequeathed to them  
in



in this Testament, as *Remission* of sin, and acceptance with God which are contained in their Justification, *Rom.* 3. 24, 25, 26. *Sanctification* of their natures both *initial* and progressive, *1 Cor.* 1. 30. Adoption into the family of God, *Gal.* 3. 26. The Ministry of Angels, *Heb.* 1. 14. Interest in all the Promises, *2 Pet.* 1. 4. Thus all spiritual good things are in Christ's Testament conveyed to them. And as all Temporal, and Spiritual, so

*Thirdly*, All Eternal good things. Heaven, Glory, and eternal Life, *Rom.* 8. 10, 11. No such bequests as these were ever found in the Testaments of Princes. That which Kings and Nobles settle by Will upon their Heirs, are but trifles to what Christ hath conferred in the New Testament upon his people. And all this is confirmed and ratified by the death of Christ, so that the promise is sure, and the Estate indefeasible to all the Heirs of Promise.

How the death of Christ confirmed the New Testament is worth our enquiry. The *Socinians*, as they allow no other end of Christ's death but the confirmation of the New Testament, so they affirm he did it only by way of *Testimony*, or witness-bearing in his death. But this is a vile derogation from the efficacy of Christ's blood, to bring it down into an equality with the blood of Martyrs. As if there were no more in it, than was in their blood.

But know, Reader, Christ died not only or principally to confirm the Testament by his blood as a witness to the truth of those things, but his death ratified it as the death of a Testator, which makes the New Testament irrevocable. And so Christ is called in this Text. Look as when a man hath made his Will and is dead, that Will is presently in force, and can never be recall'd. Besides the will of the dead is sacred with men. They dare not cross it. It's certain the last Will and Testament of Christ is most sacred, and God will never annul or make it void. Moreover, it is not with Christ as with other Testators who die and must trust the performance of their Wills with their Executors, but as he died to put it in force, so he lives again to be the Executor of his own Testament. And all power to fulfil his Will is now in his own hands, *Rev.* 1. 18.

*Inference 1.*

Did Christ die to confirm the New Testament in which such Legacies

*Infer. 2.*

The Probation of  
Christ's Last  
Will and Testa-  
ment.

Legacies are bequeathed to believers. How are all believers concerned then to prove the Will of dead Jesus! My meaning is, to clear their Title to the mercies contained in this blessed Testament. And this may be done two ways. By clearing to your selves your Covenant Relations to Christ. And by discovering those special Covenant impressions upon your hearts to which the Promises therein contained do belong.

*First*, Examine your Relations to Christ. Are you his *Spouses*, have you forsaken all for him, *Psal.* 45. 10. Are you ready to take your lot with him as it falls in prosperity or adversity, *Jer.* 2. 2. And are you Loyal to Christ? *Thou shalt be for me, and not for another*, *Hos.* 3. 3. Do you yield obedience to him as your Head and Husband, *Eph.* 6. 24. Then you may be confident you are interested in the benefits and blessings of Christ's last Will and Testament, for can you imagine, Christ will make a Testament, and forget his Spouse? It cannot be. If he so loved the Church as to give himself for her, much more what he hath is settled on her. Again, are you his spiritual seed, his Children by regeneration; Are you born of the Spirit? *John* 3. Do you resemble Christ in holiness? *1 Per.* 1. 14, 15. Do you find a reverential fear of Christ carrying you to obey him in all things? *Mal.* 1. 6. Are you led by the Spirit of Christ, *as many as are so led, they are the Sons of God*, *Rom.* 8. 14. To conclude, have you the Spirit of Adoption, enabling you to cry *Abba Father*? *Gal.* 4. 6. That is, helping you in a gracious manner, with reverence mixt with filial confidence to open your hearts spiritually to your Father on all occasions? If so, you are children, and if children, doubt not but you have a rich Legacie in Christ's last Will and Testament. He would not seal up his Testament, and forget his dear children.

*Secondly*, You may discern your interest in the New Testament or Covenant, (for they are substantially the same thing) by the new Covenant impressions that are made on your hearts, which are so many clear evidences of your right to the benefits it contains. Such are spiritual illuminations, *Jer.* 31. 34. Gracious softness, and tenderness of heart, *Ezek.* 11. 19. The awful dread and fear of God, *Jer.* 32. 40. The Copy or transcript of his Laws on your hearts, in gracious correspondent principles, *Jer.* 31. 33. These things speak  
you

you the Children of the Covenant, the persons on whom all these great things are settled.

*Inference 2.*

To conclude, it is the indispensable duty of all on whom Christ hath settled such mercies, *to admire his Love, and walk answerably to it.* *Infer. 2.*

*First*, Admire the Love of Christ. O how intense and ardent was the love of Jesus! who designed for you such an inheritance, with such a settlement of it upon you! These are the mercies with which his love had travailed big from eternity, and now he sees the travail of his soul, and you also have seen somewhat of it this day. Before this Love let all the Saints fall down astonished, humbly professing, that they owe themselves and all they are or shall be worth to eternity, to this Love.

*Secondly*, And be sure you walk becoming persons for whom Christ hath done such great things. Comfort your selves under present abasures with your spiritual priviledges, *Jam. 2. 5.* And let all your rejoycing be in Christ, and what you have in him, whilst others are blessing themselves in vanity. Thus we have finished the state of Christs Humiliation, and thence proceed to the second state of his Exaltation.

**H**AVING finished what I designed to speak to about the work of Redemption, so far as it was carried on by Christ in his humbled state, we shall now view that blessed work as it is further advanced and perfected in his state of Exaltation. *An Introduction to the State of Exaltation*

The whole of that work was not to be finished on earth in a state of suffering and abasure, therefore the Apostle makes his Exaltation in order to the finishing of the remainder of his work, so necessary a part of his Priesthood, that without it he could not have been a Priest, *Heb. 8. 4.* *If he were on earth he should not be a Priest,* (i. e.) if he should have continued always here, and had not been raised again from the dead, and taken up into glory, *he could not have been a compleat and perfect Priest.*

For look as it was not enough for the sacrifice to be slain without, and his blood left there; but after it was shed without, it must be carried within the vail into the most holy place before the Lord, *Heb. 9. 7.* So it was not sufficient that Christ shed his own blood on earth, except he carry it before the Lord into heaven, and there perform his *intercession* work for us.

R r r

Moreover,

Moreover, God the Father stood engaged in a solemn Covenant to reward him for his deep humiliation, with a most glorious and illustrious advancement, *Isa.* 49. 5, 6, 7. And how God (as it became him) made this good to Christ, the Apostle very clearly expresses it, *Phil.* 2. 9.

Yea, Justice required it should be so. For how could our Surety be detained in the prison of the Grave, when the debt for which he was imprisoned was by him fully discharged, so that the Law of God must acknowledge it self to be fully satisfied in all its claims and demands. His Resurrection from the dead was therefore but his discharge or acquittance upon full payment. Which could not in Justice be denied him.

And indeed God the Father lost nothing by it, for there never was a more glorious manifestation made of the name of God to the World than was made in that work. Therefore it's said, *Phil.* 2. 11. Speaking of one of the designs of Christ's Exaltation, it was (saith the Apostle) *That every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* O how is the Love of God to poor sinners illustriously, yea astonishingly displayed in Christ's Exaltation. When to shew the Complacency and Delight which he took in our recovery, he hath openly declared to the world that his exalting Christ to all that glory, such as no meer creature ever was or can be exalted to, was bestowed upon him as a reward for that work, that most grateful work of our Redemption, *Phil.* 2. 9. Wherefore God also hath *highly exalted* him, there is an *Emphatical Pleonasmus* in that word, our *English* is too flat to deliver out the elegance of the Original, it is *Super-Exaltation*. The *Seriack* renders it, he hath multiplied his Sublimity. The *Arabicke*, he hath heightened him with an height. *Iustin* he hath famously exalted him. Higher he cannot raise him, a greater Argument of his high satisfaction and content in the recovery of poor sinners cannot be given. For this therefore God the Father shall have glory and honour ascribed to him in Heaven to all Eternity.

*Septuag.*  
Pleonasmus  
Emphaticus.  
*Hieron.*  
Multiplica-  
vit sublima-  
tem ejus.  
*Arab.*  
Sublimitate  
Sublimavit  
eum. *Syr.*  
Insuper extulit, *Iustin.*  
Singulor extulit, *Iustin.* Secundum eandem naturam dicitur exaltatus, secundum  
quam humiliatus fuit. *Zanch.*

Now this singular Exaltation of Jesus Christ, as it properly respects his humane nature which alone is capable of advancement,

ment, for in respect of his divine nature he never ceased to be the most high. So it was done to him as a common person, and as the head of all believers, their representative in this as well as in his other works. God therein shewing what in due time he intends to do with the persons of his Elect, after they in Conformity to Christ have suffered a while. What ever God the Father intendeth to do in us or for us, he hath first done it to the person of our representative, *Jesus Christ*. And this, if you observe, the Scriptures carry in very clear and plain expressions through all the degrees and steps of Christ's Exaltation, viz. his Resurrection, Ascension, Session at the right hand of God. And returning to Judge the World. Of which I purpose to speak distinctly in the following Sermons.

He rose from the Dead as a common person, *Col. 3. 1. If ye then be risen with Christ, saith the Apostle, so that the Saints have Communion and Fellowship with him in his Resurrection.*

He Ascended into heaven as a common person, for so it's said in *Eph. 2. 6. He hath raised us up, or exalted us together with Christ. He sits at God's right hand as a common person, for so it follows in the next clause, and hath made us sit together in heavenly places in Christ Jesus. We sit there in our representative. And when he shall come again to Judge the World, the Saints shall come with him. So it is Prophesied, Zech. 14. 6. The Lord my God shall come, and all the Saints with thee. And as they shall come with Christ from Heaven, so they shall sit on Thrones with him, judging, by way of suffrage. They shall be assessors with the Judge, 1 Cor. 6. 2. This deserves a special remark, that all this honour is given to Christ as our head and representative, for thence results abundance of comfort to the people of God. Carry it therefore along with you in your thoughts throughout the whole of Christ's advancement. Think when you shall hear that Christ is risen from the dead, and is in all that glory and authority in Heaven. How sure the salvation of his Redeemed is. For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled; we shall be saved by his Life. Surely it cannot be supposed but he is able to save to the uttermost all them that come to God by him: Seeing he ever lives to make intercession, Heb. 7. 25. Think how safe the people of*



Nonne videmus  
caput nostrum  
super aquas?  
Greg.

God in this world are, whose head is in Heaven. It was a comfortable expression of one of the Fathers, encouraging himself and others with this truth in a dark day. Come (said he) why do we tremble thus, do we not see our head above water? If he live, believers cannot die, *Joh. 14. 19. Because I live, ye shall live also.*

And let no mans heart suggest a suspicious thought to him, that this wonderful advancement of Christ may cause him to forget his poor people, groaning here below under sin and misery. For the temper and disposition of his faithful and tender heart is not changed with his condition. He bears the same respect to us, as when he dwelt among us. For indeed he there lives and acts upon our account, *Heb. 7. 25. 1 Joh. 2. 1, 2.*

And how seasonable and comfortable will the meditations of Christ's Exaltation be to the believer, when sickness hath wasted thy Body, wither'd its beauty, and God is bringing thee to the dust of Death. Ah think then, that that *vile Body shall be conformed to the glorious Body of Christ*, *Phil. 3. 21.* As God hath glorified and highly exalted his Son, *whose form was mar'd more than any mans*, so will he exalt thee also. I do not say to a parity or equality in glory with Christ, for in heaven he will be discerned and distinguished by his peculiar glory, from all the Angels and Saints; as the Sun is known by its excelling glory from the lesser Stars. But we shall be conform'd to this glorious head according to the proportion of members. O whither will Love mount the believer in that day!

Having spoken this much of Christ's exalted state to cast some general light upon it, and engage your attentions to it, I shall now, according to the degrees of this his wonderful exaltation briefly open it under the forementioned heads, *viz. His Resurrection, Ascension, Session at the Fathers right hand, and his return to Judge the World.*

The

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The XXXIXth SERMON.

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MATTH. XXVIII. 6.

*He is not here, for he is risen; as he said, come, see the place, where the Lord lay.*

**W**E have finished the Doctrine of Christ's humiliation, wherein the Sun of righteousness appeared to you as a setting Sun, gone out of sight; but as the Sun when it's gone down to us, begins a new day in another part of the world, so Christ having finish'd his course and work in this world, rises again, and that in order to the acting another glorious part of his work in the world above. In his death he was upon the matter totally Eclipsed, but in his Resurrection he begins to recover his light and glory again. God never intended that the darling of his soul, should be lost in an obscure Sepulchre. An Angel descends from heaven to roll away the stone, and with it the reproach of his death. And to be the heavenly *Herald* to proclaim his Resurrection to the two *Mary's*, whose love to Christ had at this time drawn them to visit the Sepulchre, where they lately left him.

At this time, (the Lord being newly risen) the keepers were trembling, and become as dead men. So great was the terrible Majesty and awful solemnity attending Christ's Resurrection: but to encourage these good souls, the Angel prevents them with these good tidings: *He is not here, for he is risen, as he said; come, see the place where the Lord lay, q. d. Be not troubled, though you have not the end you came for, one sight more of your dear, though dead Jesus; yet you have not lost your labour; for to your eternal comfort I tell you, he is risen; as he said. And to put it out of doubt, come hither, and satisfy your selves, see the place where the Lord lay.*

Serm. 39.

*Wherein the Resurrection of Christ with its influences upon the Saints Resurrection is clearly opened and comfortably applied, being the first step of his Exaltation.*

In which word we have both a Declaration and Confirmation of the Resurrection of Christ from the dead.

1. *First*, A Declaration of it by the Angel both *Negatively* and *Affirmatively*. *Negatively*, *he is not here*. Here indeed you laid him, here you left him, and here you thought to find him as you left him; but you are happily mistaken, *he is not here*. However, this giving them no satisfaction, for he might continue dead still, though removed to another place, as indeed they suspected he was, *John* 20. 13. Therefore his resurrection is declared *Positively* and *Affirmatively*, *he is risen, he is alive*, the word imports the active power, or self-quickening principle by which Christ raised himself from the state of the dead. Which *Luke* takes notice of also, *Acts* 1. 3. Where he saith, *he shewed, or presented himself alive after his passion*. It was the divine nature or God-head of Christ which reviv'd and rais'd the man-hood.

Argumentum  
quo proba-  
mus Chri-  
stum seip-  
sum suscitaf-  
se vi propria  
petiturexip-  
sa Resurre-  
ctionis acti-  
vitate, Chri-  
stus in se ipso  
surrexit, *Mat*  
*thew* 28. 6.  
*ταχιστα εν*  
*εαυτω αν-*  
*τα*, *Acts* 1. 3.  
*Maccov. loc.*  
*Com. p. 874.*

*Secondly*, Here is also a plain confirmation of Christ's Resurrection, and that, *First*, From Christ's own Predication, *he is risen, as he said*. He foretold that which I declare to be now fulfill'd. Let it not therefore seem incredible to you. *Secondly*, By their own sight. *Come see the place where the Lord lay*. The Grave hath lost its guett, it's now empty, death hath lost its prey. It receiv'd, but could not retain him. *Come see the place where the Lord lay*. Thus the Resurrection of Christ is declar'd, and confirm'd. Hence our Observation is,

*Doct.* *Doct.* That our Lord Jesus Christ, by the Almighty power of his own God head, revived, and rose from the Dead; to the terror and consternation of his enemies, and the unspeakable consolation of believers.

That our Lord Jesus Christ, though laid, was not lost in the Grave; but the third day revived and rose again, is a truth confirmed to us by many infallible proofs as *Luke* witnesseth, *Acts* 1. 3. We have Testimonies of it both from Heaven and Earth, and both infallible. From Heaven we have the Testimony of Angels, and to the Testimony of an Angel all credit is due; for Angels are holy Creatures and cannot deceive us. The Angel tells the two *Marys* in the Text, *he is risen*. We have Testimonies of it from men, holy men, who were

were eye-witnesses of this truth, to whom he shew'd himself alive by the space of forty days after his Resurrection by no less than \* nine solemn Apparitions to them. Sometime five hundred Brethren saw him at once, 1 Cor. 15. 6. These were holy persons who durst not deceive, and who confirmed their Testimony with their blood. So that no point of Religion is of more confessed truth, and infallible certainty than this before us.

\* Job. 20. 14.  
Mark 16. 12.  
John 20. 19.  
1 Cor. 15. 6.  
1 Cor. 15. 7.  
1 Cor. 15. 8.  
John 7. 26.  
John 21. 1, 2.  
Luke 24. 36.

And blessed be God it is so. For if it were not, then were the Gospel in vain, 1 Cor. 15. 14. Seeing it hangs the whole weight of our Faith, hope and salvation upon Christ as risen from the dead. If this were not so, then would the holy and divinely inspired Apostles be found false witnesses, 1 Cor. 15. 15. For they all with one mouth constantly and to the death affirmed it. If Christ be not risen, then are believers yet in their sins, 1 Cor. 15. 17. For our Justification is truly ascribed to the Resurrection of Christ, Rom. 4. 25. While Christ was dying, and continued in the state of the dead, the price of our Redemption was all that while but in paying, the payment was compleated when he revived and rose again. Therefore for Christ to have continued always in the state of the dead, had been never to have compleatly satisfied; hence the whole force and weight of our Justification depends upon his Resurrection. Nay, had not Christ risen, the dead had perished, 1 Cor. 15. 17. Even the dead who dyed in the Faith of Christ, and of whose salvation there now remains no ground to doubt. Moreover,

In morte erat solutio in motu, aut ut aiunt, in fieri; verum in Resurrectione completa fuit, unde nostri justificationis seu à debito absolutio, non mortis, sed Resurrectioni Apostolo merito tribuatur, &c. Maicov. loc. Com. p. 869.

Had he not revived, and risen from the dead, how could all the Types that prefigured it have been satisfied? Surely they must have stood as insignificant things in the Scriptures, and so must all the predictions of his Resurrection, by which it was so plainly foretold. See *Matth.* 12. 40. *Luke* 24. 46. *Psal.* 16. 10. 1 Cor. 15. 4.

To conclude, had he not risen from the dead, how could he have been install'd in that glory whereof he is now possessed in Heaven, and which was promised him before the world was upon the account of his death and sufferings? For to this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead, and living, Rom. 14. 9. And that in this state of dominion and glorious advancement, he might powerfully apply

apply the vertues and benefits of his blood to us; which else had been as a precious Cordial spilt upon the ground.

So then, there remains no doubt at all of the certainty of Christs Resurrection, it was so, and upon all accounts it must needs be so, for you see how great a weight the Scriptures hangs upon this nail. And blessed be God it's a nail fastned in a sure place. I need spend no more words to confirm it, but rather choose to explain and open the nature and manner of his Resurrection, which I shall do by shewing you four or five properties of it. And the first is this.

- I. *First*, Christ rose from the dead with awful Majesty. So you find it in *Matth. 28. 2, 3, 4.* And behold there was a great Earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; his countenance was like lightning, and his rayment white as snow, and for fear of him the Keepers did shake, and became as dead men. Humane infirmity was not able to bear such heavenly Majesty as attended the business of that morning. Nature sank under it. This Earthquake was; as one calls it, *Triumphale Signum*; A sign of Triumph or token of Victory given by Christ, not only to the Keepers and the neighbouring City, but to the whole world, that he had overcome Death in its own Dominions, and like a conqueror lifted up his head above all his enemies. So when the Lord fought from heaven for his people, and gave them a glorious, though but temporal deliverance; see how the Prophetes drives on the triumph in that Rhetorical Song, *Judg. 5. 4, 5.* Alluding to the most awful appearance of God, at the giving of the Law. *Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted before the Lord, even that Sinai, from before the Lord God of Israel.* Our Lord Jesus went out of the Grave in like manner, and marched out of that bloody field with a Pomp and Majesty becoming so great a Conqueror.

*Est incedere  
cum pompa  
& Majestate.*

2. *Secondly*, And to increase the splendor of that day, and drive on the triumph, his Resurrection was attended with the Resurrection of many of the Saints who had slept in their graves till then, and then were awakned and raised to attend the Lord at his rising. So you read, *Matth. 27. 52, 53.* And the Graves were opened, and many bodies of the Saints which slept arose, and  
came



came out of the Graves, after his Resurrection; and went into the holy City, and appeared unto many. This wonder was designed both to adorn the Resurrection of Christ, and to give a specimen or handſel of our Resurrection; which alſo is to be in the vertue of his. This indeed was the Resurrection of Saints, and none but Saints, the Resurrection of many Saints, yet it was but a ſpecial Resurrection, intended only to ſhew what God will one day do for all his Saints. And for preſent to give Teſtimony of Chriſts Resurrection from the dead. They were ſeen and known of many in the City, who doubtleſs never thought to have ſeen them any more in this world. To enquire curiouſly as ſome do, who they were, what diſcourſe they had with thoſe to whom they appeared, and what became of them afterwards, is a vain thing. God hath caſt a veil of ſilence and ſecreſie upon theſe things, that we might content our ſelves with the written word, and he that *will not believe Moſes and the Prophets, neither will he believe though one riſe from the dead, as theſe Saints did.*

Thirdly, As Chriſt roſe from the dead with thoſe *Satellites*, or attendants, who accompanied him at his Resurrection; ſo it was by the Power of his own God-head that he quickned and raiſed himſelf; and by the vertue of his Resurrection were they raiſed alſo who accompanied him. It was not the Angel who rolled back the ſtone that reviv'd him in the Sepulchre; but he reſum'd his own life, ſo he tells us, *John 10. 18. I lay down my life that I may take it again.* Hence *1 Pet. 3. 18.* He is ſaid to be put to death in the fleſh, but quickned by the Spirit (*i. e.*) by the power of his God-head or Divine Nature, which is oppoſed there to fleſh or his humane nature. By the eternal Spirit he offered himſelf up to God when he died, *Heb. 9. 14. (i. e.)* by his own God-head, not the third perſon in the Trinity, for then it could not have been aſcribed to him as his own act, that he offer'd up himſelf. And by the ſame Spirit he was quickned again.

And therefore the Apoſtle well obſerves, *Rom. 1. 4. That he was declared to be the Son of God with power, by his Resurrection from the dead.* Now if he had been raiſed by the power of the Father or Spirit only, and not by his own; how could he be declared by his Resurrection to be the Son of God? What more had appeared in him than in others? For others are raiſed by the power of God, if that were all. So that

in this respect also it was a marvelous Resurrection. Never any did, or shall rise as Christ rose by a self-quickning principle. For though many dead Saints rose at that time also; yet it was by the virtue of Christ's Resurrection that their graves were opened, and their bodies quickened. In which respect he saith, *John 11. 25.* when he raised dead *Lazarus*. *I am the Resurrection and the life, (i. e.)* the principle of life and quickning, by which the dead Saints are raised.

4. *Fourthly,* And therefore it may be truly affirmed, that tho' some dead Saints were raised to life before the Resurrection of Christ, yet that Christ is *the first-born from the dead*, as he is call'd, *Col. 1. 18.* For though *Lazarus* and others were raised, yet not by themselves, but by Christ. It was by his virtue and power, not their own. And though they were raised to life, yet they died again. Death recovered them again, but Christ dieth no more. *Death hath no dominion over him.* He was the first that opened the womb of the Earth, the first-born from the dead, that in all things he might have the prehemipence.

5. *Fifthly,* But lastly, Christ rose as a publick or common person. *As the first fruits of them that sleep,* *1 Cor. 15. 20.* I desire this may be well understood; for upon this account it is that our Resurrection is secured to us by the Resurrection of Christ; and not a Resurrection only, but a blessed and happy one, for the first fruits, both assured and sanctified the whole crop or Harvest.

Now that Christ did rise as a publick person representing and comprehending all the Elect, who are called *the children of the Resurrection*, is plain from *Eph. 2. 6.* Where we are said to be risen with or in him. So that as we are said to die in Adam, (who also was a common person) as the branches die in the death of the root; so we are said to be raised from death in Christ, who is the head, root and representative of all his Elect seed. And why is he called the *first-born*, and *first-begotten from the dead*, but with respect to the whole number of the Elect, that are to be born from the dead in their time and order also, and as sure as the whole harvest follows the first fruits, so shall the general Resurrection of the Saints to life eternal, follow this birth, of the first-born from the dead.

Genus humanum in parente primo, velut in radice putruit.  
Greg.

It shall surely follow it I say, and that not only as a *consequent* follows an *antecedent*, but as an *effect* follows its proper *cause*. Now there is a threefold causality or influence that Christ's Resurrection hath upon the Saints Resurrection, of which it is both the *meritorious*, *efficient*, and *exemplary* cause.

*First*, The Resurrection of Christ is the *meritorious* cause of the Saints Resurrection, as it compleated his satisfaction, and finished his payment, and so our Justification is properly assigned to it, as before was noted from *Rom. 4. 25*. This his Resurrection was the receiving of the acquittance, the cancelling of the bond. And had not this been done, we had still been in our sins as he speaks, *1 Cor. 15. 7*. And so our guilt had been still a bar to our happy Resurrection. But now, the price being paid in his Death, which payment was finished when he revived; and the discharge then received for us, now there is nothing lies in bar against our Resurrection to eternal life.

*Secondly*, As it is the meritorious cause of our Resurrection, so it is the *efficient* cause of it also. For when the time shall come that the Saints shall rise out of the dust, they shall be raised by Christ as their head, in whom the *effective principle* of their life is. *Your life is hid with Christ in God*, as it is, *Col. 3. 3*. As when a man awakes out of sleep, the animal spirits seated in the brain, being set at liberty by the digestion of those vapours that bound them up, do play freely through every part and member of the body, so Christ the believers mystical head being quickned; the spirit of life which is in him shall be diffused through all his members to quicken them also in the morning of the Resurrection. Hence the warm animating dew of Christ's Resurrection is said to be to our bodies, as the dew of the morning is to the withered languishing plants which revive by it, *Isa. 26. 19*. *Thy dew is as the dew of Herbs*, and then it follows, *the earth shall cast forth her dead*. So that by the same Faith we put Christ's Resurrection into the *Premises*, we may put the believers Resurrection into the *Conclusion*. And therefore the Apostle makes them convertible, reasoning forward from Christ's to ours, and back

Proximum instrumentum five sedes somni est cerebrum, utpote in quo spiritus animales frigeant & condensantur, aut etiam resolvuntur & dissipantur proximè, tanquam in propria spirituum animalium officina, & in quo

etiam radices nervorum obstruuntur, per vapores, ne spiritus animales sensui Communi servire aut in partes reliquas inferiores corporis propagari liberè possint. *Reckerm. Syst. Phys. p. (mihi) 441.*

again from ours to his, 1 Cor. 15. 12, 13. Which is also the sense of that Scripture, Rom. 8. 10, 11. *And if Christ be in you, the body indeed is dead because of sin; but the spirit is life because of righteousness, (i. e.)* though you are really united to Christ by the Spirit, yet your bodies must die as well as other mens; but your souls shall be presently upon your dissolution swallowed up in life. And then it follows, *verse 11. But if the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you, (i. e.)* though your bodies must die, yet they shall live again in the Resurrection; and that by virtue of the spirit of Christ which dwelleth in you; and is the bond of your mystical union with him your head. You shall not be raised as others are, by a meer word of power, but by the spirit of life dwelling in Christ your head, which is a choice prerogative indeed.

Optimum in  
unoquoque  
genere, est  
regula &  
mensura ce-  
terorum.

*Thirdly*, Christ's Resurrection is not only the meritorious and efficient cause, but it is also the *exemplary* cause, or pattern of our Resurrection. He being the first and best, is therefore the pattern and measure of all the rest. So you read, *Phil. 3. 21. Who shall change our vile body that it may be fashioned like unto his glorious body.* Now the Conformity of our Resurrection to Christ's, stands in the following particulars. Christ's body was raised substantially the same, so will ours. His body was raised first, so will ours be raised before the rest of the dead. His body was wonderfully improved by the Resurrection, so will ours. His body was raised to be glorified, and so will ours.

*First*, Christ's body was raised substantially the same that it was before, and so will ours. Not another, but the same body. Upon this very reason the Apostle uses that identical expression, 1 Cor. 15. 53. *This corruptible must put on incorruption, and this mortal immortality.* Pointing as it were to his own body when he spake it, the same body I say, and that not only *Specifically* the same, (for indeed no other Species of flesh is so privileged) but the same *numerically*, that very body, not a new or another body in its stead. So that it shall be both the *what* it was, and the *who* it was. And indeed to deny this is to deny the Resurrection it self. For should God prepare another body to be raised instead of this, it would not be a Resurrection but a Creation; for *non Resurrectio dici poterit*

*verit, ubi non resurgit quod cecidit.* That can't be call'd a Resurrection, where one thing falls and another thing rises, as *Gregory* long since pertinently observed.

Secondly, His body was raised, not by a word of power from the Father, but by his own spirit. So will ours. Indeed the power of God shall go forth to unburrrough sinners, and fetch them forcibly out of their Graves; but the Resurrection of the Saints is to be effected another way, as I opened but now to you. Even by his spirit which now dwelleth in them. That very spirit of Christ which effected their spiritual Resurrection from sin, shall effect their corporal Resurrection also from the Grave.

Thirdly, His body was raised first, he had in this as well as in other things the preheminance; so shall the Saints in respect of the wicked have the preheminance in the Resurrection, *1 Thes. 4. 16. The dead in Christ shall rise first.* They are to attend the Lord at his coming, and will be knockt up sooner than the rest of the world to attend on that service. As the Sheriff with his men go forth to meet the Judge, before the Jaylor brings forth his prisoners.

Fourthly, Christ's body was marvelously improved by the Resurrection, and so will ours. It fell in weakness, but was raised in power, no more capable of sorrows, pains, and dishonours. In like manner our bodies are sown in weakness, but raised in strength, sown in dishonour, raised in glory. Sown natural bodies, raised spiritual bodies as the Apostle speaks, *1 Cor.*

*15. 43, 44. Spiritual bodies not properly but Analogically.* No distempers hang about glorified bodies, nor are they thenceforth subject to any of those natural necessities, to which they are now tied. There are no flaws, defects, or deformities in the children of the Resurrection. What members are now defective, or deformed, will then be restored to their perfect being and beauty, for if the universal death of all parts be rescinded by the Resurrection, how much more the partial Death of any single member? As *Turtullian* speaks, and from thenceforth they are free from the Law of mortality, *they can die no more, Luk. 20. 35, 36.* Thus shall they be improved by their Resurrection.

*Membri de-  
truncatio vel  
obtusio non-  
ne mors  
membrum est!  
Si universa-  
lis mors Re-  
surrectione  
rescinditur,  
quanto ma-  
jus portiona-  
lis. Tur. de  
Resur.*

Fifthly, To conclude, Christ's body was raised from the Dead to be glorified, and crowned with honour. Oh it was a joyful day to him, and so will the Resurrection of the Saints be.



be to them, the day of the gladness of their hearts. It will be said to them in that morning, *awake and sing ye that dwell in the dust*, as *Isa. 26. 19.* O how comfortable will be the meeting betwixt the glorified soul, and its new raised body. Much more comfortable than that of *Jacob's* and *Joseph's* after twenty years absence, *Gen. 46. 29.* Or that of *David's* with *Jonathan* when he came out of the Cave to him, *1 Sam. 20. 41.* Or that of the Father of the prodigal with his Son, who *was dead, and is alive, was lost, and is found.* As he speaks, *Luke 15.* And there are three things will make it so.

*First,* The gratifications of the Soul by the satisfaction of its natural appetite of union with its own body. For even glorified souls in heaven have such an appetite, and desire of reunion. Indeed the Angels who are pure spirits, as they never had union with, so they have no inclination to matter; but souls are otherwise tempered and disposed. We are all sensible of its affection to the body now in its compounded state, we feel the tender care it hath for the body, the sympathy with it, and loathsomeness to be separated from it. It's said, *1 Cor. 5. 6. To be at home in the body.* And had not God implanted such an inclination to this its Tabernacle in it, it would not have paid that due respect it owes the body while it inhabited in it, nor have regarded what became of it when it left it. This inclination remains still with it in heaven, it reckons not it self compleatly happy till its old dear Companion and Partner be with it, and to that sense some understand those words, *Job 14. 14. All the days of my appointed time, (i. e.) of the time appointed for my body to remain in the Grave, will I wait till my change* (viz. that which will be made by the Resurrection) *come, for it's manifest enough he speaks there of the Resurrection.* Now, when this its inclination to its own body, its longings and hankerings after it are gratified with a sight and enjoyment of it again, oh what a comfortable meeting will this make it! Especially if we consider,

*Secondly,* The excellent temper and state in which they shall meet each other. For as the body shall be raised with all the improvements and endowments imaginable which may render it amiable and every way desirable, so the soul comes down immediately from God out of Heaven shining in its holiness and glory. It comes perfumed out of those  
Ivory

Ivory Palaces, with a strong scent of Heaven upon it. And thus it re-enters its body and animates it again. But

*Thirdly*, And principally that wherein the chief joy of this meeting consists, is the end for which the glorified soul comes down to quicken and repossess it. Namely, *to meet the Lord, and ever to be with the Lord.* To receive a full reward, for all the labours and services it performed to God in this world. This must needs make that day, a day of Triumph and Exaltation. It comes out of the grave, as *Joseph* out of his prison to be advanced to highest honour. O do but imagine what an extasie of Joy, and ravishing pleasure it will be for a soul thus to resume its own body, and say as it were unto it, come away my dear, my ancient friend, who servedst, and sufferedst with me in the world; come along with me to meet the Lord, in whose presence I have been ever since I parted with thee. Now thy bountiful Lord hath remembered thee also, and the day of thy glorification is come. Surely it will be a joyful awaking. For do but imagine what a Joy it is for dear friends to meet after long separation, how do they use to give demonstrations of their love and delight in each other by Embraces, Kisses, Tears, &c. Or frame but to your selves a notion of perfect health, when a sprightly vivacity runs through every part; and the spirits do as it were dance before us when we go to any business. Especially to such a business as the business of that day will be; to receive a Crown and a Kingdom. Do but imagine then what a Sun shine morning this will be, and how the pains and agonies, cold sweats, and bitter groans at parting will be recompenced by the joy of such a meeting?

And thus I have shewed you briefly the certainty of Christ's Resurrection, the nature and properties of it, the threefold influence it hath on the Saints Resurrection, and the conformity of ours unto his in these five respects. His body rose substantially the same, so shall ours. His body was raised by the spirit, so shall ours. Not by the God-head of Christ as his was, but by the Spirit who is the bond of our union with Christ. He was raised as the first begotten from the dead, so the dead in Christ shall rise first. His body was improved by the Resurrection, so shall ours. From the consideration of all which,

## Inference 1.

*How far short do we come of the primitive Christians whose faith in the Resurrection, and contempt of death Cyprian thus expresses. Mente integra, fide firma virtute robusta parati ad omnem Dei voluntatem sumus pavore mortis omni exclusi; immortalitatem qua sequitur cogitamus. Et cum accersitionis propria dies venerit, incunctanter & libenter ad dominum ipso vacante venimus. Cyp. lett. 5. de laps. Quod interim morimur, ad immortalitatem morte transgredimur non est exitus, sed transitus, &c. Cyprian, ubi sup. Absortus est mors eius in perpetuum ex Hebræo  $\Gamma\Omega$  quod & victoriam significat, & perpetuitatem. Class. Rhet. sac. p. 408.*

*We infer, That if Christ was thus raised from the dead, then death is fairly overcome, and swallowed up in Victory. Were it not so, it had never let Christ escape out of the Grave. The prey of the terrible had never been thus rescued out of its paws. Death is a dreadful enemy, it defies all the Sons and Daughters of Adam. None durst cope with this King of Terrors but Christ. And he by dying went into the very den of this Dragon, fought with it and foiled it in the Grave its own territories and dominions, and came off a Conqueror. For as the Apostle speaks, Acts 2. 24. It was impossible it should hold or detain him. Never did death meet with its over-match before it met with Christ. And he conquering it for us, and in our names, rising as our representative, now every single Saint triumphs over it as a vanquished enemy, 1 Cor. 15. 55. O death where is thy sting? O grave where is thy victory? Thanks be to God, who hath given us the Victory through our Lord Jesus Christ. Thus like Joshua they set the foot of faith upon the neck of that King, and with an holy scorn deride its power. O death where is thy sting? If it be objected that it's said, 1 Cor. 15. 26. The last enemy that is to be destroyed is death. And if so, then it should seem the Victory is not yet atchieved, and so we do but boast before the Victory. It is at hand to reply, that the Victory over death obtained by Christ's Resurrection is twofold, either personal and incomplete, or general and complete. He actually overcame it at his Resurrection in his own person perfectly, and virtually for us as our head, but at the general Resurrection of the Saints (which his Resurrection as the first fruits assures them of) then its utterly vanquished, and destroyed. Till then it will exercise some little power over the bodies of the Saints, in which respect it's called the last enemy. For sin the chief enemy that let it in, that was conquered utterly and eradicated when they died; but death holds their bodies in the Grave till the coming of Christ, and then it is utterly to be vanquished. For after that they can die no more, Luke 20. 35. and then shall be brought to pass that saying that is written, death is swallowed up in Victory. Then, and not till then will that conquest*

be fully compleated in our persons, though it be already so in Christs, incompleately in ours, and then compleately and fully for ever. For the same word which signifies *Victory*, doth also signifie *Perpetuity*, and in this place a final or perpetual conquest. And indeed it drives but a poor trade for present, smiting only with its Dart, not with its Sting, and that but the believers body also, and the body but for a time remains under it neither. So that there is no reason why a believer should stand in a slavish fear of it.

## Inference 2.

Is Christ risen, and hath his Resurrection such a potent and comfortable influence into the Resurrection of the Saints? *Then it is the duty, and will be the wisdom of the people of God so to govern, dispose, and imploy their bodies as becomes men and women that understand what glory is prepared for them at the Resurrection of the Just.* Particularly,

Infer 2.

*First*, Be not fondly tender of them, but imploy and use them for God here. How many good duties are lost and spoiled by sinful indulgence to our bodies? Alas! we are generally more solicitous to live long, than to live usefully. How many Saints have active vigorous bodies, yet God hath little service from them. If your bodies were animated by some other souls that love God more than you do, and burn with holy zeal to his service, more work would be done for God by your bodies in a day, than is now done in a month. To have an able healthy body, and not use it for God for fear of hurting it, is as if one should give you a strong and stately Horse, upon condition you must not work, or ride him. Wherein is the mercy of having a body except it be imployed for God? Will not its reward at the Resurrection be sufficient for all the pains you now put it to in his service?

*Secondly*, See that you preserve the due honour of your bodies. *Possess them in Sanctification and honour, 1 Thes. 4. 4. O let not those eyes be now defiled with sin, by which you shall see God. Those ears be in-lets to vanity, which shall hear the Attributions of the blessed. God hath designed honour for your bodies, O make them not either the instruments, or objects of sin. There are sins against the body, 1 Cor. 6. 18. Preserve your bodies from those defilements, for they are the temples of God; If any man defile the Temple of God, him will God destroy, 1 Cor.*

3. 17.

T t t

Thirdly,

*Thirdly*, Let not the contentment and accommodation of your bodies draw your souls into snares, and bring them under the power of Temptations to sin. This is a very common case. O how many thousands of precious souls perish eternally, for the satisfaction of a vile body for a moment? Their Souls must, because their bodies cannot suffer. It is recorded to the Immortal honour of those worthies in *Heb. 11. 35. That they accepted not deliverance, that they might obtain a better Resurrection.* They might have had a Temporal Resurrection from death, to life; from reproach, to honour; from poverty, to riches; from pains, to pleasure; but upon such terms they Judged it not worth acceptance. They would not expose their souls, to secure their bodies. They had the same natural affections that other men have. They were made of as tender flesh as we are, but such was the care they had of their souls, and the hope of a better Resurrection; that they listened not to the complaints and whinings of their bodies. O that we were all in the same resolutions with them.

*Fourthly*, Withhold not upon the pretence of the wants your own bodies may be in, that which God and Conscience bids you to communicate for the refreshment of the Saints; whose present necessities require your assistance. O be not too indulgent to your own flesh, and cruel to others. Certainly the consideration of that reward which shall be given you at the Resurrection, for every act of Christian Charity; is the greatest spur and incentive in the world to it. And to that end it's urged as a motive to Charity, *Luk. 14. 13, 14. When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the Resurrection of the Just.* It was the opinion of an eminent modern Divine, that no man living fully understands and believes that Scripture, *Matth. 25. 40. In as much as ye have done it to one of the least of these my brethren; ye have done it unto me.* How few Saints would be exposed to daily wants and necessities, if that Scripture were but fully understood and believed?

*Inference 3.*

*Infer. 3.*

Is Christ risen from the dead, and that as a publick person and representative of believers? How are we all concerned then to secure to our selves an interest in Christ, and consequently to this blessed Resurrection? What consolation would be left in this world,

Nemo potest  
in hac vita,  
& in futura  
gaudere;  
necesse est  
unam amitt-  
tat, qui al-  
teram vult  
possidere.  
*Aug.*

*Mr. Marshall.*



world, if the hope of the Resurrection were taken away? 'Tis this blessed hope that must support you under all the *Troubles* of life, and in the *Agonies* of *Death*. The securing of a blessed Resurrection to your selves, is therefore the most deep concernment you have in this world. And it may be secured to your selves, if upon serious heart-examination you can discover the following Evidences.

**Evidence 1.** *First, If you are regenerated Creatures, brought forth in a new nature to God, for we are begotten again to a lively hope, by the Resurrection of Jesus Christ from the dead. Christ's Resurrection is the ground-work of our hope. And the new birth is our title or evidence of our interest in it. So that until our souls are partakers of the spiritual Resurrection from the death of sin, we can have no assurance our bodies shall be partakers of that blessed Resurrection to life.*

*Blessed and holy (saith the Spirit) is he that hath part in the first Resurrection, on such the second death hath no power, Rev. 20. 6. Never let unregenerated souls expect a comfortable meeting with their bodies again. Rise they shall by God's terrible Citation, at the sound of the last trump; but not to the same end that the Saints arise, nor by the same principle. They to whom the spirit is now a principle of Sanctification, to them he will be the principle of a joyful Resurrection. See then that you get gracious souls now, or never expect glorious bodies then.*

**Evid. 2.** *If you be dead with Christ, you shall live again by the life of Christ. If we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection, Rom. 6. 5. συζωοῦμεν, Planted together, some refer it to believers themselves, Jews, and Gentiles are planted together in Christ. So Erasmus, believers grow together like branches upon the same root; which should powerfully inforce the great Gospel duty of unity among themselves. But I would rather understand it with reference to Christ, and Believers; with whom believers are in other Scriptures said to suffer together, and be glorified together, to die together, and live together, to be Crucified together, and buried together, all noting the Communion they have with Christ, both in his death and in his life. Now if the power of Christ's death, (i. e.) the mortifying influence of it have been upon our hearts; killing their Lusts, deadening their affections, and flattening their appetites to*

*συζωοῦμεν.  
in unum con-  
crescere vel  
coalescere.*

the Creature; then, the power of his life, or Resurrection shall come like the animating dew upon our dead withered bodies, to revive and raise them up to live with him in glory.

*Evid. 3. If your hearts and affections be now with Christ in Heaven, your bodies in due time shall be there also, and conformed to his glorious body. So you find it, Phil. 3. 20, 21. For our conversation is in heaven, from whence we look for the Saviour; the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body. The body is here called vile, or the body of our vileness. Not as God made it, but as sin hath marred it. Not absolutely and in it self, but relatively, and in comparison of what it will be in its second edition, at the Resurrection. Then those scattered bones, and dispersed dust, like pieces of old broken battered Silver, will be new cast, and wrought in the best and newest fashion: even like to Christ's glorious body. Whereof we have this evidence, that our conversation is already heavenly. The temper, frame, and disposition of our souls is already so; therefore the frame and temper of our bodies in due time shall be so.*

*Evid. 4. If you strive now by any means to attain the Resurrection of the dead, no doubt but you shall then attain, what you now strive for. This was Paul's great ambition, that by any means, he might attain the Resurrection of the dead, Phil. 3. 11. He means not simply a Resurrection from the dead, for that all men shall attain whether they strive for it, or no. But by a metonymy of the Subject, for the Adjunct; he intends that compleat holiness and perfection which shall attend the state of the Resurrection, so it is expounded, ver. 12. So then, if God have raised in your hearts a vehement desire, and assiduous endeavour after a perfect freedom from sin, and full Conformity to God in the beauties of holiness; that very love of holiness, your present pantings, and tendencies after perfection, speaks you to be persons designed for it.*

*Evid. 5. If you are such as do good in your Generation. If you be fruitful and useful men and women in the world, you shall have part in this blessed Resurrection, Job. 5. 29. All that are in the Graves shall hear his voice, and shall come forth; they that have done good, unto the Resurrection of Life. Now it is not every act materially good, that entitles a man to this privilege; but the same requisites that the School-men assign to make a good*

*Si bonus homo facit bene ad bonum.*

good prayer, are also necessary to every good work. The person, matter, manner, and end must be good. Nor is it any single good act, but a *series* and *course* of holy actions, that is here meant. What a spur should this be to us all, (as indeed the Apostle makes it, closing up the Doctrine of the Resurrection with this solemn exhortation, 1 Cor. 15. *last*, with which I also close mine) *Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; for as much as you know, that your labour is not in vain in the Lord, Thanks be to God for his unspeakable Gift.*

## The XLth S E R M O N.

JOH. XX. 17.

*Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

**I**N all the former Sermons we have been following Christ through his Humiliation, from the time that he left the blessed bosom of his Father: and now having finished the whole course of his obedience on Earth, and risen again from the Dead, we must in this Discourse follow him back again into Heaven; and lodge him in that bosom of ineffable delight and love, which for our sakes he so freely left. For it was not his end in rising from the Dead, to live such a low animal life as this is; but to live a most glorious life as an enthroned King in Heaven; upon which state he was now ready to enter, as he tells *Mary* in the Text, and bids her to tell it to the *Disciples*, *go tell my Brethren, that I ascend to my Father, &c.*

Serm. 40.

*Wherein the Ascension of Christ is opened and variously improved, being the second step of his Exaltation.*

Volebat Ma-  
ria Christum  
amplecti,  
præmitto  
scilicet auro-  
re ejus, &  
gaudio  
quod rursus  
in carne pre-  
sentem  
vidisset.

Bucer. in Loc.

1.

In the former verses you find *Mary* waiting at Christ's Sepulchre in a very pensive frame; exceedingly troubled because she knew not what was become of Christ, *Verse 15*; in the next verse Christ calls her by her name, *Mary*; she knowing the voice, turned her self, and answered, *Rabboni*. And as a Soul transported with joy rushes into his Arms, as desirous to clasp and embrace him. But Jesus said, *Touch me not, &c.* In which words we have Christ's inhibition, *Touch me not*: strange that Christ who rendred himself so kind and tender to all, and not only admitted, but commanded *Thomas* to put his finger into his wounds, should forbid *Mary* to touch him; but this was not for want of love to *Mary*; for he gives another reason for it presently, *I am not yet ascended*: (i. e.) say some, the time for embracing will be when we are in Heaven. Then, and there shall be the place and time, we shall embrace one another for ever more. So *Augustin*. Or thou dorest too much upon my present state, as if I had now attained the very *acme*, culminating point of my Exaltation. When as yet I am not ascended; So *Camero*, and *Calvin* expound it. Or Lastly, Christ would signifie hereby, that it was not his Will and Pleasure in so great a juncture of things as this, to spend time now in expressing (this way) her affections to him; but rather to shew it by hastening about his service. Which is

2.

The second thing observable, viz. his injunction upon *Mary*, to carry the tidings of his Resurrection to the Disciples, in which injunction we have

*First*, The persons to whom this message was sent, *my Brethren*. so he calls the Disciples. A sweet compellation, and full of love. Much like that of *Joseph* to his Brethren, *Gen. 45. 4*. Save only that there is much more tenderness in this than that; for he twits them in the same breath with what they had done against him; *I am Joseph your Brother whom ye sold*; but in this it is, *go tell my Brethren*, without the least mention of their Cowardize or unkindness.

And *Secondly*, The message it self. *Tell my Brethren, I ascend to my Father, and your Father; to my God, and your God; and I ascend*. It's put in the present Tense, as if he had been then ascending; though he did not ascend in some weeks after this; but he so expresses it, to shew what was the next

part

part of his work, which he was to act in Heaven for them; and how much his heart was set upon it, and longed to be about it, *I ascend to my Father, and your Father; to my God, and your God.* Not our Father, or God in Common: but mine, and yours in a different manner. Yours by right of *dominion*, mine (in reference to my humane nature) not only by right of *Creation*, though so too; but also by special *Covenant*, and *Confederation*. By *Prædestination* of my manhood to the grace of personal union, by *designation* of me to the glorious office of Mediator. *My Father*, as I am God, by *eternal generation*. As man, by collation of the grace of union. And your Father by *spiritual Adoption* and *Regeneration*. Thus he is my God and your God; my Father, and your Father. This is the substance of that comfortable message, sent by *Mary* to the penfive Disciples. Hence the Observation is,

Mr. Henry  
Jeanes sec. 2.  
part of the  
mixture of  
Scholastical  
and Practical  
Divinity.  
p. 273.

Doct. *That our Lord Jesus Christ did not only rise from the dead, but also ascended into heaven; there to dispatch all that remained to be done for the compleating the Salvation of his people.* Doct.

So much the Apostle plainly witnesseth, *Eph. 4. 10.* *He that descended, is the same also that ascended up, far above all Heavens, (i. e.) all the aspectable heavens.* A full and faithful account whereof the several Evangelists have given us, *Mark 16. 19.* *Luke 24. 51.* This is sometimes called his *going away*, as *John 16. 7.* Sometimes his *being exalted*, *Acts 2. 33.* Sometimes his *being made higher than the heavens*, *Heb. 7. 26.* And sometimes his *entring within the vail*, *Heb. 6. 19, 20.* All which are but so many *Synonymous* phrases expressing his ascension in a very pleasant variety.

Now for the opening this act of Christ, we will bind up the whole in the satisfaction of these six Questions. 1. Who ascended? 2. Whence did he ascend? 3. Whither? 4. When? 5. How? And lastly, Why did he ascend? And these will take in what is needful for you to be acquainted with in this point.

*First*, Who ascended; This the Apostle answers, *Eph. 4. 10.* *The same that descended, viz. Christ.* And himself tells us in

1.

Ascensio totius fuit per maximè pro-

sonæ, naturæ tamen divine non convenit nisi figuratè. Sed humanæ naturæ propriæ convenit, &c. *Anes. Med. p. 114.*



the Text, *I ascend*. And though the ascension were of Christ's whole person, yet it was but a figurative and improper expression with respect to his divine nature, but it agrees most properly to the humanity of Christ, which really changed places and conditions by it. And hence it is that it's said, *John 16. 28. I came forth from the Father, and am come into the world; again I leave the world, and go to my Father*. He goes away, and we see him no more. As God, he is spiritually with us still; even to the end of the world. But as man, *the heavens must contain him till the restitution of all things*, Acts 3. 21.

2. Secondly, Whence Christ ascended?

I answer, more generally, he is said to ascend from this world, to leave the world. That is the *terminus à quo*, John 16. 28. But more particularly, it was from *mount Olivet*, near unto *Jerusalem*. The very place where he began his last sorrowful Tragedy. There where his heart began to be sadded, there is it now made glad. O what a difference was there betwixt the frame Christ was in, in that Mount before his Passion, and this he is now in, at his ascension! But

3. Thirdly, Whither did he ascend?

It's manifest it was into the third Heavens. The Throne of God, and place of the blessed. Where all the Saints shall be with him for ever. It's said to be far above all heavens. That is, the heavens which we see, for they are but the pavement of that stately Palace of the great King. He is gone (saith the Apostle) *within the vail* (i.e.) into the most holy Place. And into his Fathers house, *John 14. 2*. And he is also said to go to the place where he was before, *John 6. 62*. Back again to that sweet and glorious bosom of delight and love from whence at his incarnation he came.

4. Fourthly, When did Christ ascend? was it presently as soon as he rose from the dead?

No, not so, for *after his Resurrection* (saith Luke) *he was seen of them forty daies, speaking of the things pertaining to the Kingdom of God*. And truly the care and love of Christ to his people was very manifest in this his stay with them. He had ineffable glory prepared for him in heaven, and awaiting his coming; but he will not go to possess it, till he had settled all things for the good of his Church here. For in this time he confirmed the truth of his Resurrection, gave charge to the Apostles concerning the Discipline and order of his House,

Discipulo-  
rum infirmi-  
tas hujus in-  
terstitii  
moram po-  
stulabat.  
Ames.

or Kingdom; which was but needful, since he intended that their Acts should be rules to future Churches. So long it was necessary he should stay. And when he had set all things in order, he would stay no longer, lest he should seem to affect a terrene life. And besides, he had work of great concernment to do for us in the other world. He desired to be no longer here, than he had work to do for God, and souls. A good pattern for the Saints.

*Fifthly*, How did Christ ascend into Heaven?

Here it's worthy our Observation, that Christ ascended as a publick person, or fore-runner in our names, and upon our accounts. So it's said expressly, *Heb. 6. 20.* Speaking of the most holy place within the vail, *whither (saith he) the fore-runner is for us entred.* His entring into heaven as our fore-runner implies both his publick capacity, and precedency.

*ut de cœlo descendit; ita cœlum occupavit; ut nobis ibi locum atq; domicilium pararet.*  
*Pareus in La.*

*First*, His publick capacity, as one that went upon our business to God. So he himself speaks, *Joh. 14. 2.* *I go before to prepare a place for you.* To take possession of heaven in our names. The fore-runner hath respect to others that were to come to heaven after him, in their several generations; for whom he hath taken up mansions, which are kept for them against their coming.

*Secondly*, It notes precedency, He is our fore-runner, but he himself had no fore-runner. Never any entred into heaven before him, but such as entred in the name, and through the virtue of his merits. He was the first that ever entred heaven directly, immediately in his own name, and upon his own account. But all the Fathers who died before him, entred in his name. To the holiest of them all God would have said as *Elisha* to *Jehoram*, *2 Kin. 3. 14.* Were it not that I had respect to the person of my Son, in whose name and right you come; I would not look upon you. You must back again, heaven were no place for you. No not for you *Abraham*, nor for you *Moses*.

*Secondly*, He ascended Triumphantly into heaven. To this good Expositors refer that which in the Type is spoken of *David*, when he lodged the *Ark* in its own place, with musical instruments and shoutings; but to Christ in the Antitype when he was received up Triumphantly into glory, *Psal. 47. 5.* *God is*

U u u

gone

*N. terrenum  
vitem vide-  
retur medi-  
tari. An.*

5.  
*Consolatio-  
nem sum-  
mam hoc in-  
gressu nobis  
monstrat,  
negemini  
sui, sed no-  
stra causa,*

*Molerus in  
De. Geirus.  
Aynsworth.*

Mr. Cate in  
his Pifgah.

Luk. 24. 51.

gone up with a shout, the Lord with the sound of a Trumpet; sing praises to God, sing praises; sing praises unto our King, sing praises. A Cloud is prepared as a Royal Chariot to carry up this King of Glory to his Princely pavillion. A Cloud received him out of their sight. And then a Royal guard of mighty Angels surround the Chariot, if not for support, yet for greater state, and solemnity of their Lord's ascension. And oh what Jubilations of the blessed Angels were heard in heaven! How was the whole City of God moved at his coming! For look as when he brought his first begotten into the world, he said, let all the Angels of God worship him: Heb. 1. 6. So at his return thither again, when he had finished Redemption-work, there were no less demonstrations given by those blessed Creatures of their delight and joy in it. The very heavens echoed, and resounded on that account. Yea, the Triumph is not ended at this day, nor ever shall.

Vide Deo-  
date, and  
English An-  
not. &c.

It's said, Dan. 7. 13, 14. I saw, (saith the Prophet) in the night visions, and behold one like the Son of man came with the Clouds of Heaven; and came to the ancient of days, and they brought him near before him. And there was given him, dominion, and glory and a Kingdom; that all People, Nations, and Languages should serve him. This Vision of Daniel's was accomplisht in Christ's ascension, when they (i. e.) the Angels brought him to the ancient of days (i. e.) to God the Father, who to express his welcome to Christ, gave him glory and a Kingdom. And so it is and ought to be expounded. The Father received him with open arms, rejoicing exceedingly to see him again in heaven, therefore God is said to receive him up into glory, 1 Tim. 3. 16. For that which with respect to Christ, is called *ascension*, is with respect to the Father called *assumption*. He went up, and the Father received him. Yea, received him so, as none ever was received before him, or shall be received after him.

Solent prin-  
cipes post  
victoriam

dum triumphant, magna munera & pecunias in populum sibi triumphanti gratulantem & jubilantem, spargere. Zanch.

Apostle

Apoflle refers, is *Pfal.* 68. 17, 18. where you have both the triumph and munificence with which Chrift went up excellently fet forth together.

The *Chariots of God* (saith the Psalmist) are twenty thousand, even thousands of Angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led Captivity Captive, thou hast received gifts for men; Yea, for the rebellious also, that God might dwell among them. Which words in their literal sense are a Celebration of that famous victory and triumph of David, over the enemies of God; recorded, 2 Sam. 8. These conquered enemies bring him several sorts of presents, all which he dedicated to the Lord. The spiritual sense is, that just so our Lord Jesus Christ when he had overcome by his death on the Cross, and now triumphed in his ascension, he takes the parts and gifts of his enemies, and gives them by their conversion to the Church, for its use and service. Thus he received gifts even for the rebellious, (i. e.) sanctifies the natural gifts, and faculties of such as hated his people before, dedicating them to the Lord in his peoples service. Thus (as one observes) *Tertullian, Origen, Austin, and Jerome*, came into Canaan laden with *Egyptian Gold*. Meaning, they came into the Church richly laden with natural learning and abilities. *Austin* was a *Manichee*, *Cyprian* a *Magician*, learned *Bradwardine* a scornful proud naturalist, who once said when he read *Paul's Epistles*, *dedignabar esse parvulus*. He scorned such childish things, but afterwards became a very useful man in the Church of God. And even *Paul* himself, was as fierce an enemy to the Church, as breathed on earth; till Christ gave him into its bosom by conversion; and then no meer man ever did the Lord and his people greater service than he. Men of all sorts. Greater and smaller lights, have been given to the Church. Officers of all sorts were given it by Christ. Extraordinary and temporary, as *Prophets, Apostles, Evangelists*, ordinary and standing, as *Pastors and Teachers* which remain to this day, *Eph. 4. 8, 9*. And those stars are fixed in the Church heaven, by a most firm establishment, 1 Cor. 12. 28. Thousands now in heaven, and thousands on earth also, are blessing Christ at this day for these his ascension gifts.

Fourthly, Our Lord Jesus Christ ascended most comfortably,  
for whilst he was blessing his people, he was parted from  
Uuu 2 them.

Excitus do-  
ctores eccle-  
siae etiam in-  
ter eos qui  
populum  
tuum ode-  
rant & per-  
sequantur; &  
subinde  
multos ex  
hostibus tuis,  
ad hoc reg-  
num addu-  
cis. *Mle-  
in loc.*

Uuu 2

them,

## The Triumphal Ascension of Christ

them, *Luk. 24. 50, 51.* Therein making good to them what is said of him, *Job. 13. 1. Having loved his own, he loved them to the end.* There was a great deal of love manifested by Christ in this very last act of his, in this world. The last sight they had of him in this world was a most sweet and encouraging one. They heard nothing from his lips but love, they saw nothing in his face but love; till he mounted his triumphant Chariot and was taken out of their sight.

Surely these blessings at parting were sweet and rich ones. For the *matter* of them, they were the mercies which his blood had so lately purchased for them. And for their *extent*, they were not only intended for them, who had the happiness to be upon the place with him from whence he ascended; but they reach us, as well as them; and will reach the last Saint that shall be upon the earth, till he come again. For they were but representatives of the future Churches, *Mat. 28. 20.* And in blessing them, he blessed us also. And by this we may be satisfied that Christ carried an heart full of love to his people away with him to heaven; since his love so abounded in the last act that ever he did in this world. And left such a demonstration of his tenderness with them at parting.

*Fifthly*, He ascended, as well as rose again, by his *own power*. He was not merely *passive*, in that his ascension, but it was his own act. *He went to heaven.* Therefore it's said, *Act. 1. 10. He went up, viz. by his own divine power.* And this plainly evinceth him to be God, for no meer Creature ever mounted it self from earth, far above all heavens, as Christ did.

Causa huius  
ascensionis  
fuit virtus  
Divina —  
sed accede-

bat insuper conditio corporis glorificati, quod æquè sursum fertur atq; deorsum. *Ames.*

6. *Sixthly*, And lastly, why did Christ ascend?

I answer, his ascension was necessary upon many and great accounts. For

*First*, If Christ had not *ascended*, he could not have *Interceded* as now he doth in heaven for us. And do but take away Christ's intercession, and you starve the hope of the Saints. For what have we to succour our selves with under the daily surprises of sin, but this, *that if any man sin, we have an Advocate [with the Father]* mark that *with the Father*. A friend upon the place. One that abides there, on purpose to trans-

act



act all our affairs, and as a surety for the peace betwixt God and us.

*Secondly*, If Christ had not ascended, you could not have entred into heaven, when you die. For he went to *prepare a place for you*, Joh. 14. 2. He was (as I said before) the first that entred into heaven directly and in his own name: and had he not done so, we could not have entred (when we die) in his name. The *fore-runner* made way for all that are coming on in their several generations after him. Nor could your bodies have ascended after their Resurrection, but in the vertue of Christ's ascension. For he ascended (as was said before) in the capacity of our head, and representative. To his Father and our Father. For us and himself too.

*Thirdly*, If Christ had not ascended, he could not have been *inaugurated and installed* in the glory he now enjoys in heaven. This world is not the place where perfect felicity and glory dwells. And then how had the promise of the Father been made good to him? Or our glory (which consists in being with, and conformed to him) where had it been? *Ought not Christ to suffer, and to enter into his glory?* Luk. 24. 25.

*Fourthly*, If Christ had not ascended, how could we have been satisfied that his payment on the Cross made full satisfaction to God? and that now God hath no more Bills to bring in against us? How is it that the spirit convinceth the world of righteousness, *Joh. 16. 9, 10*. But from Christ's going to the Father, and returning hither no more; which gives evidence of God's full content and satisfaction both with his person and work.

*Fifthly*, How should we have enjoyed the great blessings of the Spirit and Ordinances, if Christ had not ascended? And surely we could not have been without either. If Christ had not gone away, *the Comforter had not come*, Joh. 16. 7. He begins where Christ finished. For he *takes of his, and shews it to us*, Joh. 16. 14. And therefore it's said, *Joh. 7. 39. The Holy Ghost was not given because Jesus was not yet glorified*. He was then given as a sanctifying spirit, but not given (in that measure as afterward he was) to furnish and qualifie men with gifts, for service. And indeed by Christ's ascension both his *sanctifying* and his *ministering* gifts, were shed forth more commonly, and more abundantly upon men. These fell from him when he ascended, as *Elijah's mantle* did from him. so  
that

## The Triumphant Ascension of Christ

that whatsoever good of conversion, edification, support or comfort you receive from spiritual Ordinances he hath shed forth that, which you now see and feel. *It's the fruit of Christs ascension.*

*Sixthly,* And lastly, if Christ had not ascended, how had all the Types and Prophecies that figured and foretold it been fulfilled? *And the Scriptures cannot be broken,* John 10. 35. So that upon all these accounts it was expedient that he should go away. It was for his glory, and for our advantage. Though we lost the comfort of his bodily presence by it, yet if *we loved him, we would rejoyce because he went to the Father,* John 14. verse 28. We ought to have rejoyced in his advancement, though it had been to our loss: but when it is so much for our benefit as well as his glory; it's matter of joy on both sides that he is ascended to his Father and our Father; to his God and to our God. From the several blessings flowing to us out of Christs ascension, it was that he charged his people not to be troubled at his leaving of them, *Joh. 14* And hence learn,

### Inference 1.

*Infer. 1.* Did Christ ascend into Heaven? Is our Jesus our treasure indeed there? Where then should the hearts of believers be, but in Heaven where their Lord their Life is? Surely Saints, it is not good that your Love and your Lord should be in two several Countries, said one that is now with him. Up, up, after your Lover, that he and you may be together. Christians you ascended with him virtually when he ascended, you shall ascend to him personally hereafter, oh that you would ascend to him spiritually in acts of Faith, Love and desires daily. *Sursum Corda,* up with your hearts, was the form used by the ancient Church, at the Sacrament. How good were it if we could say with the Apostle, *Phil. 3. 21.* Our Conversation is in heaven from whence we look for a Saviour. An heart ascendant, is the best evidence of your interest in Christs ascension.

### Inference 2.

*Infer. 2.* Did Christ go to heaven as a fore-runner? What haste should we make to follow him! He ran to heaven; he ran thither before us. Did he run to glory, and shall we linger? Did he flee as an Eagle towards heaven, and we creep like Snails? Come Christians, lay aside every weight, and the sin that doth so easily beset you, and run with patience the Race set before you, looking unto Jesus, *Heb. 12. 1, 2.* The Captain of our Salvation is entered within the gates of the new Jerusalem, and calls to us out

out of heaven, to hasten to him ; proposing the greatest encouragements to them that are following after him, saying, *he that overcomes shall sit with me in my throne, as I also overcame, and am set down with my Father in his throne, Rev. 3. 21.* How tedious should it seem to us to live so long at a distance from our Lord Jesus !

## Inference 3.

Did Christ ascend so triumphantly, leading Captivity Captive ? *How little reason then have believers to fear their conquered enemies, Sin, Satan and every enemy was in that day led away in triumph, dragged at Christ's Chariot wheels. Brought after him as it were in Chains.* 'Tis a lovely sight to see the necks of those Tyrants under the foot of our *Josuah*. He made at that day an open shew of them, *Col. 2. 15.* Their strength is broken for ever. In this he shewed himself more than a conqueror ; for he conquered and triumphed too. *Satan was then trod under his feet.* And he hath promised to tread him under our feet also, and that shortly, *Rom. 16. 20.* Some power our enemies yet retain, the Serpent may bruise our heel, but Christ hath crusht his head.

Infer. 3.

## Inference 4.

Did Christ ascend so munificently, shedding forth so many mercies upon his people ? Mercies of inestimable value reserved on purpose to adorn that day ? *O then see that you abuse not those most precious ascension gifts of Christ, but value and improve them, as the choicest mercies.* Now the Ascension gifts, as I told you, are either the *Ordinances* and *Officers* of the Church (for he then gave them Pastors and Teachers) or the *Spirit* that furnisht the Church with all its gifts. *Beware you abuse not either of these.*

Infer. 4.

*First, Abuse not the Ordinances and Officers of Christ.* This is a sin that no Nation is plunged deeper into the guilt of it, than this Nation. And no Age more than this. Surely God hath written to us the great things of his Law, and we have accounted them small things. We have been loose, wanton, sceptrical professors for the most part ; that have had nice and coy stomachs that could not relish plain wholesom truths ; except so and so modified to our humors. For this the Lord hath a Controversie with the Nation, and by a sore Judgment he hath begun to rebuke this sin already. And I doubt before he make an end, plain truths will down with us ; and we shall bless God for them.

*Secondly, But in the next place, see that you abuse not the Spirit, whom Christ hath sent from Heaven at his ascension ;*

to supply his bodily absence among us, and is the great pledge of his care for, and tender love to his people. Now take heed that you don't vex him by your disobedience. Nor grieve him by your unkindnesses. Nor quench him by your sinful neglects of duty, or abuse of light. O deal kindly with the Spirit, and obey his voice. Comply with his designs, and yield up your selves to his guidance and conduct. Methinks to be intreated by the Love of the Spirit, *Rom. 15. 30.* should be as great an Argument as to be intreated *for Christs sake*. Now to perswade all the Saints to be tender of grieving the Spirit, by sin; let me urge a few Considerations proper to the point under hand. And

Confid. 1. *First, He was the first and principal mercy that Christ received for you, at his first entrance into heaven.* It was the first thing he asked of God, when he came to heaven. So he speaks, *John 14. 16, 17. I will pray the Father, and he shall give you another Comforter; that he may abide with you.* No sooner had he set foot upon the place, but the first thing, the great thing that was upon his heart to ask the Father for us, was that the Spirit might be forthwith dispatcht, and sent down to his people. So that the spirit is *the first-born of mercies.* And deserves the first place in our hearts, and esteems.

Confid. 2. *Secondly, The Spirit comes not in his own name to us (though if so, he deserves a dear welcome for his own sake, and for the benefits we receive by him which are inestimable) but he comes to us in the name, and in the loves both of the Father and Son.* As one authorized and delegated by them. Bringing his Credentials under both their hands and seals, *John 15. 26. But when the Comforter is come, whom I will send to you from the Father. Mark, I will send him from the Father, and in John 14. 26. The Father is said to send him in Christs name.* So that he is the messenger that comes from both these great and holy persons. And if you have any Love for the God that made you, any kindness for Christ that died for you; shew it by your obedience to the Spirit that comes from them both; and in both their names to us: and who will be both offended and grieved if you grieve him. O therefore give him an entertainment worthy of one that comes to you in the name of the Lord. In the Fathers name, and in the Sons name.

Confid. 3. *Thirdly, But that is not the only consideration that should cause you to beware of grieving the Spirit, because he*

is sent in the name of such great and dear persons to you; but he deserves better entertainment than any of the Saints give him, for his own sake, and upon his own account, and that upon a double score, viz. Of his Nature and Office.

*First*, On the account of his Nature; for he is God, Co-equal with the Father and Son in Nature, and dignity, 2 Sam. 23. 23. The Spirit of the Lord spake by me, and his word was in my tongue; the God of Israel said; the Rock of Israel spake to me. So that you see he is God. The rock of Israel. God omnipotent, for he created all things, Gen. 1. 2. God omnipresent, filling all things, Psal. 139. 7. God omniscient, who knows your hearts, Rom. 9. 1. Beware of him therefore, and grieve him not, for in so doing, you grieve God.

*Secondly*, Upon the account of his Office and the benefits we receive by him. We are obliged even on the score of gratitude and ingenuity to obey him. For he is sent in the quality of an Advocate, to help us to pray. To indite our requests for us. To teach us what, and how to ask of God, Rom. 8. 26. He comes to us as a comforter, John 14. 16. And none like him. His work is to take of Christ, and shew it to us, (i. e.) to take John 16. 14. of his Death, Resurrection, Ascension, yea of his very present Intercession in Heaven and shew it to us. He can be with us in a moment, he can (as One well observes) tell you what were the very last thoughts Christ was thinking in heaven about you. It was he that formed the body of Christ in the Womb, Luke 1. 35. and so prepared him to be a sacrifice for us. He filled that humanity with his unexampled fulness. So sitting and anointing Isa. 61. 1. him for the discharge of his Office. Col. 1. 19.

'Tis he that puts efficacy into the Ordinances, and without him they would be but a dead letter. 'Twas he that blessed them to your conviction, and conversion. For if Angels had been the Preachers, no conversion had followed, without the Spirit. 'Tis he that is the *vinculum unionis* bond of union between Christ and your souls; without which you could never have had interest in Christ, or communion with Christ. 'Twas he that so often hath helped your infirmities, when you knew not what to say. Comforted your hearts when they were overwhelmed within you, and you knew not what to do. Preserved you many thousand times from sin and ruine when you have been upon the slippery brink of it in temptations. 'Tis he (in his sanctifying work) that is the best evidence your souls



souls have for Heaven. It were endless to enumerate the mercies you have by him. And now, Reader, dost thou not blush to think how unworthy thou hast treated such a friend? For which of all these his Offices or benefits dost thou grieve and quench him? O grieve not the holy Spirit, whom *Christ* sent afoons as ever he came to Heaven, in his Fathers name, and in his own name to perform all these Offices for you.

*Inference 5.*

*Infer. 5.* Is *Christ* ascended to the Father as our fore-runner? then the door of Salvation stands open to all believers, and by virtue of *Christ's* ascension; they also shall ascend after him; far above all visible Heavens. O my friends, what place hath *Christ* prepared and taken up for you! What a splendid habitation hath he provided for you. God is not ashamed to be called your God, for he hath prepared for you a City, Heb. 11. 16. In that City *Christ* hath provided mansions, and resting places for your everlasting abode, John 14. 2. and keeps them for you till your coming. O how August, and glorious a dwelling is that, where Sun, Moon and Stars shall shine as much below your feet as they are now above your heads? Yea, such is the love *Christ* hath to the believer, that (as one saith) if thou only hadst been the chosen of God, *Christ* would have built that house for himself and thee. Now it is for himself, for thee, and for many more who shall inherit with thee.

Spes futuræ  
nostræ hæ-  
reditatis in  
capite nostro  
plenissimè  
confirmatur,  
& nos cum  
eo in cœlis  
collocati  
sumus. *Synop-  
purioris Theol.  
Disp.* 28.  
p. 342.

God send us a joyful meeting within the vail, with our fore-runner; and sweetens our passage into it, with many a fore-sight, and fore-tast thereof. And mean time let the Love of a Saviour inflame our hearts, so that when ever we cast a look towards that place, where our fore-runner is for us entred; our souls may say with melting affections,

*Thanks be to God for Jesus Christ; and again,  
Blessed be God for his unspeakable Gift.*

## The XLth S E R M O N.

Serm. 41.

HEB. I. 3. part of the Verse.

—When he had by himself, purged our sins; sate down at the right hand of the Majesty on high.

Wherein  
Christ's sit-  
ting at God's  
right hand is  
explained and  
applied, be-  
ing the third  
step of his  
glorious exal-  
tation.

**C**Hrist being returned again to his Father, having finished his whole work on earth, is there bid by the Father to sit down in the seat of honour and rest. A seat prepared for him at God's right hand, that makes it *honourable*, and all his enemies as a footstool under his feet, that makes it *easy*. How much is the state and condition of Jesus Christ changed in a few days! Here he groaned, wept, laboured, suffered, sweated, yea sweat blood, and found no rest in this world; but when he comes to Heaven, there he enters into rest. Sits down for ever in the highest, and easiest throne prepared by the Father for him, when he had done his work. *When he had by himself purged our sins, he sate down, &c.*

The scope of this *Epistle* is to demonstrate Christ to be the fulness of all Legal Types and Ceremonies, and that whatever light glimmered to the world through them, yet it was but as the light of the day Star, to the light of this Sun.

In this Chapter *Christ* the subject of the *Epistle* is described, and particularly in this third verse, he is described three ways.

*First*, By his Essential, and primæval glory and dignity he is ἀπαύγαστα, the brightness of his Fathers glory, the very splendor of glory, the very refulgency of that Son of glory. The primary reason of that appellation is with respect to his eternal and ineffable generation, light of light, as the *Nicene Creed* expresses it. As a beam of light proceeding from the generationem instar luminis, de lumine resplenduit, secundaria respectu hominem, &c. *Glas. Rhet. p. 174.* ἀεὶ ἑστὶν inculpereditur, non tam imaginem ex sigillo cere impressam, quam ipsum sigillum denotare. *Glas. Rhet. fac. p. 159.*

Ratio appellationis primaria est respectu patris coelestis à quo ab aeterno, per ineffabilem

Sun. And the secondary reason of it is with respect to men, for look as the Sun communicates its light and influence to us by its beams, which it projects; so doth God communicate his goodness, and manifest himself to us by Christ. Yea, he is the express Image, or Character of his person. Not as the impressed Image of the Seal upon the Wax, but as the engraving in the Seal it self. Thus he is described by his essential glory.

Secondly, He is described by the work he wrought here on earth in his humbled state, and it was a glorious work, and that wrought out by his own single hand, *when he had by himself purged our sins*. A work that all the Angels in Heaven could not do, but Christ did it.

Thirdly, and Lastly, He is described by his glory, the which (as a reward of that work) he now enjoys in Heaven. *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high, (i. e.)* the Lord clothed him with the greatest power, and highest honour, that Heaven it self could afford; for so much this phrase of *sitting down on the right hand of Majesty* imports, as will appear in the explication of this point, which is the result of this clause, *viz.*

Doct. That when our Lord Jesus Christ had finished his work on earth, he was placed in the seat of the highest honour, and authority; at the right hand of God in Heaven.

This truth is transformingly glorious, Stephen had but a glimpse of Christ at his Fathers right hand, and it caused his face to shine, as it had been the face of an Angel, *Act. 7. 56.* this his high advancement was foretold and promised before the work of redemption was taken in hand, *Psal. 110. 1.* *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* And this promise was punctually performed to Christ after his resurrection and ascension, in his supreme exaltation far above all created beings in Heaven and Earth, *Ephes. 1. 20, 21, 22.* We shall here open two things in the doctrinal part, *viz.* what is meant by God's right hand, and what is implied in Christ's sitting there, with his enemies for a footstool.

First,

Serm. 41. *his Work being finished on Earth.*

521

*First, What are we to understand here by God's right hand? It's obvious enough, that the expression is not proper, but figurative and borrowed. God hath no hand, right or left; but it's a condescending expression, wherein God stoops to the Creatures understanding; and by it he would have us to understand honour, power and nearness,*

I.  
Dextram Patris nominamus gloriam & honorem deitatis, in qua, cum filius Dei ante

secula extiterit, tanquam Deus in excelsis; Patri consubstantialis, postremis temporibus incarnatus, etiam cum corpore confedit. *Damasc. Lib. 4. c. 2. de orth. fide.*

*First, The right hand is the hand of honour, the upper hand, where we place those whom we highly esteem and honour. So Solomon placed his Mother in a seat, at his right hand, 1 Kin. 2. 19. So in token of honour God sets Christ at his right hand; which on that account in the Text is called the right hand of Majesty. God hath therein expressed more favour, delight and honour to Jesus Christ, than ever he did to any creature. To which of the Angels said he at any time, sit thou on my right hand? Heb. 1. 13.*

*Secondly, The right hand is the hand of power: we call it the weapon hand, and the working hand. And the setting of Christ there, imports his exaltation to the highest authority, and most supream dominion. Not that God the Father hath put himself out of his Authority, and advanced Christ above himself; no, for in that he saith he hath put all things under him, it is manifest, that he is excepted which did put all things under him, 1 Cor. 15. 27. But to sit as an enthroned King, at God's right hand, imports power. Yea, the most sovereign and supream power: and so Christ himself calls the right hand at which he sits, Mat. 26. 64. hereafter ye shall see the Son of man sitting on the right hand of power.*

*Thirdly, And as it signifies honour and power, so nearness in place, as we use to say at ones elbow, and so it is applied to Christ, in Psal. 110. 5. The Lord at thy right hand, shall strike through Kings in the day of his wrath; that is, the Lord who is very near thee, present with thee, he shall subdue thine enemies. This is that then we are to understand by God's right hand. Honour, power and nearness.*

*Secondly, In the next place let us see what is implied in Christ sitting at God's right hand, with his enemies for his footstool. And if we attently consider, we shall find that*

21.

it implies and imports divers great and weighty things in it. As,

*First*, It implies the Complement and Perfection of Christ's work, that he came into the world about. After his work was ended, then he sat down and rested from those labours, Heb. 10. 11, 12. Every Priest standeth daily ministring, and offering oftentimes the same sacrifices; which can never take away sins; but this man when he had once offered one sacrifice for sins, for ever sate down on the right hand of God. Here he assigns a double difference betwixt Christ and the Levitical Priests; they stand, which is the posture of Servants; he sits, which is the posture of a Lord. They stand daily, because their sacrifices cannot take away sin; he did his work fully, by one offering; and after that sits, or rests for ever in Heaven. And this (as accurate and judicious Dr. Reynolds observes) was excellently figured to us in the Ark, which was a lively Type of Jesus Christ, and particularly in this, it had rings by which it was carried up and down, till at last it rested in Solomon's Temple, with Glorious and Triumphal solemnity, Psal. 132. 8, 9. 2 Chron. 5. 13. So Christ, while he was here on earth, being anointed with the Holy Ghost and Wisdom, went about doing good, Act. 10. 38. and having ceased from his works, did at last enter into his rest, Heb. 5. 10. which is the heavenly Temple, Rev. 11. 19.

Dr. Edward  
Reynolds in  
Psal. 110. p.  
35. 36.

Sedent qui à  
labore quies-  
cunt, & ab  
eo recreunt  
se, Gen. 12. 1.  
quo sensu  
quidam acci-  
piunt quod  
de Christo  
dicitur. Se-  
dere ad dex-  
tram Dei,  
(i.e.) in Cœ-  
lis apud De-  
um in eter-  
na illa beati-  
tudine qui-  
escere à la-  
boribus ac  
miseriis cui-  
bus sese ultro pro nobis subiecerat. Rav. in verbum sedere.

*Secondly*, His sitting down at God's right hand, notes the high content and satisfaction of God the Father in him, and in his work. The Lord said to my Lord, sit thou at my right hand, the words are brought in as the words of the Father, welcoming Christ to Heaven; and (as it were) congratulating the happy accomplishment of his most difficult work. And it is as if he had said, O my Son, what shall be done for thee this day? thou hast finished a great work, and in all the parts of it acquitted thy self as an able and faithful servant to me; what honours shall I now bestow upon thee? the highest glory in Heaven, is not too high for thee; come, sit at my right hand. O how well is he pleased with Christ, and what he hath done! He delighted greatly to behold him here at his work on earth, and by a voice from the excellent glory he told him so, when he called out of Heaven to him, saying, Thou art my beloved Son in whom I am well pleased, 2 Pet. 1. 17. and himself tells us,



Joh. 10. 17. *therefore doth my Father love me, because I lay down my life, &c.* for it was a work that the heart of God had been upon from Eternity. He took infinite delight in it.

*Thirdly*, Christs sitting down at Gods right hand in heaven, notes the advancement of Christs humane nature to the highest honour; even to be the object of adoration to Angels and Men. For it is properly his humane nature that is the subject of all this honour and advancement; and being advanced to the right hand of Majesty, it's become an object of worship and adoration. Not simply as it is flesh and blood, but as it is personally united to the second person, and enthroned in the supreme glory of Heaven. O here's the mystery, that flesh and blood should ever be advanced to the highest throne of Majesty, and being there installed in that glory, we may now direct our worship to him as *God-man*; and to this end was his humanity so advanced, that it might be adored and worshipped by all. *The Father hath committed all Judgment to the Son, that all men should honour the Son, even as they honour the Father.* And the Father will accept of no honour divided from his honour. Therefore it's added in the next clause, *he that honoureth not the Son, honoureth not the Father which hath sent him*, John 5. 22, 23. Hence the Apostles in the salutations of their Epistles, beg for grace, mercy and peace from God the Father, and our Lord Jesus Christ: and in their *valedictions*, they desire the grace of our Lord Jesus Christ to the Churches.

*Fourthly*, It imports the sovereignty and supremacy of Christ over all. The investiture of Christ with authority over the Empire of both worlds: For this belongs to him that sits down upon this throne. When the Father said to him, *sit at my right hand*, he did therein deliver to him the *dispensation* and *economy* of the Kingdom. Put the awful scepter of government into his hand, and so the Apostle interprets and understands it, 1 Cor. 15. 25. *He must reign, till he have put all his Enemies under his feet.* And to this purpose the same Apostle accommodates, (if not expounds) the words of the Psalmist,

Significat ergo hæc sessio Christi ad dextram patris, non propriè gloriam illam, & regnum natura-

le, quod filio Dei cum Patre ab æterno fuit commune; hoc enim pacto etiam spiritus sanctus ad dextram Dei sedet; sed regnum æconomicum & voluntarium, in quo tanquam *Dei-Deus* & mediator noster, ad ecclesiæ suæ collectionem ac defensionem à patre est constitutus. *Synopf. pur. Theol. Disp. 28. p. 343.*

thou madeſt him a little lower than the Angels, (i. e.) in reſpect of his humbled ſtate on earth, thou Crownedſt him with glory and honour, and didſt ſet him over the work of thy hands, thou haſt put all things in ſubjection under his feet, Heb. 2. 7, 8. He is over the Spiritual Kingdom, the Church, abſolute Lord there, Matth. 28. 18, 19, 20. He alſo is Lord over the providential Kingdom the whole world, *Pſal.* 110. 2. and this providential Kingdom, being ſubordinate to his ſpiritual Kingdom; he orders and rules this, for the advantage and benefit of that, *Eph.* 1. 22.

*Fifthly*, To ſit at Gods right hand with his enemies for a footſtool, implies Chriſt to be a Conqueror over all his enemies. To have ones enemies under his feet, notes perfect conqueſt, and compleat victory. As when *Joſhua* ſet his foot upon the necks of the Kings: So *Tamberline* made proud *Bajazet* his footſtool. They trampled his name, and his Saints under their feet; and Chriſt will tread them under his feet. 'Tis true indeed, this victory is yet incompleat, and inconſummate; for now we ſee not yet all things put under him, (ſaith the Apoſtle) but we ſee Jeſus Crowned with glory and honour, and that's enough. Enough to ſhew the power of his enemies is now broken, and though they make ſome oppoſition ſtill, yet it is to no purpoſe at all; for he is ſo infinitely above them, that they muſt fall before him.

It is not with Chriſt as it was with *Abijah* againſt whom *Jeroboam* prevailed becauſe he was young and tender hearted and could not withſtand them. His incapacity and weakneſs gave the watchful enemy an advantage over him. I ſay, 'tis not ſo with Chriſt, he is at Gods right hand. And all the power of God ſtands ready bent to ſtrike through his enemies, as it is, *Pſal.* 110. 5.

*Sixthly*, Chriſts ſitting in Heaven notes to us the great and wonderful change that is made upon the ſtate and condition of Chriſt, ſince his aſcenſion into Heaven. Ah 'tis far otherwiſe with him now, than it was in the days of his humiliation here on earth. *Quantum mutatis ab illo!* Oh what a wonderful change hath heaven made upon him! It were good (as a Worthy of ours ſpeaks) to compare in our thoughts the Abaſement of Chriſt, and his Exaltation together; as it were in Columns, one over againſt the other: he was born in a Stable, but now he Reigns in his Royal Palace. Then he had

*Anel Viſſ.*  
Qui Conſtan-  
tini toties  
perterruit  
urbem; ſub  
Tamberlino  
ſella Camis  
quæ fuit.

*Mr. T. Caſe*  
*his Piſſah*  
*part 3. p. 21.*

had a *Manger* for his Cradle, but now he sits on a *Chair of State*. Then Oxen and Asses were his companions, now thousands of Saints, and ten thousand of Angels minister round about his throne. Then in contempt they called him the *Carpenters Son*, now he obtains a more excellent name than *Angels*. Then he was led away into the Wilderness to be tempted of the Devil, now it is proclaimed before him, *let all the Angels of God worship him*. Then he had not a place to lay his head on, now he is exalted to be heir of all things. In his state of humiliation *he endured the contradiction of sinners*; in his state of exaltation *he is adored and admired of Saints and Angels*. Then *he had no form nor comeliness, and when we saw him, there was no beauty why we should desire him*; now the beauty of his countenance shall send forth such glorious beams, that shall daze the eyes of all the *Cœlestial* inhabitants round about him, &c.

O what a change is here! Here he sweat, but there he sits. Here he groaned, but there he triumphs. Here he lay upon the ground, there he sits in the throne of glory. When he came to heaven, his Father did as it were thus bespeak him.

“My dear Son, what an hard travail hast thou had of it?  
 “What a world of woe hast thou past through, in the strength  
 “of thy love to me, and mine Elect? Thou hast been hungry,  
 “thirsty and weary; scourged, crucified and reproached: ah  
 “what bad usage hast thou had in the ungrateful world! Not  
 “a days rest and comfort since thou wentest out from me: but  
 “now thy suffering days are accomplisht; now thy rest is come,  
 “rest for evermore. Henceforth sit at my right hand. Hence-  
 “forth thou shalt groan, weep, or bleed no more. Sit thou  
 “at my right hand.

Seventhly, *Christs sitting at Gods right hand, implies the advancement of believers to the highest honour*: For this session of Christs, respects them; and there he sits as our representative, in which regard we are made to sit with him in heavenly places, as the Apostle speaks, *Eph. 2. 6*. How secure may we be (saith *Tertullian*) who do now already possess the Kingdom? meaning in our head, Christ. This (saith another) is all my hope and all my confidence, namely, that we have a portion in that flesh and blood of Christ which is so exalted, and therefore where he reigns we shall reign; where our flesh is glorified, we shall be glorified. Surely, it's matter of exceeding

joy, to believe that Christ our head, our flesh and blood, is in all this glory at his Fathers right hand. Thus we have opened the sense and importance of Christ's sitting at his Fathers right hand. Hence we Infer.

*Inference 1.*

*Infer. 1.*

Is this so great an honour to Christ, to sit enthroned at God's right hand? *What honour then is reserved in Heaven for those that are faithful to Christ now on the earth!* Christ prayed, and his prayer was heard, Joh. 17. 24. *That we may be with him, to behold the glory that God hath given him;* and what heart can conceive the felicity of such a sight? it made Stephen's face shine as the face of an *Angel*, when he had but a glimpse of Christ at his Fathers right hand. *Thine eyes shall see the King in his beauty,* Isa. 33. 17. which respected *Hezekiah* in the Type, *Christ in the truth.* But, this is not all, though this be much, to be spectators of Christ in his Throne of glory: we shall not only see him in his Throne, but also sit with him enthroned in glory. To behold him is much, but to sit with him is more. I remember it was the saying of a heavenly Christian, now with Christ, *I would far rather look but through the hole of Christ's door, to see but the one half of his fairest and most comely face, [for he looks like Heaven] suppose I should never win it, to see his excellency and glory to the full; than to enjoy the flower, the bloom and chiefest excellency of the glory and riches of ten worlds.* And you know how the *Queen* of the South fainted at the sight of *Solomon* in his glory. But this sight you shall have of Christ, will change you into his likeness. *We shall be like him* (saith the Apostle) *for we shall see him as he is,* 1 Joh. 3. 2. He will place us as it were in his own throne with him. So runs the promise, Rev. 3. 21. *To him that overcometh, I will grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne:* and so 2 Tim. 2. 12. *If we suffer with him, we shall also reign with him.* The Father set Christ on his right hand, and Christ will set the Saints on his right hand. So you know the sheep are placed by the Angels, at the great day, *Mat. 25.* and so the Church under the figure of the daughter of *Egypt* whom *Solomon* married, is placed on the Kings right hand, in *Gold of Ophyr*, Psal. 45. This honour have all the Saints. O amazing Love. What, we set on thrones, while as good as we by nature howl in flames! O what manner of love is this! These expressions indeed do not intend,

intend, that the Saints shall be set in higher glory than Christ; or that they shall have a parity of glory with Christ; for in all things he must have the preheminance: but they note the great honour that Christ will put upon the Saints; as also, that his glory shall be their glory in Heaven. As the glory of the Husband redounds to the Wife; and again, their glory will be his glory. *2 Thes. 1. 10.* And so it will be a social glory. O it's admirable to think whither free grace hath already mounted up poor dust and ashes!

Uxor splen-  
descent in ra-  
diis Mariti.

To think how nearly we are related now to this Royal princely Jesus! but how much higher are the designs of grace that are not yet come to their parturient fulness, they look beyond all this that we now know! *Now are we the Sons of God, but it doth not yet appear what we shall be, 1 Joh. 3. 2.* Ah what reason have you to honour Christ on earth, who is preparing such honours for you in Heaven!

*Inference 2.*

*Is Jesus Christ thus enthroned in Heaven, then how impossible is it, that ever his interests should miscarry or sink on earth? The Church hath many subtil and potent enemies. True, but as Haman could not prevail against the Jews whilst Hester their friend spake for them to the King; no more can they, whilst our Jesus sits at his, and our Fathers right hand. Will he suffer his enemies that are under his feet, to rise up and pull out his eyes think you? Surely they that touch his people, touch the very Apple of his eye, Zech. 2. 8. He must reign till all his enemies are under his feet, 1 Cor. 15. 25. The enemy under his feet, shall not destroy the children in his arms. He sits in Heaven on purpose to manage all to the advantage of his Church, Eph. 1. 22. Are our enemies powerful, lo our King sits on the right hand of power. Are they subtil and deep in their contrivance, he that sits on the Throne overlooks all they do. Heaven over-looks Hell. He that sits in the Heavens beholds, and derides their attempts, Psal. 2. 4. He may permit his enemies to straighten them in one place, but it shall be for their enlargement in another. For 'tis with the Church, as it is with the Sea; what it loses in one place, it gets in another; and so really loses nothing. He may suffer them also to distress us in outwards, but that shall be recompenced with inward, and better mercies; and so we shall lose nothing by that. A foot-stool you know is useful to him that treads*

*Infer. 2.*



on it, and serves to lift him up the higher : so shall Christ's enemies be to him, and his ; albeit they think not so. What singular benefits the oppositions of his enemies, occasion to his people ; I have \* else-where discovered, to which I refer my Reader and pass to the

\* A Saint in-  
deed, p. 64.  
65, 66.

*Inference 3.*

*Infer. 3.* Is Christ set down on the right hand of the Majesty in Heaven? O with what awful reverence should we approach him in the duties of his Worship! Away with light and low thoughts of Christ. Away with formal, irreverent, and careless frames in Praying, Hearing, Receiving, yea, in conferring and speaking of Christ. Away with all deadness, and drowsiness in duties; For he is a great King with whom you have to do. A King to whom the Kings of the earth are but as little bits of Clay. Lo the Angels cover their faces in his presence. He is an Adorable Majesty.

When John had a vision of this enthroned King, about sixty year after his ascension ; such was the over-powering glory of Christ, as the Sun when it shineth in its strength ; that when he saw him, he fell at his feet as dead, and died it's like he had, if Christ had not laid his hand on him and said, fear not, I am the first and the last ; I am he that liveth, and was dead, and behold I am alive for evermore, Rev. i. 17, 18. When he appeared to Saul in the way to Damascus, it was in glory above the glory of the Sun, which over-powered him also, and laid him as one dead upon the ground.

O that you did but know what a glorious Lord you Worship and Serve. Who makes the very place of his Feet glorious, where ever he comes. Surely He is greatly to be feared in the assembly of his Saints, and to be had in reverence of all that are round about him. There is indeed a *παρρησία* boldness or free liberty of speech allowed to the Saints, Eph. 3. 12. But no rudeness, or irreverence. We may indeed come as the Children of a King come to the Father, who is both their awful sovereign and tender Father ; which double relation causes a due mixture of love and reverence in their hearts, when they come before him. You may be Free, but not Rude in his presence. Though he be your Father, Brother, Friend ; yet the distance betwixt him and you is infinite.

*Inference*

## Inference 4.

If Christ be so gloriously advanced in the highest Throne, then none need to reckon themselves dishonoured, by suffering the vilest things for his sake. The very chains and sufferings of Christ have a glory in them. Hence Moses esteemed the very reproaches of Christ greater riches than the treasures of Egypt. Heb. 11. 26. He saw an excellency in the very worst things of Christ, his reproaches, and sufferings, as made him leap out of his Honours and Riches into them. He did not (as one saith) only endure the reproaches of Christ, but counted them Treasures. To be reckoned among his honours, and things of value. So Thuanus reports of Ludovicus Marsacus, a noble Knight of France, when he was led with other Martyrs, that were bound with Cords, to Execution; and he for his dignity was not bound, he cried, give me my Chain too, let me be a Knight of the same order. Disgrace it self is honourable, when 'tis endured for the Lord of glory. And surely there is (as one phraseth it) a little Paradise, a young Heaven in sufferings for Christ. If there were nothing else in it, but that they are endured on his account, it would richly reward all we can endure for him: but if we consider how exceeding kind Christ is to them that count it their glory to be abased for him; that though he be always kind to his people, (yet if we may so speak) he overcometh himself in kindness, when they suffer for him: it should make men in Love with his reproaches.

## Inference 5.

If Christ sate not down to rest in Heaven, till he had finished his work on earth; then 'tis in vain for us to think of rest, till we have finished our work, as Christ also did his.

How willing are we to find rest here! To dream of that which Christ never found in this world, nor any ever found before us. O think not of resting, till you have done working and done sinning. Your life and your labours must end together. Write (saith the Spirit) blessed are the dead, that die in the Lord, for they rest from their labours, Rev. 14. 13. Here you must have the Sweat, and there the Sweet. 'Tis too much to have two Heavens. Here you must be content to dwell in the Tents of Keder, hereafter you shall be within the curtains of Solomon. Heaven is the place of which it may be truly said, That there the weary be at rest. O think not of sitting down on this side Heaven. There are four things will keep the

Saints

Infer. 4.  
Non ignomi-  
niosum est  
nobis pati  
quod Chri-  
stus passus  
est; nec vo-  
bis glorio-  
sum facere  
quod fecit  
Judas. Hier-  
onym. Dr.  
Manton on  
Jam. p. 223.  
Curet non  
me quos  
torque do-  
nas? Et in-  
signis hujus  
ordinis mili-  
tem creas?  
Thuan. Hist.

Infer. 5.

Saints from sitting down on earth, to rest, viz. Grace, Corruptions, Devils, and wicked men.

*First, Grace* will not suffer you to rest here. Its tendencies are beyond this world. It will be looking and longing for the blessed hope. A gracious person takes himself for a Pilgrim, seeking a better Country, and is always suspicious of danger in every place and state. It's still beating up the sluggish heart with such language as that, *Mica. 2. 10. Arise, depart, this is not thy rest, for it is polluted.* Its farther tendencies and continual Jealousies will keep you from sitting long still in this world.

*Secondly, Your Corruptions* will keep you from rest here. They will continually exercise your Spirits, and keep you upon your watch. Saints have their hands filled with work by their own hearts every day. Sometimes to prevent sin, and sometimes to lament it. And always to watch and fear, to mortifie and kill it. Sin will not long suffer you to be quiet, *Rom. 7. 21, 22, 23, 24.* And if a bad heart will not break your rest here, then

*Thirdly, There is a busie Devil* will do it. He will find you work enough with his Temptations, and Suggestions, and except you can sleep quietly in his arms, as the wicked do, there's no rest to be expected. *Your adversary the Devil goeth about as a roaring Lion, seeking whom he may devour; whom resist, 1 Pet. 5. 8.*

*Fourthly, Nor will his Servants, and instruments* let you be quiet on this side Heaven. Their very name speaks their turbulent disposition. *My Soul* (saith the holy man) *is among Lions, and I lye even among them that are set on fire, even the Sons of men, whose teeth are Spears and Arrows, Psal. 57. 4.* Well then, be content to enter into your rest, as Christ did into his. He sweat, then sate, and so must you.

297  
Inquietum  
esse. Turbu-  
lentus.

## The XLII. SERMON.

Serm. 42.

## ACTS X. 42.

*And he commanded us to Preach unto the people, and to testifie, that it is he which was ordained of God to be the Judge of quick and dead.*

*Wherein  
Christ coming  
to Judgment  
being the  
fourth and  
last degree of  
his exaltation  
is opened and  
improved.*

**C**HRIST enthroned in the highest glory in Heaven is there to abide for the effectual and successful government both of the World and of the Church, until the number given him by the Father before the world was, and purchased by the blood of the Cross be gathered in; and then cometh the Judgment of the great day, which will perfectly separate the precious from the vile; put the redeemed in full possession of the purchase of his blood in heaven, and then shall he deliver up the Kingdom to his Father, that God may be all in all.

This last act of Christ, namely, his Judging the world, is a special part of his exaltation and honour, bestowed upon him, *because he is the Son of man*, John 5. 27. In that day shall his glory, as King and absolute Lord, shine forth as the Sun when it shineth in its strength. O what an honour will it be to the Man Christ Jesus, who stood arraigned and condemned at Pilate's Bar; to sit upon the great white Throne, surrounded with thousands and ten thousands of Angels, Men and Devils waiting upon him to receive their final sentence from his Mouth. In this will the glory of Christs Sovereignty and power be eminently and illustriously displayed, before Angels and Men. And this is that great truth, which he commanded to be preached and testified to the people; namely, that it is he which is ordained of God, to be the Judge of quick and dead.

*Ad regiam  
dignitatem  
pertinet illa  
potestas qua  
Christus factus  
est iudex  
omnium ho-  
minum & an-  
gelorum.  
Anef. mel.  
p. 117.*

[Wherein

Wherein we have four things to be distinctly considered viz. The *Subject*, *Object*, *Fountain*, and *Truth* of the supream judiciary authority.

1. *First*, The *Subject* of it, *Christ*. It is he that is ordained to be Judge. Judgment is the act of the whole undivided Trinity. The Father and Spirit Judge as well as Christ in respect of authority and consent, but it's the act of Christ in respect of visible management, and execution, and so it's his *per proprietatem*, by propriety, the Father having conferred it upon him, as the Son of Man; but not his *per appropriationem*, so as to exclude either the Father or Spirit from their authority, for they Judge by him.

2. *Secondly*, The *Object* of Christs Judiciary authority. The *quick and dead*, (i. e.) all that at his coming do live, or ever had lived. This is the *Object personal*. All the Men and Women that ever sprang from *Adam*, all the Apostate Spirits that fell from Heaven, and are reserved in Chains to the Judgment of this great day. And in this personal object, is included the *real object*, viz. all the actions both secret and open that ever they did, 2 Cor. 5. 5. Rom. 2. 16.

3.  
Definitus seu  
constitutus.

3. *Thirdly*, The *Fountain* of this delegated authority, which is God the Father; for he hath ordained Christ to be the Judge. He is appointed, *sc.* as the Son of Man to this honourable office and work. The word notes a firm establishment of Christ in that Office by his Father. He is now by right of redemption, Lord and King. He enacts Laws for government, then he comes to Judge of mens obedience and disobedience to his Laws

4. *Fourthly*, And lastly, here is the infallible *Truth* or unquestionable certainty of all this. He gave us Commandment to Preach, and testify it to the people. We had it in charge from his own mouth; and dare not hide it. Hence the point of Doctrine is plainly this,

Doct. Doct. That our Lord Jesus Christ is ordained by God the Father, to be the Judge of quick and dead.

This truth stands upon the firm basis of Scripture Authority. You have it from his own hand, John 5. 22. The Father judgeth no man, but hath committed all judgment to the Son, viz. in the sense before given. And so the Apostle, Acts 17. 31. He



He hath appointed a day in the which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance, &c. And again, Rom. 2. 16. In the day when God shall judge the secrets of men by Jesus Christ. Three things will be opened here. First, The certainty of a Judgment to come. Secondly, The quality and nature of it. Thirdly, That it's a special part of Christs Exaltation to be appointed Judge in this day,

First, The certainty of a Judgment. This is a truth of firmer establishment than Heaven and Earth. It's no devised fable, no cunning artifice to keep the world in awe; but a thing as confessedly true, as it is awfully solemn. For,

1.  
The certainty  
of a judgment.

First, As the Scriptures fore-mentioned (with these, 2 Cor. 5. 10. Eccles. 12. 14. Matth. 12. 36. and many other, the true and faithful sayings of God) do very plainly reveal it: so the Justice and righteousness of God require it should be so. For the Judge of all the Earth will do right, Gen. 18. 25. Now righteousness it self requires that a difference be made betwixt the righteous and the wicked, Say ye to the righteous, it shall be well with him, woe to the wicked, it shall be ill with him, Isa. 3. 10. But no such distinction is generally and fully made betwixt one another in this world. Yea, rather the wicked prosper, and the righteous perish, There is a just man that perisheth in his righteousness, and there is a wicked man, that longeth his life in his wickedness, Eccles. 7. 15. Yea, not only in, but for his righteousness, as it may be fairly rendred.

Here the wicked devoureth the man that is more righteous than himself, Hab. 1. 14. As the fishes of the Sea, where the great and strong swallow up the small and weak. And even in Courts of Judicature, where the innocent might expect relief; there they often meet with the worst oppressions. How fairly and justly therefore doth a wise man infer a Judgment to come from this consideration? Eccles. 3. 16, 17. I saw under the Sun the place of Judgment, that wickedness was there, and the place of righteousness, that iniquity was there; I said in my heart, God shall judge the righteous and the wicked; for there is a time there

In tanta injuria confugi  
ad Dei Judi-  
cium in quo  
pronunciabit  
qui sunt justi,  
qui fontes.  
Drusius.

Hoc malo remedium opposui. Merc. Contra illam injustitiam consolabar me hac cogitatione quod Deus omnes Judicaret. Geirm. Si nullum peccatum manifestâ plecteretur poena; nullam esse divinam providentiam crederetur. Rursum si omne peccatum aperte puniretur, nullum fore Judicium crede retur. Ang.

for every purpose, and for every work, q. d. the Judgment to come is the only relief and support left to poor innocents, to quiet and comfort themselves withal. To the same purpose also is that, *James 5. 6, 7. Ye have condemned, and killed the Just; and he doth not resist you; be patient therefore brethren, unto the coming of the Lord.* It is confessed, that sometimes God vindicates his providence against the Atheism of the world, by particular strokes upon the wicked; but this is but rare. And as the Father well observes, if no sin were punished here, no providence would be believed; again, if every sin were openly punished here, no Judgment hereafter could be expected. Besides,

*Secondly*, Man is a reasonable being, and every reasonable being, is an accountable being. He is a capable subject of moral government. His actions have relation to a Law. He is swayed by rewards and punishments. He acts by counsel, and therefore of his actions he must expect to give an account, as it is *Rom. 14. 12. So then every one of us, shall give an account of himself to God.* Especially if we add, that all the gifts of body, mind, estate, time, &c. are so many Talents, concredited and betruſted to him by God, and every one of us hath one Talent at least; therefore a time to render an account for all these Talents will come, *Matth. 25. 14, 15.* We are but Stewards, and Stewards must give an account, in order whereto, there must be a great *audit* day.

*Thirdly*, And what need we seek evidence of this truth, further than our own conscience? Lo, it is a truth engraven legibly upon every mans own breast. Every one hath a kind of little Tribunal, or privy Sessions in his own conscience, which both accuses, and excuses, for good and evil; which it could never do, were there not a future Judgment of which it is now conscious to it self. In this Court Records are now kept all that we do, even of our secret actions, and thoughts, which never yet took air; but if no Judgment, what need of Records? Nor let any imagine, that this may be but the fruit of education and discourse. We have heard of such things, and so are scared by them. For if so, how comes it to obtain so universally? Who could be the Author of such a common deception?

Mr. Howes  
blessedness of  
the right.  
p. 343.

Reader, bethink thy self a little; if thou hadst a mind (as of one faith) to impose a lie upon all the world, what course wouldst thou take? How wouldst thou lay the design? or why

why dost thou in this case imagine, what thou knowest not how to imagine? 'Tis evident that the very consciences of the Heathens, have these offices of accusing and excusing, *Rom.*

2. 15. And it's hard to imagine (as an ingenious Author speaks) that a general Cheat should bow down the backs of all mankind, and induce so many doubts and fears, and troubles amongst them; and give an interruption to the whole course of their corrupt living, and that there should be no account of it? And therefore it's undoubted that such a day will come. But I shall rather chuse in the

*See Charles Woolley's Dives into the Abyss, p. 75.*

Secondly place, to open the nature and manner of this Judgment, than to spend more time in proving a truth, that cannot be denied without violence offered to a mans own light. If then the question be, what manner of Judgment will this be? I answer,

2. *The quality of the Judgment.*

*First, It will be a great and awful day, It's called the Judgment of the great day, Jude 6. Three things will make it so, the manner of Christ's coming. The work he comes about. And the issues or events of that work. The manner of Christ's coming will be awfully solemn, For the Lord himself shall descend from Heaven with a shout, with the Trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught together with them in the clouds, to meet the Lord in the air, &c. 1 Thes. 4. 16, 17. Here Christ breaks out of Heaven with the shouts of Angels* *ἐν κραυγῇ φωνῆς*, it signifies such a shout (saith one) as is to be heard among Seamen, when after a long and dangerous voyage they first discry Land; crying with loud and united voices, *A shore, A shore.* As the Poet describes the *Italians* when they saw their native Country, lifted up their voices, and making the Heavens ring again with *Italy, Italy*; or as Armies shout when the signal of Battle is given. Above all which (as some expound it) shall the voice of the *Archangel* be distinctly heard. And after this shout, the trump of God shall sound. By this Tremendous blast, sinners will be affrighted out of their Graves, but to the Saints it will carry no more terrour than the roaring of Cannons, when Armies of friends approach a besieged City, for the relief of them that be within. The dead being raised, they shall be gathered before the great Throne on which Christ shall sit in his glory; and there be divided exactly to the right and left hand of Christ, by the Angels. Here will be the

*Case his Pish-gab.*

*Italian, Italian læto clamore salutant. Virgil. Ænid.*

greatest Assembly that ever met. Where *Adam* may see his numerous off-spring, even as the sand upon the Sea-shore which no man can number. And never was there such a perfect division made (how many divisions soever have been in the world) none was ever like it. The Saints in this great *Oecumenical assize* (as the same Author styles it) shall meet the Lord in the air, and there the Judge shall sit upon the Throne; and all the Saints shall be placed upon bright clouds, as on Seats or Scaffolds round about him; the wicked remaining below upon the earth, there to receive their final doom and sentence.

These preparatives will make it awful. And much more will the *work it self* that Christ comes about make it so. For it is to *Judge the secrets of men*, Rom. 2. 16. To sever the Tares from the Wheat. To make every mans *whites* and *black* appear. And according as they are found in that Trial, to be sentenced to their everlasting and immutable state. O what a solemn thing is this!

And no less will the *execution of the Sentence* on both parts, make it a great and solemn day. The heart of man cannot conceive what impressions the voice of Christ from the Throne will make, both upon believers, and unbelievers.

Imagine Christ upon his glorious Throne, surrounded with Myriads and Legions of Angels, his Royal guard; a poor unbeliever trembling at the Bar. An exact scrutiny made into his heart and life. The dreadful Sentence given. And then a cry. And then his delivering them over to the Executioners of Eternal vengeance, never, never to see a glimpse of hope or mercy any more.

Imagine Christ like the General of an Army, mentioning with honour in the head of all the hosts of Heaven and Earth, all the services that the Saints have done for him in this world. Then sententially justifying them, by open proclamation. Then mounting with him to the third Heavens, and entering the gates of that City of God, in that noble train of Saints and Angels intermixed. And so for ever to be with the Lord. O what a great day must this be!

*Secondly*, As it will be an awful and solemn Judgment, so it will be a *Critical* and *Exact* Judgment. Every man will be weighed to his ounces and drams. The name of the Judge is *the searcher of hearts*. The Judge hath eyes as flames of fire, which pierce to the dividing of the heart and reins.

reins. It's said, *Mat. 12. 36.* That men shall then give an account of every idle word that they shall speak. It is a day that will perfectly fan the world. No Hypocrite can escape. Justice holds the ballances in an even hand. Christ will go to work so exactly, that some Divines of good note, think the day of Judgment will last as long as this day of the Gospels administration hath or shall last.

*Thirdly,* It will be an *Universal Judgment*, *2 Cor. 5. 10.* We must all appear before the Judgment Seat of Christ. And *Rom. 14. 12.* Every one of us shall give an account of himself to God. Those that were under the Law, and those that having no Law, were a Law to themselves, *Rom. 2. 12.* Those that had many Talents, and he that had but one Talent, must appear at this Bar; those that were carried from the Cradle to the Grave, with him that stooped for Age. The rich, and poor; the Father and the Child; the Master, and the Servant; the believer, and unbeliever must stand forth in that day. I saw the Dead both small and great stand before God, and the Books were opened, *Rev. 20. 12.*

*Fourthly,* It will be a Judgment full of *convictive clearness.* All things will be so sifted to the bran (as we say) that the Sentence of Christ both on Saints and Sinners shall be applauded. *Righteous art thou O Lord, because thou hast Judged thus.* His Judgments will be as the light that goeth forth. So that those poor sinners whom he will condemn, shall be first *ἀντιτάκτοι* self condemned. Their own consciences shall be forced to confess, that there is not one drop of injustice in all that Sea of wrath, into which they are to be cast.

*Fifthly,* And lastly, It will be a *supream and final Judgment*, from which lies no Appeal. For it is the Sentence of the Highest, and only Lord. For as the ultimate resolution of Faith is into the Word, and truth of God; so the ultimate resolution of Justice is into the Judgment of God. This Judgment is supream and imperial. For Christ is the *only potentate*, *1 Tim. 6. 5.* And therefore the Sentence once past, its execution is infallible. And so you find it in that judicial process, *Mat. 25. ult.* Just after the Sentence is pronounced by Christ, it is immediately added, *those shall go away into everlasting punishment, but the righteous into Life Eternal.* This is the Judgment of the great day.

*Thirdly,* In the last place, I must inform you that God in ordaining,

Ad Dei verbum sit ultima resolution fidei, ad Dei tribunalem ultima resolutione iudicii.



That this  
Judgment  
makes for  
Christ's Ho-  
nour.

daining Christ to be the Judge, hath very highly exalted him. This will be very much for his honour. For in this Christ's Royal dignity will be illustrated beyond what ever it was since he took our nature, till that day. Now he will appear in his glory. For

*First*, This act of Judging pertaining properly to the Kingly Office, Christ will be glorified as much in his Kingly Office, as he hath been in either of the other. We find but some few glimpses of his Kingly Office, breaking forth in this world; as his riding with *Hosannahs* into *Jerusalem*. His whipping the buyers and sellers out of the Temple. His Title upon the Cross, &c. But these were but faint beams: now that Office will shine in its glory, as the Sun in the midst of the Heavens. For what were the *Hosannahs* of little Children, in the streets of *Jerusalem*, to the shouts and acclamations of thousands of Angels, and ten thousands of Saints? What was his whipping the prophane out of the Temple, to his turning the wicked into Hell; and sending his Angels to gather out of his Kingdom every thing that offendeth? What was a Title written by his Judge, and fixed on the ignominious Tree, to the name that shall be now seen on his Vesture, and on his Thigh; *Lord of Lords, and King of Kings*?

*Secondly*, This will be a display of his glory in the highest, before the whole world. For there will be present at once and together all the Inhabitants of Heaven and Earth, and Hell. Angels must be there to attend and minister; those glistening Courtiers of Heaven must attend his person. So that Heaven will for a time, be left empty of all its Inhabitants. Men and Devils must be there to be judged. And before this great Assembly, will Christ appear in Royal Majesty that day. He will (to allude to that Text, *Isa. 24. 23.*) reign before his Ancients gloriously. For he will come to be glorified in his Saints, and to be admired in all them that believe, *2 Thes. 1. 10.* The inhabitants of the three Regions, Heaven, Earth and Hell, shall rejoyce, or tremble before him that day. And acknowledge him to be supream Lord and King.

*Thirdly*, This will roll away for ever the reproach of his death. For *Pilate* and the *High Priest* that Judged him at their bars, shall now stand quivering at his bar; with *Herod* that set him at nought, the Souldiers and Officers that traduced and abused him. There they that reviled him on the Cross wag-  
ging

ging their heads, will stand with trembling knees before his Throne. For every eye shall see him, and they also that pierced him, Rev. 1. 7. O what a contemptible person was Christ in their eyes once? As a worm, and no man. Every vile wretch could freely tread, and trample on him; but now such will be the brightness of his glory, such the awful beams of Majesty, that the wicked shall not stand in his presence, or be able to rise up (as that word imports, *Psal. 1. 5.*) before him. So that this will be a full and Universal vindication of the death of Christ, from all that contempt and ignominy that attended it. We next improve it.

ל' יקב'ו

*Inference 1.*

Is Jesus Christ ordained of God to be the Judge of quick and dead; great then is the security believers have, that they shall not be condemned in that day. Who shall condemn, when Christ is Judge? If believers be condemned in Judgment, Christ must give Sentence against them. Yea, and they must condemn themselves too. I say, Christ must give Sentence, for that is the proper and peculiar Office of Christ. And to be sure, no Sentence of condemnation shall in that day be given by Christ against them. For

*Infer. 2.*

*First*, He died to save them, and he will never cross and overthrow the designs and ends of his own death. That cannot be imagined; nay,

*Secondly*, They have been cleared, and absolved already. And being once absolved by divine Sentence, they can never be condemned afterward. For one divine Sentence, cannot cross and rescind another. He justified them here in this world by Faith. Declared in his Word (which shall then be the rule of Judgment, *Rom. 2. 16.*) That there is no condemnation to them that are in Christ, *Rom. 8. 1.* And surely he will not retract his own Word, and give a Sentence quite cross to his own Statute-book, out of which he hath told us they shall be Judged. Moreover,

*Thirdly*, The far greatest part of them will have past their particular Judgment long before that day, and being therein acquitted by God the Judge of all; and admitted into Heaven upon the score and account of their Justification; it cannot be imagined that Christ should now condemn them with the World. Nay,

*Fourthly*, He that Judgeth them is their head, husband, friend,

Goodwins  
Triumph.  
p. 145.

friend, and brother; who loved them, and gave himself for them: O then, with what confidence may they go, even unto his throne? And say with *Job*, *though he try us as fire, we know we shall come forth as Gold*. We know that we shall be justified. Especially, if we add, that they themselves shall be the Assessors with Christ in that day. And (as a Judicious Author pertinently observes) not a Sentence shall pass without their Votes. "So as that they may by Faith not only look upon themselves as already in Heaven, sitting with Christ as a common person, in their right; but they may look upon themselves as Judges already. So that if any sin should arise to accuse, or condemn, yet it must be with their Votes. And what greater security can they have than this, that they must condemn themselves, if they be condemned. No, no, it is not the business of that day to condemn, but to absolve and pronounce them pardoned and justified, according to the sentence of *Acts* 3. 19. and *Mat.* 12. 32. So that it must needs be a time of refreshing (as all Scriptures call it) to the people of God. You that now believe, shall not come into condemnation, *John* 5. 24. You that now Judge your selves, shall not be condemned with the world, *1 Cor.* 11. 31, 32.

*Inference 2.*

*Infer. 2.* If Christ be ordained of God to be the Judge of quick and dead, *how miserable a case will Christless Souls be in at that day!* They that are *Christless* now, will be *speechless, helpless, and hopeless* then. How will their hands hang down, and their knees knock together! O what pale faces, quivering lips, fainting hearts, and roaring consciences will be among them in that day! O dreadful day! O astonishing sight! to see the World in a dreadful conflagration, the Elements melting, the Stars falling, the earth trembling, the Judgment set, the Prisoners brought forth; O who shall endure in this day, but those that by union with Christ, are secured against the danger and dread of it? Let me demand of poor Christless Souls, whom this day is like to overtake unawares.

1. First, *Do ye think it possible to avoid appearing after that terrible citation is given to the World by the Trump of God?* Alas, how can you imagine it? Is not the same power that revived your dust, able to bring you before the Bar? There is a necessity that you must come forth, *2 Cor.* 5. 10 *We [Must] all appear*. It is not at the sinners choice, to obey the Summons or not.

Secondly,

Secondly, *If you must appear, are there no Accusers, nor Witnesses that will appear against you, and confront you in the Court?* What think you, was Satan so often a Tempter to you here, and will not he be an Accuser there? Yes, nothing surer; for that was the main design of all his Temptations. What think you of your own Consciences? Are they not privy to your secret wickedness? Don't they now whisper sometimes in your ears, what you care not to hear of? If they whisper now, they will thunder then, *Rom. 2. 15, 16.* Will not the Spirit accuse you, for resisting his motions, and stifling thousands of his convictions? Will not your *Companions* in sin accuse you? who drew, or were drawn by you to sin? Will not your Teachers be your accusers? How many times have you made them complain, *Lord! they are Iron and Brass, they have made their faces harder than a Rock; they refuse to return.* Will not your very Relations be your accusers; To whom you have failed in all your relational duties? Yea, and every one whom you have tempted to sin, abused, defrauded, over-reacht: all these will be your accusers. So that it is without dispute you will have accusers enough, to appear against you.

Thirdly, Being accused before Jesus Christ, what will you plead for your selves? Will you confess, or will you deny the charge? If you confess, what need more? *Out of thine own mouth will I judge thee, saith Christ, Luke 19. 22.* If you deny, and plead not guilty; thy Judge is the searcher of hearts, and knows all things. So that it will not at all help thee to make a lye thy last refuge. This will add to the guilt, but not cover it.

Fourthly, If no defence or plea be left thee, then what canst thou imagine should retard the Sentence? Why should not Christ go on to that dreadful work? *Must not the judge of all the Earth do right? Gen. 18. 25.* Must he not render to every man according to his deeds? *2 Cor. 5. 10.* Yes, no question but he will proceed to that Sentence, how terrible so ever it be to you to think on it now, or hear it then.

Fifthly, To conclude, If sentence be once given by Christ against thy Soul, what in all the world canst thou imagine should hinder the Execution? Will he alter the thing that is gone out of his Mouth? No, *Psal. 89. 34.* Dost thou hope he is more merciful and pitiful than so? Thou mistakest, if thou expectest mercy out of that way in which he dispenses it. There will be thousands, and ten thousands that will rejoyce

in, and magnifie his mercy then; but they are such as obey his call, repented, believed, and obtained union with his person here; but for unbelievers, it's against the settled Law of Christ, and constitution of the Gospel to shew mercy to the despisers of it. But it may be you think your tears, your cries, your pleadings with him, may move him; these indeed might have done somewhat in time, but they come out of season now. Alas, too late. What the success of such pleas and cries will be, you may see if you will but consult two Scriptures, *Job 27. 8, 9. What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul? Will God hear his cry when trouble cometh upon him?* No, no; And *Matth. 7. 22. Many will say unto me in that day, Lord, Lord, have we not Prophecied in thy name, and in thy name have cast out Devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.*

And must it come to this dismal Issue with you indeed? God forbid it should. Oh then,

*Inference 3.*

*Infer. 3.*

If Christ be appointed of God to be the Judge of all, how are all concerned to secure their interest in him, and therein an eternity of happiness to their own Souls, by the work of Regeneration? Of all the business that men and women have in this world, there is none so solemn, so necessary, and important as this. O my brethren, this is a work, able to drink up your Spirits, while you do but think of the consequences of it.

Summon in then thy self-reflecting, and considering powers; get alone Reader, and forgetting all other things, ponder with thy self this deep, dear and eternal concernment of thine. Examine the state of thine own soul. Look into the Scriptures, then into thine own heart, and then to Heaven, saying, *Lord let me not be deceived in so great a concernment to me as this.* O let not the trifles of time wipe off the impressions of Death, Judgment, and Eternity from thy heart. O that long word [*Eternity*,] that it might be night and day with thee. That the awe of it may be still upon thy Spirit. A Gentlewoman of this Nation having spent the whole Afternoon and a great part of the Evening at Cards, in much mirth and jollity, came home late at night, and finding her waiting Gentlewoman reading, she lookt over her shoulder upon the Book, and said, poor melancholy soul, why dost thou sit here poring so long upon



upon thy Book? That night she could not sleep, but lay sighing and weeping; Her Servant asked her once and again what ailed here; at last she burst out into tears, and said, O it was one word that I cast my eye upon in thy Book, that troubles me; there I saw that word *Eternity*. How happy were I, if I were provided for *Eternity*! Sure it concerns us, *seeing we look for such things, to be diligent that we may be found of him in Peace.* O let not that day come by surprizal upon you. Remember, that as *Death leaves*, so Judgment will find you.

## Inference 4.

Is Jesus Christ appointed Judge of quick and dead, then look *Infer. 4.* to it, all you that hope to be found of him in peace, that you avoid those sins, and live in the daily practice of those duties, which the consideration of that day powerfully persuades you to avoid or practise. For it not only presses us to holiness in *actu primo*, in the being of it, but in *actu secundo*, in the daily exercise and practice of it. Do you indeed expect such a day? Oh then,

*First*, See you be meek and patient under all injuries and abuses for Christs sake. Avenge not your selves, but leave it to the Lord, who will do it. Don't anticipate the work of God. *Be patient my Brethren, to the coming of the Lord, James 5. 7, 8, 9.*

*Secondly*, Be *Communicative* publick hearted Christians, studying and devising liberal things for Christs distressed members. And you shall have both an honourable remembrance of it, and a full reward of it in that day, *Matth. 25. 34, 35.*

*Thirdly*, Be watchful and sober, keep the golden Bridle of moderation upon all your affections. And see that ye be not over-charged with the cares and love of this present life, *Luke 21. 34, 35.* Will you, that your Lord come, and find you in such a posture? *O let your moderation be known to all, the Lord is at hand, Phil. 4. 5.*

*Fourthly*, Improve all your Masters Talents, diligently and faithfully. Take heed of the Napkin, *Matth. 25. 14, 18.* Then must you make up your account for them all.

*Fifthly*, But above all, be sincere in your profession. Let your hearts be found in Gods Statutes, that you may never be ashamed; for this day will be the day of manifestation of all hidden things. And nothing is so secret, but that day will

reveal it, *Luk. 12. 1, 2, 3. Beware of Hypocrisie, for there is nothing covered which shall not be revealed, neither hid, that shall not be made known.*

Thus I have finished through Divine aids, the whole Doctrine of the Impetration of Redemption by Jesus Christ; we shall winde up the whole in a General Exhortation, and I have done.

*The General Use of the whole pressing to holiness, which is the main scope of the Doctrine of Redemption.*

## The General U S E.

**A**ND now to close up all, let me persuade all those for whom the dear Son of God came from the blessed bosom of the Father; assumed flesh, brake by the strength of his own Love, through all discouragements and impediments, laid down his own life a ransom for their Souls; for whom he Lived, Died, Rose, Ascended, and lives for ever in Heaven to intercede: to live wholly to Christ, as Christ lived, and died wholly for them.

O Brethren, never was the Heathen world acquainted with such arguments to deter them from sin, never acquainted with such motives to urge them to holiness; as I shall this day acquaint you with. My request is, to give up both your hearts and lives to glorifie the Father, Son, and Spirit, whose you are, by the holiness and heavenliness of them. Other things are expected from you, than from other men. See that you turn not all this grace that hath sounded in your ears, into wantonness. Think not because Christ hath done so much for you, you may sit still; much less indulge your selves in sin, because Christ hath offered up such an excellent sacrifice for the expiation of it. No, no, though Christ came to be a Curse, he did not come to be a Cloak for your sins. *If one died for all, then were all dead; that they that live, should not henceforth live to themselves; but to him that died for them, 2 Cor. 5. 15.* O keep your lives pure and clean. Don't make fresh work for the blood of Christ every day. *If you live in the Spi-*

*Secundum dictamen inspiratum, impulsu spiritus gratia immunda, & indita nobis a spiritu sancto.*

rit, see that you walk in the Spirit, Gal. 5. 25. That is (saith Cornelius à Lapide very solidly.) Let us shape and order our lives and actions according to the dictates, instinct and impulses of the Spirit, and of that grace of the Spirit put within us, and planted in our hearts, which rendereth to practical holiness. Oh let the grace which is in your hearts, issue out into all your Religious, Civil, and natural actions. Let the Faith that is in your hearts appear in your prayers. The Obedience of your hearts, in hearing. The Meekness of your hearts in suffering. The Mercifulness of your hearts, in distributing. The Truth and Righteousness of your hearts, in trading. The Sobriety and Temperance of your hearts, in eating and drinking.

These be the fruits of Christ's sufferings indeed, and they are sweet fruits. Let grace refine, enoble and elevate all your actions: that you may say, *truly our conversation is in Heaven.* Let grace have the ordering of your tongues, and of your hands; the moulding of your whole conversation. Let not Humility appear in some actions, and Pride in others. Holy seriousness in some companies, and vain frothiness in others. Suffer not the fountain of corruption to mingle with, or pollute the streams of grace. Write as exactly as you can after your Copy Christ. O let there not be (as one well expresses it) here a line, and there a blank. Here a word, and there a blot. One word of God, and two of the World. Now a Spiritual rapture, and then a fleshly Frolick. This day a fair stride to Heaven, and to morrow a slide back again towards Hell. But be you in the fear of the Lord all the day long. Let there be a due proportion betwixt all the parts of your conversation. Approve your selves the servants of Christ in all things. By pureness, by knowledge, by long suffering, by the Holy Ghost, by Love unfeigned, by the Word of Truth, by the power of God, by the armour of Righteousness on the right hand and on the left, 2 Cor. 6. 6. See then how accurately you walk. Cut off occasion from them that desire occasion; and in well doing commit your selves to God, and commend Religion to the World. That this is your great concernment and duty, I shall evidence to your conscience by these following considerations. That of all persons in the world the Redeemed of the Lord are most obliged to be holy. Most assisted for a life of holiness. And that God intends to make great Use of their lives both for the conviction and conversion of others.

R. A. Vindicia Pietatis.

Confid.

Confid. *First*, God hath most obliged them to live pure and strict lives. I know the command obliges all men to it, even those that cast away the cords of the commands, and break Christ's bonds asunder are yet bound by them; and cannot plead a dispensation to live as they do. Yea, and it is not unusual for them to feel the obligations of the command upon their consciences even when their impetuous Lusts hurry them on to the violation of them: but there are special Ties upon your souls, that oblige you to holiness more than others. Many special and peculiar engagements you are under. *First*, from God. *Secondly*, from your selves. *Thirdly*, from your Brethren. *Fourthly*, from your enemies.

Obligations  
from the Fa-  
ther.

*First*, God hath peculiarly obliged you to purity and strictness of Life. Yea every person in the blessed Trinity hath cast his Cord over your Souls, to bind up your hearts and lives to the most strict and precise obedience of his commands. *The Father* hath obliged you, and that not only by the common Tie of *Creation*, which is yet of great efficacy in it self: for is it reasonable, that God should create and form so excellent a piece, and that it should be employed against him? That he should plant the Tree, and another eat the Fruit of it? But besides this common engagement, he hath obliged you to holiness of life.

1.

*First*, By his wise and merciful designs and counsels for your recovery and salvation by Jesus Christ. It was he that laid the corner stone of your salvation with his own hands. The first motion sprang out of his breast. If God had not designed the Redeemer for you, the world had never seen him; he had never left that sweet bosom for you. It was the Act of the Father to give you to the Son to be Redeemed, and then to give the Son to be a Redeemer to you. Both of them stupendous and astonishing Acts of grace. And in both God acted as a most free Agent. When he gave you to Christ before the beginning of time, there was nothing out of himself that could in the least move him to it. When the Father, Son, and Spirit sate (as I may say) at the Counsel Table, contriving and laying the design for the salvation of a few out of many of *Adam's* degenerate off-spring, there was none came before them to speak one word for thee; but such was the divine pleasure to insert thy name in that Catalogue of the saved. Oh how much owest thou to the Lord for this! and what an engagement

ment doth it leave upon thy soul to obey, please, and glorifie him?

*Secondly, By his bountifull remunerations of your obedience, which have been wonderful.* What service didst thou ever perform for him, for which he hath not paid thee a thousand times more than it was worth? Didst thou ever seek him diligently, and not find him a bountifull rewarder; none seek him in vain, unless such only as seek him vainly, *Heb. 11. 6.* Didst ever give a cup of cold water in the name of a Disciple, and not receive a Disciples reward? *Mat. 10. 42.* Hast thou not found inward peace and comfort flowing into thy soul, upon every piece of sincere obedience? Oh what a good Master do Saints serve? You that are remiss and unconstant in your obedience, you that are heartless and cold in duties; hear how your God expostulates with you, *Jer. 2. 31.* *Have I been a Wilderneck to Israel, or a Land of darkness? q. d. have I been a hard Master to you? Have you any reason to complain of me? To whomsoever I have been straight-handed, surely I have not been so to you. Are the fruits of sin like the fruits of obedience? Do you know where to find a better Master? Why then are you so shuffling and unconstant, so sluggish and remiss in my work? Surely God is not behind hand with any of you. May you not say with David, Psal. 119. 56. This I had because I kept thy precepts.* There is fruits in holiness even present fruit. It is a high favour to be employed for God. Reward enough that he will accept any thing thou dost. But to return every Duty thou presentest to him with such comforts, such quicknings, such inward and outward blessings into thy bosom, so that thou maist open the treasury of thine own experiences, view the varieties of encouragements and Love-tokens at several times received in Duties; and say, this I had, and that I had, by waiting on God, and serving him. Oh what an engagement is this upon thee to be ever abounding in the work of the Lord! Though thou must not work for Wages, yet God will not let thy work go unrewarded. For *He is not unrighteous to forget your work and labour of Love.*

*Thirdly, Your Father hath further obliged you to this holiness and purity of life, by signifying to you (as he hath frequently done) the great delight and pleasure he hath therein.* He hath told you, that such as are upright in the way are his delight, *Prov. 11. 20.* That he would not have you forget to do good and to communicate, for with such sacrifices he is well pleased, *Heb. 13. 16.*

You



You know you cannot walk worthy of the Lord to all pleasing, except ye be fruitful in every good word and work, Col. 1. 10. And oh what a bond is this upon you to live holy lives ! Can you please your selves in displeasing your Father ? If you have the hearts of Children in you, sure you cannot. O you cannot grieve his spirit by loose and careless walking, but you must grieve your own spirits too. How many times hath God pleased you, gratified and contented you, and will not you please and content him ? This mercy you have asked of him, and he gave it, that mercy and you were not denied : in many things the Lord hath wonderfully condescended to please you, and now there is but one thing that he desires of you, and that most reasonable, yea, beneficial for you, as well as pleasing to him, 1 Phil. 27. *Only let your conversation be as becometh the Gospel of Jesus Christ.* This is the one thing, the great and main thing he expects from you in this world, and will not you do it ? Can you expect he should gratifie your desires, when you make no more of grieving and displeasing him ? Well, if you know what will please God, and yet resolve not to do it, but will rather please your flesh, and gratifie the Devil, than him ; pray pull off your vizards, fall into your own rank among hypocrites ; and appear as indeed you are.

4.

*Fourthly, The Father hath further obliged you to strictness and purity of conversation, by his gracious promises made to such as so walk.* He hath promised to do great things for you, if you will but do this one thing for him. If you will order your conversation aright, Psal. 50. ult. He will be your Sun and Shield, if you will walk before him and be upright, Gen. 15. 1. He will give grace and glory, and no good thing will he withhold from him that walketh uprightly, Psal. 84. 11. And he promises no more to you than he hath made good to others, that have thus walked, and stands ready to perform to you also. If you look to enjoy the good of the promise, you are obliged by all your expectations, and hopes to order your lives purely and uprightly. This hope will set you on work to purge your lives as well your hearts from all pollutions, 2 Cor. 7. 1. *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

5.

*Fifthly, Yea, He hath yet more obliged you to strict and holy lives by his confidence in you that you will thus walk, and please him.*

*him.* He expresseth himself in Scripture as one that dare trust you with his glory, knowing that you will be tender of it, and dare do no otherwise. If but a man repose confidence in you and trust you with his concerns, it greatly obliges you to be faithful. What an engagement was that upon *Abraham* to walk uprightly, when God said of him, *Gen. 18. 19. I know him, that he will command his Children, and his household after him; and they shall keep the way of the Lord,* q. d. as for this wicked generation, whom I will speedily consume in my wrath, I know they regard not my Laws, they will trample my commands under their feet; they care not how they provoke me, but I expect other things from *Abraham*, and I am confident he will not fail me. *I know him*, he is a man of another spirit; and what I promise myself from him, he will make good. And to the like purpose is that in *Isa. 63. 7. 8.* *I will mention the loving kindness of the Lord, and the praises of the Lord; according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them; according to his mercies and according to the multitude of his loving kindneses.* For he said, surely they are my people, *Children that will not lie*, (or fail me) so he was their Saviour. Here you have an ample account of the endearing mercies of God to that people, *ver. 7.* and the Lords confident expectations of suitable returns from them, *ver. 8.* I said (i. e.) (speaking after the manner of men in like cases) I made full account that after all these endearments, and favours bestowed upon them, they would not offer to be disloyal and false to me. I have made them sure enough to my self, by so many bonds of Love. Like to which is that expression, *Zeph. 3. 7. I said, surely thou wilt fear me, thou wilt receive instruction.* Oh how great are the expectations of God from such as you. I know *Abraham*, there's no doubt of him. And again, they are *Children that will not lie*, (i. e.) they will not fallere *fidem datam*. Break their Covenant with me. Or they are my people that will not shrink, as *Mr. Coverdale* well translates, *fili non negantes*, such as will keep touch with me, and will answer their Covenant engagements. And again surely thou wilt fear me, thou wilt receive instruction. And shall not all this engage you to God? What! neither the antient and bountiful love of God, in contriving your Redemption from eternity, nor the bounty of God in rewarding all and every piece of service you have done for him. Nor

yet the pleasure he takes in your obedience and upright walking. Nor the encouraging promises he hath made thereto, nor yet his confident expectations of such a life from you whom he hath so many waies obliged and endeared to himself? will you forget your antient friend, Contemn his rewards, take no delight or care to please him? Slight his promises, and deceive and fail his expectations? *Be astonished, O ye Heavens, at this! and be horribly afraid.* Consider how God the Father hath fastned this five-fold cord upon your Souls, and shew your selves Christians; yea to use the Prophets words, *Isa. 46. 8. Remember this, and shew your selves men.*

2.  
Obligations  
from the Son.

*Secondly,* You are yet farther engaged to this precise and holy life by what the Son hath done for you, is not this pure and holy life the very aim, and next end of his death? Did he not shed his blood to redeem you from your vain conversations? *1 Pet. 1. 18.* Was not this the design of all his sufferings, *that being delivered out of the hands of your enemies, you might serve him in righteousness and holiness all the daies of your life, Luk. 1. 74, 75.* And is not the Apostles inference, *2 Cor. 5. 14, 15.* highly reasonable, *if one dyed for all, then were all dead, and that he dyed for all, that they which live, should not henceforth live to themselves, but to him that dyed for them.* Did Christ only buy your persons, and not your services also? No, no, whoever hath thy time, thy strength, or any part of either: I can assure thee, Christian, that Christ hath paid for it, and thou givest away what is none of thine own to give. Every moment of thy time is his. Every Talent, whether of grace or nature is his. And dost thou defraud him of his own? Oh how liberal are you of your precious words, and hours, as if Christ had never made a purchase of them! O think of this when thy life runs muddy and foul. When the fountain of corruption flows out at thy tongue, in idle frothy discourses; or at thy hand, in sinful unwarrantable actions; doth this become the redeemed of the Lord? Did Christ come from the bosom of his Father for this? Did he groan, sweat, bleed, endure the Cross, and lay down his life for this? Was he so well pleased with all his sorrows, and sufferings, his pangs and agonies upon the account of that satisfaction he should have in seeing the travail of his Soul? *Isa. 53. 11.* as if he had said, *Welcome Death, welcome Agonies, welcome the bitter cup, and heavy burthen; I cheerfully submit to all this. These are travailing pangs indeed, but*  
*I shall*

I shall see a beautiful birth at last. These throws, and agonies, shall bring forth many lovely Children to God; I shall have joy in them, and glory from them to all eternity. This blood of mine, these sufferings of mine, shall purchase to me the Persons, Duties, Services and obedience of many thousands that will love me, and honour me, serve me, and obey me with their Souls and Bodies which are mine. And doth not this engage you to look to your lives, and keep them pure? Is not every one of Christs wounds a mouth open to plead for more holiness, more service and more fruit from you? Oh what will engage you if this will not? But,

Thirdly, This is not all; as a man when he weigheth a thing, casteth in weight after weight, till the scales are counterpoised: <sup>3.</sup> so doth God cast in engagement after engagement, and argument upon argument, till thy heart (Christian) be weighed up, and won to this heavenly life. And therefore as *Elihu* said to *Job*, Cap. 36. 22. Suffer me a little, and I will shew thee what I have yet to speak on Gods behalf. Some Arguments have already been urged on the behalf of the Father and Son for purity and cleanness of life; and next I have something to plead on the behalf of the Spirit. I plead now on his behalf, who hath so many times helped you to plead for your selves with God. He that hath so often refreshed, quickned, and comforted you, he will be quenched, grieved, and displeased by an impure, loose, and careless conversation; and what will you do then? Who shall comfort you, when the Comforter is departed from you? When he that should relieve your souls, is far off? Oh grieve not the holy Spirit of God, by which you are sealed to the day of redemption, Eph. 4. 30. There is nothing grieves him more than impure practices. For he is a holy Spirit. And look as water damps and quenches the fire; so doth sin quench the Spirit, 1 Thes. 5. 19. Will you quench the warm affections and burning desires which he hath kindled in your bosoms? if you do, It's a question whether ever you may recover them again to your dying day. The Spirit hath a delicate Sence. It is the most tender thing in the whole world. He feels the least touch of sin, and is grieved when thy corruptions within are stirred by temptations, and break out to the defiling of thy life; then is the holy Spirit of God, as it were, made sad, and heavy within thee. As that word *ὡς λυπητός*, Eph. 4. 30. may be rendred. For thereby thou both resistest his motions, Engagements from the Spirit.

whereby in the way of a loving constraint, he would lead and guide thee in the way of thy duty; yea, thou not only resistest his motions, but crosshest his grand design, which is to purge and sanctifie thee wholly, and build thee up more and more to the perfection of holiness. And when thou thus forsakest his conduct, and crosshest his design in thy soul, then doth he usually with-draw, as a man that is grieved by the unkindness of his friend. He draws in the beams of his evidencing and quickning grace. Packs up all his divine Cordials, and saith as it were to his unkind and disingenious Soul,

*The Spirits  
Expostulation  
with careless  
Christians.*

“Hast thou thus required me, for all the favours and kindnesses thou  
“hast received from me? Have I quickned thee when thou wast  
“dead in transgressions, did I descend upon thee in the preaching of  
“the Gospel, and communicate life, even the life of God to thee;   
“leaving others in the state of the dead? Have I shed forth such rich  
“influences of grace and comfort upon thee? Comforting thee in all  
“thy troubles, helping thee in all thy duties, satisfying thee in all  
“thy doubts and perplexities of soul, saving thee and pulling thee  
“back from so many destructive temptations and dangers? What  
“had been thy condition, if I had not come unto thee? Could the  
“World have converted thee without me? Could Ministers, could  
“Angels have done that for thee which I did? And when I had  
“quickned thee, and made thee a living soul, what couldst thou  
“have done without my exciting and assisting grace? Couldst thou  
“go on in the way of Duty, if I had not led thee? How wouldst  
“thou have waded through the deeps of spiritual troubles, if I had  
“not born thee up? Whither had the Temptations of Satan and  
“thine own corruptions carried thee before this day; if I had not  
“stood thy friend, and come in for thy rescue in the time of need?  
“Did I ever fail thee in thy extremities? Did I ever leave thee  
“in thy dangers; Have I not been tender over thee, and faithful  
“to thee? And now for which of all these kindnesses dost thou  
“thus wrong and abuse me? Why hast thou wounded me thus by  
“thy unkindness? Ah thou hast ill requited my Love! And now  
“thou shalt eat the fruit of thy doings. Let the light now be  
“darkness. Thy Songs turned into howlings. The joy of thine  
“heart, the light of thine eyes, the bealth of thy countenance, even  
“the face of thy God, and the joy of Salvation be hid from  
“thee.

This is the fruit of careless and loose walking. To this sad  
issue



issue it will bring thee at last, and when it is come to this ; thou shalt go to Ordinances, and Duties, and find no good in them ; no life quickning comfort there. When thy heart which was wont to be enlarged, and flowing, shall be clung up and dry ; when thou shalt kneel down before the Lord, and cry as *Elisha* when with the mantle of *Elijah* he smote the water ; *Where is the Lord God of Elijah ?* So thou, *Where is the God of Prayer ? Where is the God of Duties ?* But there is no answer : when like *Sampson*, thou shalt go forth and shake thy self as at other times ; but thy strength is gone : then tell me, what thou hast done in resisting, quenching, and grieving the holy Spirit of God by impure and offensive practices ? And thus you see what engagements lie upon you from the Spirit also, to walk uprightly and keep the issues of life pure. I could willingly have enlarged my self upon this last branch, but that I find a Judicious hand hath lately improved this Argument ; to which I shall refer the Reader. Thus God hath obliged you to circumspect and holy lives.

*Mr. Polewheels Treas-  
tise of quench-  
ing the Spirit.*

Secondly, *You are under great engagements to keep your lives pure, even from your selves, as well as from your God.* As God hath bound you to purity of conversation, so you have bound your selves. And there are several things in you, and done by you, which wonderfully increase, and strengthen your Obligations to practical holiness.

2.

First, *Your clearer illumination is a strong bond upon your souls, Eph. 5. 8. Ye were sometimes darkness, but now ye are light in the Lord ; walk as Children of the light.* You cannot pretend, or plead ignorance of your duty. You stand convinced in your own consciences before God, that this is your unquestionable Duty. Christians, will you not all yield to this ? I know you readily yield it. We live indeed in a contentious disputing Age. In other things our opinions are different. One Christian is of this Judgment, another of that ; but doth he deserve the name of a Christian, that dare once question this Truth ? In this we all meet and close in oneness of mind and judgment, *that it is our indisputable Duty, to live pure, strict, and clean lives. The grace of God which hath appeared to you, hath taught you this truth clearly and convincingly, Tit. 2. 11, 12. You have received how you ought to walk, and to please God, 1 Thes. 4. 1.* Well then, this being yielded, the inference is plain and undeniable ; that you cannot walk as others, in the vanity of their

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*Mr. Polewheels Treatise of quenching the Spirit.*

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their mind ; but you must offer violence to your own light. You cannot suffer the corruptions of your hearts to break forth into practice, but you must fight, and put by the notices and rebukes of your own consciences, *James 4. 17. He that knoweth to do good, and doth it not ; to him it is sin.* Yea sin with a witness. Aggravated sin. Sin of a deeper tincture than that of the ignorant Heathens. Sin that sadly wastes and violates conscience. Certainly who ever hath, you have no Cloak for your sin. Light and Lust struggling together, great light and strong lusts : these make the soul a troubled Sea that cannot rest. Oh but when masterless Lusts over-bears Conscience, this impresses horror upon the Soul. This brake *David's* heart, *Psa. 51. 6. Thou hast put knowledge in my inner parts, q. d.* Ah Lord ! I went against the rebukes of conscience, to the commission of this sin. I had a watchful light set up within me. I knew it was sin. My light endeavoured lovingly to restrain me, and I thrust it aside. Besides, what pleasure in sin can you have ? Indeed such as for want of light know not what they do, or such whose consciences are seared and past feeling ; they may seek a little pleasure (such as it is) out of sin ; but what content or pleasure can you have, so long as your light is ever breaking in upon you, and smiting you for what you do ? This greatly increases your obligation to a precise holy life. Again,

2.

Secondly, *You are professors of holiness.* You have given in your names to Christ, to be his Disciples ; and by this your engagement to a life of holiness are yet further strengthened, *2 Tim. 2. 19. Let every one that nameth the name of Christ, depart from iniquity.* The name of Christ is called upon you, and it's a worthy name, *James 2. 7.* It's called upon you, as the name of the Husband, is called upon his Wife, *Isa. 4. 1. Let thy name be called upon us.* Or as the name of a Father is called upon his Child, *Gen. 48. 16. Let thy name be called on them, and the name of my Fathers.* Well then, you bear the name of Christ as his Spouses or Children ; and will you not live suitably to your name ? Every place and relation, every title of honour and dignity hath its decorum, and becomingness. Oh how will that worthy name of Christ be blasphemed through you ? If you adorn it not with becoming deportments ? Better you had never profest any thing, than to set your selves by your profession in the eye and observation of the world ; and then  
to

to pour contempt on Jesus Christ, by your scandalous conversations, before the *Chams* of the world; who will laugh at it. I remember it was a *Memento* given to one of his name by *Alexander*, *Recordare nominis Alexandri*. Remember (said he) thy name *Alexander*, and do nothing unworthy of that name. O that's a heavy charge, *Rom. 2. 24. Through you is the name of God blasphemed among the Heathens*. Unhappy man, that ever thou shouldst be a reproach to Christ. The herd of wicked men, they are *ignota capita*; men of no note, or observation. They may sin, and sin again; drink, swear, and tumble in all uncleanness; and it passes away silently; the world takes little notice of it. Their wicked actions make but little noise in the world; but the miscarriages of professors are like a *Blazing Comet*, or an Eclipsed Sun, which all men gaze at, and make their observations upon; Oh then, what manner of persons ought you to be, who bear the worthy name of Christ upon you!

Thirdly, But more than this, *You have obliged your selves to this life of holiness by your own Prayers*. How many times have you lifted up your hands to Heaven, and cried with *David*, *Psal. 119. 5. Oh that my ways were directed to keep thy Statutes. Order my steps in thy Word, and let no iniquity have dominion over me, ver. 133.* Were you in earnest with God, when you thus prayed? Did you mean as you said? or did you only complement with God? If your hearts and tongues agreed in this request, doubtless it's as much your Duty to endeavour, as to desire those mercies; and if not, yet do all those prayers stand on record before the Lord, and will be produced against you as witnesses to condemn you, for your hypocrisy and vanity. How often also have you in your Prayers lamented and bewailed your careless and uneven walkings? You have said with *Ezra*, chap. 9. 6. *O my God, I am ashamed, and even blush to look up unto thee*. And do not your confessions oblige you to greater circumspection and care for time to come? Will you confess, and sin? And sin, and confess? Go to God and bewail your evils, and when you have bewailed them, return again to the commission of them? God forbid, you should thus dissemble with God, play with sin, and dye your iniquities with a deeper tincture.

Fourthly, And lastly, to add no more, *you have often reproved or censured others for their miscarriages and falls, which adds*

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4.



to your own obligation, to walk accurately and evenly. Have you not often reprov'd your erring brethren? or at least privately censured them, if not duly reprov'd them, (for to these left handed blows of secret censurings, we are more apt than to the fair and open strokes of just and due reproofs) and will you praise the same things, you criminate and censure others for? *Thou that teachest another* (saith the Apostle) *teachest thou not thy self?* Rom. 2. 21. So say<sup>st</sup> I, thou that censurest or rebukest another, condemnest thou not thy self? Will your rebukes ever do good to others, whilst you allow in your selves what you condemn in them? And as these reproofs and censures can do them no good, so they do you much evil, by reason of them you are *αὐτοκατακριται* self condemned persons; and out of your own mouths God will Judge you. For you need no other witness, than your selves in this case. Your own tongues will fall upon you. Your censures and reproofs of others, will leave you without plea, or Apology, if you look not to your lives with greater care. And yet will you be careless still? Fear you not the displeasure of God? nor the wounding and disquieting your own consciences? Surely these things are of no light value with you, if you be Christians indeed.

3. *Thirdly, You are yet further engaged to practical holiness upon the account of your brethren, who are not a little concerned, and interested therein.* For if through the neglect of your hearts, your lives be defiled and polluted, this will be thrown in their faces, and many innocent and upright ones, both reproached and grieved upon your account. This mischievous effect holy David earnestly deprecated, *Psal 69. 5, 6. Oh God thou knowest my foolishness, and my sins are not hid from thee; let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake. Let not them that seek thee, be confounded for my sake, O God of Israel,* q d. Lord, thou knowest what a weak and foolish creature I am. And how apt to miscarry, if left to my self, and should I through my foolishness, act unbecoming a Saint; how would this shame the faces, and sad the hearts of thy people! They will be as men confounded at the report of my fall. The fall of one Christian, is matter of trouble and shame to all the rest. And when they shall hear the sad and unwelcome news of your scandalous miscarriages, (which will certainly be the effect of a neglected heart and life) they will

will say as *David* concerning *Saul* and *Jonathan*; *tell it not in Gath, publish it not in the streets of Askelon, &c.* Or as *Tamar* concerning *Ammon*, and we, *whither shall we cause our shame to go?* And for them, they shall be as the fools in *Israel*. Thy loose and careless life will cause them to estrange themselves from thee, and look shy upon thee, as being ashamed to own thee, and canst thou bear that? Will it not grieve and pierce your very hearts to see a cloud of strangeness and trouble over the countenances of your brethren? To see your selves disowned and lightly esteemed by them? This very consideration struck a great favourite in the *Persian Court* to the very heart. \* It was *Ustazanes*, who had been Governour to Sa- \* *Zoroaster*.  
*lib. 2. cap. 2.* pores in his minority. And this man for fear, denied the Christian Faith; and complied with the Idolatrous worship of the King. And one day (saith the Historian) sitting at the Court-gate, he saw *Simon* the aged *Arch-Bishop of Silucia*, drawing along to prison for his constancy in the Christian Faith; and though he durst not openly own the Christian Faith he had basely denied, and confess himself a Christian: yet he could not chuse but rise, and express his reverence to this holy man; in a respectful and honourable salutation; but the zealous good man frowned upon him, and turned away his face from him; as thinking such an *Apostate* unworthy of the least respect from him; this presently struck *Ustazanes* to the heart, and drew from him many tears, and groans; and thus he reasoned with himself, *Simon* will not own me, and can I think but that God will disclaim me, when I appear before his Tribunal? *Simon* will not speak unto me, will not so much as look upon me, and can I look for so much as a good word or look from *Jesus Christ*, whom I have so shamefully betrayed, and denied? Hereupon he threw off his rich Courtly robes, and put on mourning apparel, and professed himself a Christian; and died a Martyr. O 'tis a piercing thing to an honest heart, to be cast out of the favour of God's people. If you walk loosely, neither God nor his people will look kindly upon you.

Fourthly, And lastly, *Your very enemies engage you to this pure and holy life upon a double ground.* You are obliged by them two ways, viz. as they are your bold censurers, and your watchful observers. They censure you as hypocrites, and will you give them ground and matter for such a charge? they say only your tongues are more holy than other mens, and shall they

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prove

prove it, from your practice? They also *observe* you diligently. Lie at catch, and are highly gratified by your miscarriages. If your lives be loose and defiled, you will not only be a shame to your friends, but the Song of your enemies. You will make mirth in Hell; and gratifie all the enemies of God. This is that they watch for. They are curious observers of your goings. And that which makes them Triumph at your falls and miscarriages, is not only that deep rooted enmity betwixt the two seeds, but because all your miscarriages and evils are so many absolutions to their consciences, and Justifications (as they think) of their ways and practices. For look as your strictness and holiness doth as it were cast, and condemn them, as *Noah*, *Heb. 11. 7.* by his practice, condemned the world, their consciences fly in their faces, when they see your holy and pure conversations. It lays a damp upon them. It works upon their consciences, and causes many smart reflections. So when you fall, you as it were absolve their consciences, loose the bonds of conviction you had made fast upon them, and now there's matter of Joy put before them.

Oh say they, what ever these men talk; we see they are no better than we. They can do as we do. They can Cozen and Cheat for advantage. They can comply with any thing for their own ends; 'tis not conscience, as we once thought, but meer stomach and humor that made them so precise. And oh what a sad thing is this! Hereby you shed Soul-blood. You fasten the bonds of death upon their souls. You kill those convictions, which for any thing you know might have made way to their conversion. When you fall, you may rise again; but they may fall at your example, and never rise more. Never have a good opinion of the ways of God, or of his people any more. Upon this consideration *David* begs of God, *Psal. 5. 8.* *Lead me, O Lord, in thy righteousness, because of my enemies;* (or as the Hebrew) *my observers, make thy way straight before my face.* And thus you see how your very enemies oblige you to this holy and pure conversation also.

Now put all this together, and see to what these particulars will amount. You have heard how *God the Father* hath engaged you to this conversation purity, by his *designment of your Salvation.* Rewarding your obedience. His pleasure in it. His Promises to it. And his great confidence in you, that you will thus walk before him. The *Lord Jesus* hath also engaged

ged you thereunto, by his death and sufferings, whereby you were Redeemed from your vain conversations. The *Spirit* hath engaged you by telling you plainly how much you will grieve, and wrong him, resist and quench him, if you do not keep your selves pure. Yea, you are obliged further by *your selves*, your clear *illumination*, your high *profession*, your many *prayers and confessions*, your many *censures* and reprehensions of others, do all strengthen your obligation to holiness. Yea, you are obliged further to this holy life, by the shame, grief, and trouble your loose walking will bring upon your friends. And the mirth it will make for, and mischief it will do to your enemies. Who will fall and break their necks, where it may be you only stumbled, and brake your shins. Who are Justified, and absolved (as before you heard) by your miscarriages. And now what think you of all this? Are you obliged or not, to this purity of life? Are all these bonds tied with such slip knots that you can get loose, and free your selves at pleasure from them? If all these things are of no force with you, if none of these bonds can hold you; may it not be questioned (notwithstanding your profession) whether any spiritual principle, any fear of God, or love to Christ, be in your souls or no? O you could not play fast and loose with God; if so, you could not as *Sampson* snap these bonds asunder, at your pleasure.

Confid. 2. *Secondly*, As you are more *obliged* to keep the issues of life pure than others are, so God hath given you greater *assistances* and *advantages* for it, than others have. God hath not been wanting to any in helps and means. Even the Heathen who are without the Gospel will yet be speechless and inexcusable before God: but how much more will you be so! who besides their light of nature, and the general light of the Gospel, have *First*, such a *principle* put within you. *Secondly*, such *patterns* set before you. *Thirdly*, such an *assistant* ready to help you. *Fourthly*, so many *rods* at your backs to quicken you; and prevent your wandering. If notwithstanding all these helps your life be still unholy.

*First*, Shall men of such *principles* walk as others do? Shall we lament for you as *David* once did for *Saul*, saying, *there the shield of the mighty was vilely cast away, the shield of Saul; as though he had not been anointed with oil.* There the honour of a Christian was vilely cast away, as though he had not been

anointed with the Spirit? *You have received an unction from the holy one, which teacheth you all things,* 1 Joh. 2. 20. Another Spirit, far above that which is in other men, 1 Cor. 2. 12. And as this Spirit which is in you is fitted for this life of holiness, (*for ye are his workmanship created in Christ Jesus to good works,* Ephes. 2. 10.) So this holy Spirit, or principle infused into your souls, hath such a natural tendency to this holy life; that if you live not purely and strictly, you must offer violence to your own principles, and new nature. A twofold help this principle affords you for a life of holiness.

(1.) *First,* It pulls you back from sin, as in *Joseph*; *How can I do this great wickedness and sin against God!* And it also inclines you powerfully to obedience. 'Tis a curb to sin, and a spur to holiness. It is impossible for all others to live spiritually and heavenly, because they have no new nature to incline them thereunto. And methinks it should be hard for you to live carnally, and sensually; and therein cross the very bent and tendency of the new creature, which is formed in you. How can you neglect Prayer as others do, whiles the Spirit by divine pulsations is awaking and rousing up your sluggish hearts with such inward motions, and whispers as that, *Psal. 27. 8. Seek my face.* Yea, whilst you feel (during your omissions of duty) something within that bemoans it self, and as it were cries for food, pains and gripes you, like an empty stomach, and will not let you be quiet till it be relieved. How can you let out your hearts to the world as other men do; when all that while your Spirit is restless, and akes like a bone out of joint. And you can never be at ease till you come back to God, and say as *Psal. 116. Return to thy rest, O my soul.* Is it not hard, yea, naturally impossible to fix a stone and make it abide in the fluid air? Doth not every creature in a restless motion tend to its proper Center, and desire its own perfection? So doth this new creature also. You see how the Rivers in their course will not be checkt. but bear down all obstacles in their way, & *Savior ab eboice ibit.* A stop doth but make them rage the more, and run the swifter afterwards.

There is a Central force in these natural motions, which cannot be stopt. And the like may you observe in the motions of a renewed Soul, *John 4. 14. It shall be in him as a Well of water springing up.* And is it not hard for you to keep it down,  
or



or turn its course? How hard did *Jeremy*, and *David* find that work? If you do not live holy lives, you must cross your own new nature, and violate the Law that's written in your own hearts, and engraven upon your own bowels. To this purpose a late Writer speaks; Till you were converted (saith he) the flesh was predominant, and therefore it was impossible for you to live any other than a fleshly life; for every thing will act according to its predominant principle. Should you not therefore live a spiritual life? Should not the Law of God written in your hearts, be legible in your lives? O should not your lives be according to the tendency of your hearts? thus he: Doubtless this is no small advantage to practical holiness.

*Mr. T. Malls  
Exhor. to holy  
living.*

But,

*Secondly*, Besides this principle within, you have no small assistance for the purity of life by these excellent patterns before you. The path of holiness is no untrodden path to you. *Christ* and his *Servants* have beaten it before you. The life of *Christ* is your Copy, and it is a fair Copy indeed, without a blot. Oh what an advantage is this to draw all the lines of your actions according to his example! This glorious grand example is often prest upon you for imitation, *Heb. 12. 2. Looking to Jesus*, he hath left you an example that ye should tread in his steps, *1 Pet. 2. 21.* His life is a living rule to his people, and besides *Christ's* example (for you may say, who can live as *Christ* did? His example is quite above us) you have a cloud of witnesses. A cloud for its directive use, and these Men of like passions, temptations, and constitutions with you; who have gone before you in exemplary holiness. The Holy Ghost (intending therein, your special help and advantage) hath set many industrious Pens awork to write the lives of the Saints, and preserve for your use their holy sayings, and heavenly actions. He bids you take them for an example, *James 5. 10.* Oh what excellent men are past on before you! What renowned Worthies have led the way! Men whose conversations were in heaven, whilst they Tabernacled on earth. Whilst this lower world had their bodies, the world above had their hearts, their affections; their actions, their designs were all for Heaven. Men that improved troubles, and comforts; losses, and gains; smiles, and frowns; and all for Heaven. Men that did extract Heaven out of Spirituals, out of Temporals, out of all things; their hearts were full of heavenly meditations, their mouths of heavenly

2.

heavenly communications ; and their practices of heavenly inclinations. O what singular help is this ! Where they followed Christ, and kept the way, they are propounded for your imitation, and where any of them turned aside, you have a mark set upon that action, for your caution and prevention. Doth any strange or unusual tryal befall you, in which you are ready to say with the Church, *Lam. 1. 12. Was there ever any sorrow like unto my sorrow ?* Here you may see the same affliction accomplished in your brethren, *1 Pet. 5. 9.* Here's store of good Company to encourage you. Doth the World and Devil endeavour to turn you from your duty, by loading it with shameful scoffs, or sufferings ? In this case you may look to *Jesus*, who despised the shame ; and to your *Brethren*, who counted it their honour to be dishonoured for the name of Christ, as the Original of the Text, *Act. 5. 41.* may be translated. Is it a dishonour to thee to be rankt with *Abraham, Moses, David*, and such as were the glory of the Ages they lived in ? Art thou at any time under a faint fit of discouragement ; and ready to despond under any burden ; oh how maist thou be animated by such examples, when such a qualm comes over thy heart ? Some sparks of their holy courage cannot choose but steal into thy breast, whilst thou considerest them. In them God hath set before thee the possibility of overcoming all difficulties, thou seest men of the same mould, who had the same tryals, discouragements, and fears that thou now hast, and yet overcame all. How is thy unbelief checkt when thou saist, *Oh I shall never reach the end, I shall one day utterly perish.* Why dost thou say so ? Why may not such a poor creature as thou art, be carried through as well as they ? Had not they the same temptations and corruptions with you ? Were not they all troubled with a naughty heart, an ensnaring world, a busie Devil as well as you ? Alas ! when they put on the *divine*, they did not put off the *humane* nature ; but complained, and feared as you do ; and yet were carried through all.

O what an advantage have you this way ! They that first trusted in Christ, had not such an help as you. You stand upon their shoulders. You have the benefit of their experiences. You that are fallen into the *last times*, have certainly the *best helps* to holiness. And yet will not you live strictly and purely ? Will you put on the name and profession of Christians, and yet be lofty in your spirits, earthly in your designs ;

ὅτι ὁ πῦρ τοῦ  
ἀγίου πνεύματος  
ἐν ὑμῖν καὶ  
ἐν τοῖς ἀδελφοῖς  
αὐτοῖς.

designs; neglective of duty; frothy in your communions? Pray from which of all the Saints did you learn to be proud? Did you learn that from Christ, or any of his? From which of his Saints did you learn to be earthly and covetous, passionate or censorious, over-reaching and crafty? If you have read of any such evils committed by them, have you not also read of their shame and sorrow, their Repentance and Reformations? If you have found any such blots in their lives, it was left there designedly to prevent the like in yours. Oh what an help to holiness is

*Thirldy*, And this is not all. You have not only a *principle* this!

within you, and a *pattern* before you, *but you have also an Omnipotent assistant to help and encourage you throughout your way.* Are you feeble and infirm? and is every temptation, even the weakest; strong enough to turn you out of the way of your Duty? Lo, God hath sent his Spirit to help your infirmities, *Rom. 8. 26.* no matter then how weak you are, how many and mighty your difficulties and temptations are, as long as you have such an assistant to help you. Great is your advantage for a holy life, this way also. For,

(1) *First*, When a temptation to sin presses fore upon you, he pleads with your consciences within, whilst *Satan* is tempting without. How often hath he brought such Scriptures to your remembrance, in the very nick of opportunity; as have saved you out of the temptation? If you attend his voice, you may hear such a voice within you as that, *Jer. 44. 4.* *Oh do not this abominable thing which I hate!* What mighty strivings were there in the heart of *Spira*, as himself relates? He heard, as it were, a voice within him saying, *Do not write Spira, do not write.* To this purpose is that promise, *Isa. 30. 20, 21.* *Thine eyes shall behold thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left.* Here you have a two-fold help to holiness, the *outward* teaching of the word, *ver. 20.* and the *inward* teachings of the Spirit, *ver. 21.* He shall say *this is the way*, when ye are turning aside to the right hand or to the left. Alluding to a Shepherd (saith one) who driving his Sheep before him; whistles them in when he sees them ready to stray.

*The General Use exhorting*

(2.) *Secondly*, When ye walk holily and closely with God in your duties, the Spirit encourages you to go on, by those inward comforts, sealings, and joys you have from him at such times. How often hath he entertained your souls in publick Ordinances, in private duties, with his hidden Manna, with marrow and fatness, with incomparable and unspeakable comforts, and all this to strengthen you in your way, and encourage you to hold on?

(3.) *Thirdly*, When you are indisposed for duties, and find your hearts empty and dry, he is ready to fill them, quicken and raise them; so that oftentimes the beginnings and end of your prayers, hearing, or meditations are as vastly different, as if one man had begun and another ended the duty. O then what assistance for a holy life have you! Others indeed are bound to resist temptations as well as you; but alas! having no special assistance from the Spirit, what can they do? It may be they reason with the Temptation a little while, and in their own strength resolve against it; but how easie a conquest doth Satan make, where no greater opposition is made to him, than this? Others are bound to hear, meditate, and pray as well as you; else the neglect of these duties would not be their sin: but alas, what pitiful work do they make of it! Being left to the hardness and vanity of their own hearts; when you spread your Sails you have a gale; but they lie wind-bound, heart-bound, and can do nothing Spiritually in a way of duty.

*Fourthly*, And lastly, to mention no more, you have a further advantage to this holy life, by all the rods of God that are at any time upon you. I might shew you in many particulars the advantages this way also, but I shall only present these three to your observation at this time.

*First*, By these you are clogged, to prevent your straying, and wandering. Others may wander even as far as Hell, and God will not spend a sanctified rod upon them to reduce or stop them; but saith, *let them alone*, Hof. 4. 17. But if you straggle out of the way of holiness, he will clog you with one trouble or another to keep you within bounds, 2 Cor. 12. 7. *Lest I should be lifted up, a thorn in the flesh; a messenger of Satan was sent to buffet me. So David, Psal. 119. 67. Before I was afflicted, I went astray; but now I have kept thy Word.* Afflictions are used by God, as thorns by husbandmen to stop the gaps, and

and keep you from breaking out of Gods way, *Hos. 2. 6. I will hedge up her way with thorns, and build a wall that she shall not find her paths.* A double allusion. 1. To Cattle that are apt to stray. *I will hedge up thy way with thorns.* 2. To the Sea which is apt to over-flow the Country; *I will build a wall to prevent inundations.* Holy *Basil* was a long time sorely afflicted with an inveterate head-ach, he often prayed for the removal of it; at last God removed it: but in the room of it, he was sorely exercised with the motions and temptations of Lust; which when he perceived, he heartily desired his head-ach again, to prevent a worse evil. You little know the ends and uses of many of your afflictions. Are you exercised with bodily weaknesses? it's a mercy you are so; and if these pains and infirmities were removed, these clogs taken off; you may with *Basil*, wish for them again to prevent worse evils. Are you poor? why, with that poverty God hath clogged your pride. Are you reproached? with those reproaches God hath clogged your ambition. Corruptions are prevented by your afflictions. And is not this a marvelous help to holiness of life?

Secondly, By your afflictions your corruptions are not only clogged, but purged. By these God dries up and consumes that spring of sin, that defiles your lives, *Isa. 27. 9. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away sin.* God orders your wants to kill your wantonness. And makes your poverty poison to your pride. They are Gods *Physick*, to purge ill humours out of your souls. *When they fall by the sword, and by famine, and by captivity, and by spoil, it Dan. 11. 33. is to try them and to purge them, and to make them white.* They <sup>34, 35.</sup> are both purges and Lavatories to your souls. Others have the same afflictions that you have, but they do not work on them as on you; they are to you as fire for purging, and water for cleansing; and yet shall not your lives be clean? It's true (as one well observes upon that place of *Daniel*) Christ is the only Lavatory, and his blood the only fountain to wash away sin. But in the virtue and efficacy of that blood sanctified afflictions are cleansers and purgers too.

A Cross without a *Christ* never made any man better; but with *Christ*, Saints are much the better for the Cross. Hath God as it were, laid you out so many daies and nights a whitening; and yet is not the hue of your conversation altered? Hath he put you so many times into the furnace, and yet is not your



dross separated? The more afflictions you have been under, the more assistances you have had for this life of holiness.

*Thirdly*, By all your troubles God hath been weaning you from the world, the lusts, loves, and pleasures of it, and drawing out your souls to a more excellent life and state than this. He makes your sorrows in this life, give a luster to the glory of the next. Who ever hath, be sure you shall have no rest here; and all, that you may long more ardently for that to come. He often makes you groan *being burdened, to be cloathed with your house from heaven*, 1 Cor. 5. 4. And yet will you not be weaned from the lusts, customs, and evils of it? Oh what manner of persons should you be for *heavenly and holy* conversations? You stand upon the higher ground. You have, as it were, the wind and tide with you. None are assisted for this life, as you are. Put all this together, and see what this second argument contributes towards your further conviction, and perswasion to holiness of life. Have you received a supernatural principle fitting you for, and inclining you to holy actions, resisting and holding you back from sin? Hath God also set before you such eminent patterns to encourage and quicken you in your way? Doth the Spirit himself stand ready so many waies to assist and help you in all difficulties, and hath God hedged up the way of sin with the thorns of affliction to prevent your wandering, and yet will you turn aside? Will you offer violence to your own principles, and new nature? Refuse to follow such leaders as have beaten the way before you? resist or neglect the gracious assistances of the blessed Spirit, which he offers you in every need, and venture upon sin, though God have hedg'd up your way with afflictions? Oh how can you do such great wickedness, and sin against such grace as this!

Methinks I need say no more to convince you, how much you are concerned to keep the issues of life pure, none being so much obliged to it, or assisted for it as you are. But when I remember that *Joash* lost the compleat Victory over the *Syrians*, because he smote not his arrows often enough upon the ground, 2 King 13. 18. I shall level one arrow more at this mark: for indeed that can never be enough *prest*, which can never be enough *practised*. And therefore,

*Confid.* 3. It will yet further appear to be your high concernment to exalt holiness in your conversations because of the manifold and great uses which God hath to make of the visible holiness

holiness and purity of your lives, both in this world, and that to come. The uses God puts the conversation-holiness of his people to in this world, are these among others.

First, *To win over Souls to Christ, and bring them in love with Religion.* Practical holiness is a very lovely attractive and obliging thing. If the Heathen then could call Moral Vertue *verticordia*, *turn-heart* from that obliging and winning power it exercises upon the hearts of men. If they could say of it, that were it visible to humane eyes, all men would adore it, and fall in Love with it; how much rather may we say so of true holiness made visible in the lives of Saints! This is the *turn-heart* indeed. It makes the souls of Men to cling and cleave to the persons in whom it is; as it is Prophefied, *Zach. 8. 23.* of the Jews when they shall be called (which will be a time of great holiness) *in that day ten men out of all languages of the Nations shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you.* So much of God as appears in men, so much drawing excellency there is in them. And this is the Apostles argument, *1 John 1. 3.* *That ye may have fellowship with us.* Why, what is there in your fellowship to invite men to you? *Truly our fellowship is with the Father, and with his Son Christ Jesus.* Who can choose but covet their company, that keep company every day with God. Great is the efficacy of visible holiness to work upon the hearts of men; either as a *concause*, working in fellowship with the word, or as a single instrument working solitarily without the word.

Where God is pleased to afford the word unto men, there the practical holiness of Saints is of singular use to assist and help it in its operation upon the hearts of men. When the lives of Christians sensibly exhibit that to the eyes of Men, which the Gospel doth to their ears; when so we preach, and so ye believe and live; when we draw by our Doctrines, and you draw with us by your Examples; when we hold forth the Word of life doctrinally, and you hold it forth practically; as *Phil. 2. 16.* Where is the heart that can stand before us? O when the plain and powerful Gospel pierces the ears of men, and at the same time the visible holiness of professors shines so full in their faces, that they must either put out their own eyes, or else be forced to acknowledge that God is in you of a truth; then it will work to purpose upon souls. Then will Christ see of the travail of his soul daily.

Yea, if God deny the Word to men, yet this practical ho-

liness I am speaking of may be to them an Ordinance for conversion. This way souls *may be won to Christ without the Word*, as the Apostle speaks, *1 Pet. 3. 1.* Though Pulpits should be silent, and vision fail; yet if you would this way turn Preachers, if your lives may but Preach the reality, excellency and sweetness of Jesus Christ and his ways; and if you would this way Preach down the love of the world, and let men see what poor vanities these are; and Preach up the necessity and beauty of holiness; surely you, even you might be honoured to bring many souls to Christ, to turn many to righteousness, and cause many to bless God on your behalf in the day of visitation. This is the use God hath for the holiness and purity of your lives, and doth not this engage you strongly to it? What, not when it may prove the means of eternal life to others? Surely if you have any bowels of mercy in you, you cannot hide from others that whereby they may be saved. How can you instead of holding forth the *Word of life* (which is your manifest duty) visibly hold forth the *works of death* before men? Have you been beholding to others, and shall none be beholding to you for help towards heaven? Dare you say, let others shift as well as they can, find the way to Heaven by themselves if they can, they shall have no benefit by your light? If you be Christians, you are Christians of a different stamp and Spirit from all those we find described in Scripture. Should not you rather say as the *Lepers* did, *2 Kin. 7. 9.* *Do we well to hold our peace*, whilst others are perishing? Shall the *lips of Ministers*, and the *lives of Christians* be both silenced together? Shall poor sinners neither hear any thing from us, nor see any thing from you, that may help them to Christ? The Lord have mercy then upon the poor World, and pity it, for its case is desperate. O put on as the Elect of God, bowels of mercy. Destroy not by the looseness of your conversations so many souls; for your scandalous mis-carriages are like a bag of poison put into the spring, which supplies the whole City with Water.

2. Secondly, Another use God hath for it is to recover and save the Credit of Religion, which by the Apostacies of hypocrites and scandalous falls of careless Christians is wounded and exposed to contempt. Much reproach by this means is brought upon Religion, and how shall that reproach be rolled away, but by your strictness and purity? By this the world must be convinced that

that all are not so. Though some be a blot to the name of Christ, yet others are his glory. The more others slur and disgrace Religion, the more God expects you to honour and adorn it. I remember *Chrysostom* brings in the persecutors speaking to two renowned Martyrs after this manner, *nonne videris alios vestri ordinis hoc fecisse?* (i. e.) why are you so nice and scrupulous? See you not that others of your rank and profession have done these things? To which they returned this brave answer, *Nos hac potissimum ratione viriliter stabimus,* (i. e.) have they done it? For that very reason we will stand it out like men, and will never yield to it. There is an holy *Antiperistasis* in the zeal of a Christian, which makes it like fire burn most vehemently in the coldest weather. If men make void God's Law, therefore will *David* love his Commandments above Gold, *Psal.* 119. 127. If there be many *Pendletons* among professors, who will betray Christ and his truth to save their flesh; God will have some *Sanders* to repair that breach by their constancy and courage in appearing for them.

Thirdly, God makes use of it for the encouragement of his Ministers, who labour among you. And indeed it is of no small use to refresh their hearts, and strengthen their hands in their painful work. Now we live (saith the Apostle) if ye stand fast in the Lord, 1 Thes. 3. 8. He speaks as if their very life lay at the mercy of the people, because so much of the joy and comfort of it is wrapt up in their Regularity and stedfastness. God knows what an hard Province his poor Ministers have, and how many discouragements attend them in their work. Hear how one of them expresses it. "Every drop that hath fallen  
"from our heart and head, from our eye-lids, and eye-brows,  
"shall be all gathered up, and put as Marginal Notes by all  
"our Labours, and all put into one Volume together, and this  
"Volume put into your hands at the great day, and opened  
"leaf after leaf, and read distinctly and exactly to you. Ministers would not be gray-headed so soon, nor die so fast, notwithstanding their great labours; if they were but successful: but this cuts the heart, and makes us bleed in secret; that though we do much, yet it comes to nothing. Our work dies, therefore we die: not so much that we labour, but that we labour in vain. We can send none out of the Hospital where we are Physicians, upon two Legs, When our Ministry

3.

Lockier upon  
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551.

"petrifies.

"petrifies, turns hearts into stones, and these taken up and  
 "thrown at us, these kill us. The recoyling of our pains kill  
 "us. When our peace returns to us, when we spend our  
 "strength to make men more nought than they were, this  
 "wounds our hearts, which should be considered by sinners,  
 "to kill ones self, and ones Minister too, who would save  
 "him; what a bloody condition is this?

Christians, you hear our case, you see our work, now a  
 little to cheer our spirits in the midst of our hard and killing  
 labours, God sends us to you for a little refreshment, that by  
 beholding your holy and heavenly conversation, your chearful  
 obedience, and sweet agreement in the ways of God; we  
 may be comforted over all these troubles, *2 Thes. 1. 3, 4.* And  
 will you wound and kill our hearts too? Oh! what a cut will  
 this be!

4. *Fourthly, God hath further use for the holiness of your lives;*  
*this serves to daunt the hearts, and over-aw the consciences of his*  
*and your enemies.* And sometimes it hath had a strange influ-  
 ence, and effect upon them. There is a great deal of awful  
 Majesty in holiness, and when it shines upon the conscience  
 of a wicked man, it makes him stoop, and do obeysance to it.  
 Which turns to a Testimony for Christ and his ways before  
 the world. Thus *Herod* was over-awed by the strict and holy  
 life of *John*, he feared him, knowing that he was a Just man  
 and a holy, and observed (or preserved and saved) him.

That bloody Tyrant was convinced in his conscience of the  
 worth and excellency of that servant of God, and was forced  
 to reverence him for his holiness. So *Darius*, *Dan. 6. 14,*  
*18, 19, 20.* What conflicts had he in himself about *Daniel*  
 whom he had condemned, his conscience condemned him, for  
 condemning so holy and righteous a person: *Then the King*  
*went to his Palace, and passed the night in fasting; neither were in-*  
*struments of Musick brought before him, and his sleep went from him.*  
*He goes early in the morning to the Den, and cries with a lamentable*  
*voice, O Daniel servant of the living God.* How much is this  
 for the honour of holiness, that it conquers the very persecu-  
 tors of it; and makes them stoop to the meanest servant of  
 God! 'Tis said of *Henry the second of France*, that he was so  
 daunted by the heavenly Majesty of a poor *Taylor* that was  
 burnt before him, that he went home sad, and vowed that  
 he would never be present at the death of such men, any more.  
 When



When *Valence* the Emperor came in person to apprehend *Basil*, he saw such Majesty in his very countenance, that he reel'd at the very sight of him; and had fallen backward to the ground, had not his servants stept in to support him. O holiness, holiness, thou art a conquerour. So much as you shew of it in your lives, so much you preserve your interest in the consciences of your enemies. Let down this, and they despise you presently,

*Fifthly*, And lastly, God will use the purity of your conversations to Judge and convince the world in the great day. 'Tis true the world shall be Judged by the Gospel, but your lives shall also be produced as a Commentary upon it, and God will not only shew them by the Word how they ought to have lived, but bring forth your lives and ways to stop their mouths, by shewing how others did live. And this I suppose is intended in that Text, *1 Cor. 6. 2. The Saints shall Judge the world, yea, we shall Judge Angels*, that is, our examples are to condemn their lives and practices, as *Noah*, *Heb. 11. 7.* is said to condemn the world by building the Ark, (*i. e.*) his faith in the threatening, and obedience to the command, condemned their supineness, infidelity, and disobedience. They saw him every day about that work, diligently preparing for a deluge, and yet were not moved with the like fear that he was; this left them inexcusable. So when God shall say in that day to the careless world, did you not see the care, and diligence, the holy zeal, watchfulness, and self-denial of my people, who lived among you? How many times have they been watching and praying when you have been drinking or sleeping! Was it not easie to reflect when you saw their pains and diligence; have not I a soul to look after as well as they, a Heaven to win or lose, as well as they? Oh, how speechless and inexcusable will this render wicked men, yea it shall not be only used to Judge them, but *Angels* also. How many shocks of temptations have poor Saints stood; when as they fell without a Tempter. They stood not in their integrity, though created in such excellent natures; how much then are you concerned on this very account also, to walk exactly! If not, instead of Judging them, you shall be condemned with them.

And thus you see what use your lives and actions shall be put to, and are these inconsiderable uses? Is the winning over souls to God a small matter? Is the saving the honour and reputation

5.

Cum ergo fideles secluri dicuntur cum Christo, id intelligi debet non de autoritate vel potestate judicandi in ipsis; sed (1.) de eo quod, facti sunt in Christo capite suo. (2.) De approbatione sententiarum a Christo lata. *Apoc. 19. v. 1.* (3.) de eorum testificatione Ministerii & conversationis, & comparatione vite eorum cum vita injustorum, quajudicis iustitia manifestabitur. *synops. purior Theol. p. 798.*

reputation of godliness a small matter? Is the encouraging the hearts, and strengthening the hands of God's poor Ministers amidst their spending killing labours a small matter? Is the awing of the consciences of your enemies, and Judging them in the last day a light thing? Which of these can you call so?

O then since you are thus *obliged to holiness of life*. Thus singularly *assisted* for it: and since there are such great dependencies upon it, and uses for it both now and in the world to come; see that ye be holy in all manner of conversation. See that *as ye have received Christ Jesus the Lord, so ye walk in him*. Always remembering that for this very end Christ hath redeemed or delivered you out of the hands of your enemies, that you might serve him without fear in righteousness and holiness all the days of your lives, Luk. i. 74, 75. And to how little purpose will be all that I have preach't, and you have heard of Christ, if it be not converted into practical godliness? This is the scope and design of it all.

And now Reader, thou art come to the last leaf of this Treatise of Christ, it will be but a little while and thou shalt come to the last Page or Day of thy life; and thy last moment in that day. Wo, to thee, wo and alas for ever, if interest in this blessed Redeemer be then to get. The world affords not a sadder sight, than a poor Christless soul shivering upon the brink of Eternity. To see the poor soul that now begins to awake out of its long dream, at its entrance into the world of realities, to shrink back into the body, and cry, *O I cannot, I dare not die*. And then the tears run down. Lord, what will become of me? O what shall be my eternal Lot? This I say, is a sad sight as the world affords. That this may not be thy case, reflect upon what thou hast read in these Sermons; Judge thy self in the light of them. Obey the calls of the Spirit in them. Let not thy slight and formal Spirit float upon the surface of these truths, like a feather upon the water; but get them deeply infixed upon thy Spirit, by the Spirit of the Lord; turning them into life and power upon thee. And so animating the whole course and tenour of thy conversation by them, that it may proclaim to all that know thee, that thou art one who esteemest all to be but dross, that thou maist win Christ.

# A N Alphabetical TABLE

O F T H E

Principal Things contained in this T R E A T I S E.

	Pag.	
<b>A</b> Bilities of men to use God's means, what, and how far.	112, 113	ther preternatural, 256, 257. The effects of it. 257
Abuse, Christ abused in a Court of Judicature,	277, &c.	Amyntas his intercession for his Brother Æchylus. 142
Accessories to the Saints happiness, what.	169	Appetite, wanton Appetites reprov'd. 421
Accommodation of the Body, a Snare to the Soul	502	Apology, none left to them that perish under Gospel-offers. 39, 40, 207.
Adoption, Civil and Spiritual. 162		Apostolical dignity what it was. 265
Adoration of God's Justice and Mercy in Christ's death	242, 338	Aptitude of the Sacrament to refresh the memory of Christ. 242
Advancement of the humane Nature by its Union with the second Person.	48	Articles of peace with God what they are, 477. How sad not to be comprized in those Articles. 479
Adversaries to the Union of the two natures in Christ, who, and how.	49, 50	Arraignment of Christ at Pilate's bar, an evidence Believers are never cast at God's bar. 287
Affections, how moved by remembering Christ.	241	Ascension of Christ to Heaven opened, 507. The terms of Christ's Ascension, 508. The reason and ends of it. 512, 513
Afflictions, four things to be studied in them. 197. how they provoke to holiness.	564, &c.	Ascriptions of Praise to Christ for all our mercies, how reasonable. 86, 87
Agony of Christ in the Garden whe-		Assumption of our Nature, opened, 44. Our nature was assumed integrally, p. 46. And with all its natural

E e e e

# The TABLE.

tural infirmities, *ibid.* Reasons of  
Christ's assuming our Nature. 49

## B.

**B**elievers warranted, and encour-  
aged to commit their souls into  
Christ's hands at death. 440

Believers under highest obligations to  
set themselves apart for Christ.

71, 72

Believers immediately received into  
glory upon their dissolution, 388.

Four Arguments to evince it. 389,

390

Blasphemous suggestions, how best  
cured. 220

Blood of Christ of infinite value, 308.  
How it cools and eases a distressed  
Conscience, 309. How sad to have  
it cry against us. 145

Bodies of Saints intended to be made  
glorious pieces, and how that ap-  
pears, 497. How to be disposed,  
used and ordered, 501. The due  
honour of our Bodies to be preserved,  
and why. *ibid.*

Bosom of God, what is, and what is  
not there. 13--16.

Breach made between us and God by  
sin, how dreadful. 80

Bread, the excellency of it, 238

Burden of Christ's sufferings, how great  
it was. 414, 415, 416

Burial, Christ's dead Body had a de-  
cent though not a pompous Burial,  
453. Three Reasons why Christ  
must have a Burial, 454, 455.  
Christ's Burial obscure as to the man-  
ner of its performance by his friends,  
456. Christ's Funeral is adorn-  
ed by several funeral Accidents from

Heaven, *ibid.* Decent and mourn-  
ful Burials laudable among Christi-  
ans. 460

## C.

**C**are of Christ over his Church and  
Ministers, 111. His Care for  
it manifested in Sacramental ap-  
pointment many ways. 243, &c.  
Care of Christ for his natural Relations.

370, 371

Change made by death very great. 442

Children how dear to Parents, 373.

Nothing of Christ in rebellious Chil-  
dren, 377. Five Queries to con-  
vict such, 378. Six Considerati-  
ons to humble disobedient Chil-  
dren, 379. And Children pre-  
sented with a famous pattern, p. 371.

Conscientious Children to be in-  
couraged. 381

Christ, an invitation to study him. 8, 9

Christ's delights in the Father's bosom  
infinite. 15, 16.

Christ had no sorrows or wants in the  
Father's bosom. 13

Christ's self-denial in leaving the Fa-  
ther's bosom for us. 17

Christ's excellency. 8

Christ made flesh, what it imports. 42

Christ is true God. 93

Christ the Original of all Light, 93.

The first receptacle of all Power, 95.

The manner of his providential in-  
fluence. 192, 193

Christ is most excellent soul-food. 243

Christ, and his blood never grow stale,

248. His love beyond all compa-  
rison 244

Christ hath finished redemption-work,

240. But he hath wrought it

## The TABLE.

- out in six particulars*, p. 428, 429.  
*a Character of Christ's excellency.* 458, &c.  
*Christ's glorious Majesty.* 525, 528  
*Church safe, and why.* 527  
*Circumcision a great abasement to Christ, and that two ways.* 212  
*Comfortable indeed that he who assumed our Nature is God.* 53  
*Company, the very best sometimes a burden.* 259  
*Commission of Christ great security to our faith.* 61  
*Committing the soul to Christ implies six great things in it*, 440, &c.  
*Seven excellent grounds of encouragement to this last, and great work,* 443, &c.  
*Concourse, or co-operation of both Natures in Christ's Mediatory Works.* 84  
*Confession, when, and why our duty.* 280  
*Confidence in men a folly.* 275  
*Conscience how overborn by fleshly interests*, 286. *Rules to prevent it*, 286, 287. *Its inward troubles dreadful.* *ibid.*  
*Consecration of Christ, what it is.* 67, &c.  
*Constancy in Religion urged.* 321, 322  
*Content with our present state how rational.* 169  
*Court that tried Christ had no authority so to do.* 277  
*Covenant of Redemption*, 22. *The Form, Federates, and performance of that Covenant opened*, 23. *The new Covenant, how Christ's death confirmed and ratified it.* 482, 483  
*Cross of Christ, three sweet Considerations to bear it cheerfully*, p. 311. *The Cross of Christ a dignified Cross.* 322, &c.  
*Cup: What it signifies in Scripture*, p. 252. *What the passing of it is.* 253  
*Curse: that may prove the worst curse from which men promise themselves much content.* 273.  

D.

**D**eath fairly overcome, and that in its own territories, by the Resurrection of Christ. 500  
*Death of the Cross, what it was, opened in six properties*, p. 502, &c. *The manner of Crucifying*, p. 306. *Why Christ was crucified.* 307  
*Death, Christ chose to meet it in a praying posture*, p. 250, &c. *Christ's Death the worst death for kind.* 303  
*Death, not to be feared by Believers*, p. 500. *Their duty to long for it*, p. 170. *Souls not ordinarily wrought on at Death*, p. 393, &c. *Choice encouragements to Believers against the fear of Death*, 464, &c.  
*Delight of Christ in the Father's bosom how great, pure, and constant*, p. 15. *How transcendent to all other delights in the World.* 16  
*Defect. The finishing of Christ's work how great a relief against the defects that attend our works*, 431  
*Deliverance from wrath obtained by Christ, is free, full, peculiar, wonderful*, 470, 471. *Three signs of a soul delivered from wrath to come.* 473, 474



## The TABLE.

Desertion, *Christ deserted by his Father in time of greatest need.* 399, &c.  
 Desertions either absolute, or respective, 399. *Respective Desertions of four sorts,* p. 400. *How Christ was not deserted, opened in six particulars,* *ibid.* *In what sense Christ was deserted, opened in five particulars,* 401, 402. *Two special ends of God's forsaking Christ,* 403. *Christ's Desertion more afflictive than all his other Sufferings, five Reasons for it,* 404, 405. *Every time we sin we deserve to be eternally deserted.* 405  
 Desertion the greatest misery. 406.  
 Christ's desertion the Believers comfort. 407  
 Despising Christ how intolerable to the Father. 39, 40  
 Dying Parents presented with a pattern. 235  
 Dignity of Christ proclaimed and defended by one of his greatest enemies. 316, &c.  
 The Doctrine of Christ the most excellent doctrine, 3, 4, &c. Its knowledge sufficient to our salvation. 6  
 Doctrines, what their proper test. 99  
 Duties, even the best need Christ's Sacrifice to procure their acceptance. 125  
 Duties of Children to their Parents in six particulars opened. 373, &c.

### E.

**E**mpy. *They that are full of grace, may be empty of the Creature.* 219  
 Ends of Christ's death principally four, what they are, opened at large. 469—482  
 Enemies of Christ Objects of pity, 360.

*They that continue so, perish inexculpably.* 364  
 Enemy, how dreadful an enemy God is. 479  
 Enemies of Saints not to be feared. 527  
 Engage, *When men first engage in a way of sin, they know not where they shall stop,* 272. *How dangerous to engage against persons or ways till satisfied they are wicked.* 360  
 Entertainment of Christ in Heaven most magnificent and glorious. 510  
 Errors about the Messiah which blinded the Jews in his day, 357, &c.  
 Six Errors about the Hypostatical Union. 49, 50  
 Esteem of Christ for Believers great. 29  
 Evening, to find mercy in the Evening of our life, how great mercy. 395  
 Evidences, five Evidences of our Resurrection to eternal life. 503, 504  
 Evidences that Christ hath compleated and finished Redemption-work. 430, 431  
 Exaltation of Christ, how he is to be considered therein, 485. *What were the grounds of it,* *ibid.* *What the Comforts resulting from it.* 486

### F.

**F**aith, the necessity of it to pardon and peace, 123, &c. Its power to thaw, and melt the heart, 296.  
 Heart-melting acts of Faith, 296, &c.  
 How it appears that Faith is a rarity in the World. 299  
 Faith the proper instrument to raise affections. *ibid.*  
 Father; how astonishing his Love was in giving Christ for us, 35, &c. *How strongly he willed our Salvation.* 37  
 Fear

# The TABLE.

**Fear of Creatures** how expelled, 195  
**Forgetfulness of Christ** foreseen by him, 245. *What an evil to forget Christ,* ibid.  
**Forgiveness with God** for the worst of sinners demonstrated, 308. To forgive Enemies, and beg forgiveness for them is Christ-like, 365. *What fraternal Forgiveness is not,* 365, 366. *What it is,* 366. The excellencies of it. 367  
**Forgiveness is with God** for such as persecute Christ and his ways ignorantly, 361. *What divine Forgiveness is,* 361, 362. *Four Arguments to prove the possibility of Forgiveness to the penitent sinner,* 362 363. *The certainty of pardon for humbled sinners.* 363  
**Forerunner, in what sense Christ is so** 309  
**For sake, God may for a time forsake his dearest Children, 410. *A two-fold admonition for such a time.* 410, 411  
**Foundation, what cause all Professors have to examine it. 294, 295  
**Friend, Christ betrayed by a pretended Friend. 264  
**Future state of happiness, or misery after this life, evinced by five Arguments. 384, &c.********

## G.

**Gethsemane, what it signifies, and where that Garden is situate.** 251  
**Gift, Christ the best gift that ever God gave.** 33  
**Given, how Christ was given by the Father, 34. How the Giving of**

*Christ was the highest manifestation of the Father's love.* 35, &c.  
**God, What hand he has about sin.** 302  
**Gospel falsely charged, as the cause of discord.** 359  
**Government of Christ** how sad and dangerous to refuse it, 182. *Our great concernment to understand whose Government we are under.* 183  
**Grace, one drop of it better than a Sea of gifts.** 274  
**Grave, A Believer carries six incomparable privileges with him to the Grave, and what they are.** 464, &c.  
**Great and learned men greatest enemies to Christ.** 280

## H.

**H**and of God, what it is. 439, 521  
**Happiness of Saints, objective, subjective, and formal, what, and how they differ.** 167, 168  
**Heart of Christ heavy at his death** should make ours the lighter when we die, 261. **Hardness of Heart** how dangerous a symptom, 299. **Brokenness of heart** how great a mercy. 300  
**Heaven will be surprizingly glorious to Believers.** 391  
**Hell, the terrour of it.** 420, 421  
**Holiness of God the rule and pattern of our Holiness in four particulars.** 76  
**Holiness the Image and glory of God,** 481. *The best evidence for Heaven,* 75, 481. *A spring of comfort in the way thither, ibid. Awful Majesty in it,* 570. *The discriminating mark,* 549. *Urged upon the Redeemed*

# The TABLE.

*Redeemed by many great Arguments.*  
*544 ad finem.*  
*Honour, how Saints are engaged to*  
*honour Christ, 209. Four special*  
*ways of honouring Christ. 209, 210*  
*Hour. The ninth hour what it was,*  
*and how the Day was divided by the*  
*Jews. 398*  
*Humiliation of Christ, when it began*  
*and ended. 404*

## I.

**A** *Dreadful Jar betwixt God and*  
*us, evinced by Christ's Medi-*  
*ation. 80*  
*Jealous, what cause Professors have*  
*to be so. 334*  
*Ignorance of Christ, matter of hu-*  
*miliation, 7. Natural Ignorance*  
*of men implied in Christ's Propheti-*  
*cal office. 92*  
*Ignorance, the cause of enmity to*  
*Christ, 356. Two sorts of Igno-*  
*rance. 357*  
*Ignorant encouraged to wait on Christ*  
*on three grounds, 111, 112. Rea-*  
*sons why the Jews were ignorant*  
*who Christ was, tho they heard his*  
*Miracles. 357, 358*  
*Illustrations of the Mystical Union. 48*  
*Imitation of Christ pressed. 72, 73*  
*Implacable spirits opposite to Christ.*  
*364*  
*Importunity in prayer warrantable.*  
*233, 234*  
*Impossibility of salvation to them that*  
*know not Christ. 171*  
*Impotency of man to reconcile him-*  
*self. 160, 161*  
*Infidelity, how unreasonable. 61*  
*Infirmities of our nature tenderly sen-*  
*sed by Christ. 52*

*Ingratitude of the World to Christ how*  
*vile. 217*  
*Inheritance purchased by Christ what,*  
*and how great, 165, 166. How*  
*needful to clear our title to this In-*  
*heritance. 171*  
*Innocency of Saints will be vindicated.*  
*324*  
*Institution of Ordinances Christ's pre-*  
*rogative. 237*  
*Instruments used by Christ in govern-*  
*ing the World. 191*  
*Intercession of Christ most valid, 142.*  
*What it is, and by what acts he per-*  
*forms it, 139—142. Whether it*  
*be vocal, or only efficacious. 141*  
*Interposition of our selves betwixt*  
*Christ and his dishonour, how rea-*  
*sonable. 88*  
*Interest in Christ our great concern-*  
*ment. 502, &c.*  
*Judas, who and what he was, 265.*  
*What the true motives that instiga-*  
*ted him to that sin were, 268. His*  
*fearful end. ibid.*  
*Judgment committed to Christ, 532.*  
*Evidences of a Judgment to come,*  
*533. What a great day it will be,*  
*and why, 535. The properties of*  
*it, 535, &c. It is for Christ's*  
*honour. 538*  
*Justice it self discharges the Believer.*  
*159, 539*

## K.

**K** *Ing, what manner of King Christ*  
*is to the Saints. 185*  
*Kingly power of Christ exercised over*  
*Believers. 175*  
*Kingdom of Christ in the soul how ob-*  
*tained, 175, &c. How Christ ad-*  
*ministers*

## The TABLE.

*ministers his spiritual Kingdom, opened in five acts thereof, 178, &c. Spiritual privileges of Christ's Kingdom, 181. Five discoveries of our subjection to Christ's Kingdom. 183*  
**Know**; *Some know Christ, yet as to themselves better they did not. 7*  
**Knowledge of Christ** the very kernel of Scripture, 3. Fundamental to all Graces, Duties and Comforts, 3, 4. Very profound, noble and sweet, 4, 5. Preferred to all other Knowledge, 6. Not to be concealed by the dispensers of it, 10. To whom we must go for knowledge, 111. Eminent knowledge, how it aggravates sin. 270

### L.

**L**aw, what need to pray for good Laws, and good Executioners of them. 285  
**Laziness** in prayer, condemned. 261  
**Leaving**; *Our fears of God's final leaving us, how cured. 407*  
**Life**, how Christ was humbled in his life, opened in divers particulars. 212, &c.  
**Light**; *Divine Light infused by Christ, 94. Three excellent properties of it, 108, 109. Three great differences betwixt common, and saving Light, 113. A Caution against unthankfulness for, and abuse of Light. 114*  
**Little words**, yea Syllables and Letters, how great a weight may hang on them. 43  
**Lives**, their preservation the effect of Christ's care, and watchful Providence. 124  
*Love, how it is to be increased, 109.*

18. *Wherein God's love was chiefly manifested, 81, 423. The love of the Father and Son, not to be compared but admired, 64. Christ's love to the Saints the fairest pattern, 75. The ardency of Christ's love to Sinners, 82. Saints obliged to love Christ, 209. The great evidence of the strength of Christ's love. 201, &c.*

### M.

**M**arks of persons given by the Father to Christ, 30. Five marks to discover the Subjects of Christ's Kingdom, 183. No marks of grace more dangerous, than those that come nearest true ones. 294  
**Mediator**, Christ is so according to both his natures, 84. What the import of the word is, 79. Five things implied in Christ's being a Mediator, 80, &c. Christ the true, and only Mediator, evinced by three arguments, 83. How dangerous to join any other Mediators with Christ. 86  
**Meekness** under Abuses Christ-like, 365. How dangerous to abuse meek spirits, 369. A pattern of meekness proposed. *ibid.*  
**Mercies of Believers** brought forth with great difficulty. 313  
**Ministers**, the best rule to measure them and their doctrine by, 100. Their essential Qualifications, 108, &c. A serious Caution to Ministers, 9. How dangerous to despise Christ's Ministers, 62. How daring a sin to invade the Office of the Ministry, and why God permits it, 63. Necessity of a standing Ministry urged. 96, 97  
**Misery**

# The TABLE.

Misery of the Ignorant opened in divers  
particulars. 109  
Moses and Christ compared. 90

## N.

**N**ature, our nature not united to  
Christ consubstantially, phy-  
sically, or mystically 44  
Necessity of a Priest evinced. 119  
Night; Christ's last night on earth how  
employed. 237, 252

## O.

**O**bedience to Christ must be univer-  
sal, 91. Evidential of our in-  
terest in him. 183  
Oblation of Christ, the fountain of  
our best mercies, 136, 137. The  
matter of Christ's Oblation, his  
own Soul and Body, 128, 129. The  
preciousness of that Oblation. 129  
Obligations to holiness from God the  
Father, 546. From Christ, 550.  
From the Spirit, 551. From our  
selves, 553. From our Enemies,  
557  
Offices, what offices Christ was sealed  
to. 56, 57  
Old men in an unconverted state ob-  
jects of great pity. 396  
Opposition to Christ knowingly how  
dreadful. 359  
Ordinances of Christ, their great effi-  
cacy, and whence it arises, 63.  
No power to operate on the heart in  
themselves, 106. Not to be de-  
spised. 515  
Overplus of merit in Christ's satisfac-  
tion, whence it is. 161, &c.

## P.

**P**ain; there may be much pain, but  
no curse in a Believer's death, 310  
Pains of Christ how great on the Cross,  
414. In three respects greater than  
what the Damned feel in Hell. 417  
Pardon, God no loser in pardoning the  
greatest of sinners. 159  
Parents prayers for their Children,  
how beneficial. 235  
Patience of Christ, almighty patience,  
344. Excellent properties of Pati-  
ence, 345. The grounds and rea-  
sons of Christ's Patience, 346, &c.  
Eight excellent helps to Patience,  
349, &c.  
Pattern, Christ's desertion the pattern  
of ours, in six respects. 407  
Patterns of holiness, who are so. 571  
Perfection twofold, Subjective, and  
effective, both found in Christ. 427  
Persecution followed Christ from the  
Cradle to the Cross, 212. The  
greatest piety exempts not from it,  
218  
Person of Christ extraordinary. 70  
Pilate who, and what he was. 281  
Policy of Satan in chusing instruments.  
274  
Poverty of Christ how great. 214  
Prayer, a proper means to encrease  
knowledg. 98, 99  
Prayers of Saints presented by Christ,  
142. Christ's last prayer what it was  
for the matter of it, 252—255.  
What for quality, 256. A singular  
relief against troubles, to pray. 258  
Predication of the properties of each na-  
ture in concreto, proper. 47, 48

Preferment



## The TABLE.

- Preferment spiritual by Union with Christ.** 18  
**Priesthood of Christ implies six things,** 117, 118. *The necessity of it evinced upon a double ground,* 119, 120. *He appears before God for us.* 152  
**Prejudices against Religion for its professors sake how unjust.** 273  
**Price, what Christ's death being so called implies.** 151  
**Properties of each Nature distinct, notwithstanding the hypostatical union in Christ.** 46  
**Prophet, Christ is so,** 90. *The internal and principal part of his prophetic Office opened.* 104, &c.  
**Prosperity; the ready way to attain it,** 196. *Five things to be studied in it.* 198  
**Proverb of Sparta,** 372. *Jewish one,* 214. *One used in Gallen's time.* 322  
**Providence, its general influx on all creatures, and their motion,** 187, &c. *Christ rules the providential Kingdom by seven acts,* 188, &c. *Its over-ruling wicked Counsel.* 189, 190, 320  
**Purchase. Christ's Blood purchased a rich Inheritance for the Saints.** 165, &c.
- R.**
- R** **Econciliation with God, its nature, medium, continuation, properties and terms,** opened, 476. *Why effected by Christ's death.* 477  
**Redemption of Souls costly,** 158. *The finishing of it by Christ necessary on a threefold account.* 427  
**Rejecting knowledg dangerous.** 10  
**Rejecting Christ most fatal.** 85
- S.**
- S** **Religion Christian incomparably sweet and satisfying to the Conscience,** 122. *What cause men have to bless God for it.* 123  
**Remembrance of Christ what it is, opened at large,** 240. *What it includes, ibid. Its usefulness.* 242  
**Rest; no expectation of resting, till we have done working, and sinning,** 529. *Four things break a Saint's rest on earth.* 530  
**Resurrection of Christ the certainty of it,** 490. *The absurdities following the denial of it,* 491. *The manner of it opened in many particulars,* 492, &c. *It was the Resurrection of the Saints Head and Representative.* 494  
**Resurrection of Saints the effect of Christ's Resurrection three ways,** 495. *The agreement of our Resurrection with Christ's, opened in five particulars.* 496  
**Retracting what we have professed or done for Christ, condemned by Pilate's example.** 321, 322  
**Revelations of God's will by Jesus Christ various,** 94. *Gradual, ibid. Plain,* 95. *Powerful, ibid. Affectionate,* 96. *Pure, ibid. Perfect.* ibid.  
**Righteousness, how dangerous to join any thing of our own with Christ's in point of Justification.** 160
- S.**
- S** **Acrament a special pledg of Christ's care and love.** 243, &c.  
**Sacrament-seasons, heart-melting seasons** 246

## The TABLE.

- Sacramental Bread and Wine, whence their excellency, 238
- Saints, their security for salvation, from whence it is. 232
- Sanctification of Christ respects us. 70, 71. Our Sanctification the best evidence of our interest in a sanctified Jesus. 75
- Satisfaction to God necessary to our reconciliation, 119. God stood upon full satisfaction, *ibid.* No meer man can satisfy God, 120. Christ's death made full satisfaction for sin, 151. What divine satisfaction is, 152. Five things imported in the satisfaction of Christ, 152, &c. Errors about the satisfaction of Christ refuted, 155. Divers objections answered about it, 156, 157. All thoughts of satisfying God by our selves to be abandoned. 160
- Sealing of Christ, what it imports, 57, 58. How God the father sealed him, 59, 60. Why Christ must be sealed before he would act as Mediator, 60, 61. How many ways the Spirit seals us, 65. His sealing us an evidence of Christ's being sealed for us. *ibid.*
- Security of Believers argued from Christ's Mediation. 87
- Self-denial of Christ for us, 17. For Christ how reasonable. 19
- Sentence given against Christ what it was, opened in six particulars, 283. In what manner Christ received his Sentence. 284
- Services accidentally done for Christ unacceptable. 321
- Signs in the Sacrament of the Supper are of three sorts. 241, 243
- Sin, an infinite evil in it; and how that appears, 158. The horrid nature of Sin opened. 419
- Sitting at God's right hand, what it imports, opened in seven particulars, 522, &c. The Saints sitting with Christ, what an advancement to them, 526. Christ to be eyed in prayer as sitting at God's right hand, 528. Christ did not sit, till he had finished his work, nor must we. 529
- Society we may have with such here, whom we shall have no Society with in Heaven. 275
- Sorrow, what it is, 291. Distinguished into habitual, actual, natural, supernatural. *ibid.*
- Souls, how glorious they will be, 391. Their sympathy with their bodies, and their bodies with them. 419
- Spirit, weighty considerations to keep Saints from grieving the Spirit, 516
- Stoop, how low a stoop Christ made to recover us. 201, &c.
- Substance of Christ's Mediatory Kingdom, and the manner of administration distinguished. 145
- Substitution of Christ in our room as our Sacrifice necessary, 119, 132. The excellency and eternal efficacy of this Sacrifice opened. 127, &c.
- Success of Christ's interest in the world unquestionable. 324
- Surety, Christ is so, and what his being so imports. 79, 80
- Sufferings of Christ how great, 414, &c. Their Relation to us, 152. They may affect natural hearts, for three Reasons. 292
- Sufferings for Christ how glorious, 472, 529. Different from those for sin in the World to come. 472.

Sympathy

# The TABLE.

Sympathy of Christ with all that were  
burdened with sin, or sorrow. 216

V.

T.

**T**Ears, what they are, 291. A  
double fountain of tears opened.  
ibid.

Temptations of Christ, fierce, vari-  
ous, and tedious, 215. The great  
relief in temptation, 220. Suta-  
ble temptations greatly hazard our  
ruine. 272

Thief on the Cross, his wonderful con-  
version, 393. His Example in-  
courage none to delay Conversion.

Thirst, proper and figurative, 412.  
A great Affliction, 413. Christ's at-  
tributed to a double cause. 414, &c.

Thirst in Hell, what it is, 420, 421.  
Saints shall never thirst in Heaven.

Throne, how the Saints are Confessors  
with Christ upon his throne. 371

Time, the preciousness of it, and whence  
it results. 387

Title affixed to the Cross of Christ,  
what it was, opened in six proper-  
ties of it, 317. The providence of  
God in the draught of Christ's Title  
remarkable in five things. 319

Trial of Christ for his life, how mana-  
ged, 277, &c. No man knows his  
own spiritual strength till it be put to  
the trial. 357

Trust. The Father and Son mutually  
trust each other, 28. All our con-  
cerns to be trusted in the hands of  
Christ. 197

Trust in man how vain and foolish.  
275

**V**icegerency of Christ's sufferings.

152  
Understanding what it is, and how  
opened, 103. The proper office of Christ,  
105. Four things implied in opening  
the Understanding, 105, &c. Opening  
the Understanding effected instru-  
mentally by the Word and Spirit. 108  
The Union personal is extraordinary,  
45. How conserved when Christ was  
in the grave, 47. How needful it  
is that Christ have union with our  
persons as well as natures. 52

Unprincipled Professors will become  
Apostates. 271

Unbelievers, where death will land  
them. 391

Upbraid, how those that perish under  
the Gospel will be upbraided by Jews,  
Pagans and Devils. 207, 208

Uses that God will make of the Saints  
example in the day of Judgment,  
571. Four Uses he makes of it in  
this world. 565, &c.

W.

**W**Weak ones encouraged from  
Christ's Prophetical office. 98

Weak Christians assisted may out-act  
the strongest. 461

Weanedness from the world how effect-  
ed. 170

Will and Testament of Christ what,  
482. What it contains for Believers. ib.

Wisdom of God, what a monument it  
bath raised to it self in our Redemp-  
tion. 51

Witnesses suborned against Christ,  
F f f f 2 and

## The TABLE.

- and that by a Court of Judicature. 278
- Work, The work Christ finished a most difficult work, 428. A precious work, *ibid.* How Christ finished this work, opened in four particulars, 429. Christ's work in us will be finished, and how that can be evidenced, 433. How necessary is a working life for God, 434. Christians must finish their work as Christ did his, 437. Three rousing Considerations to such whose work is not finished when they die, as Christ's was. *ibid.*
- World, what a potent Conqueror. 273
- Wrath of God, how dreadful, 288, 293. Christ's Soul felt the wrath of God, the aggravated wrath of God, 416, 417. How Christ delivered the Elect from it. 470
- Y.
- YOUNG ones exhorted to begin with God betimes, 396. Six Arguments to persuade to Religion in Youth. *ib.* 397
- Z.
- ZALEUCUS his famous example of Justice mixt with Mercy. 159

## ERRATA.

P. 311. lin. ult. after of it, add, *There is a fellowship in Sufferings between Christ and his Saints.* P. 467. Text, read *Isa.* 57. 11.

A TABLE of the *Scriptures* which are largely or occasionally opened or vindicated in this *Treatise*.

<i>Ge</i>		30. 4. 5.	350	<i>Canticles.</i>	
	Pag.	32. 9.	280		
<b>G</b> EN. 18. 19.	549	<i>Psalms.</i>		Cant. 3. 6.	147
48. 15.	225			6. 5.	481
<i>Leviticus.</i>		Pfal. 19. 7.	98	<i>Isaiab.</i>	
		22. 1.	404		
Lev. 1. 4.	123	22. 2.	408	Isai. 11. 6.	359
16. 12, 13, 14.	138	31. 5.	444	30. 20, 21.	363
16. 21.	68	32. 1.	134	41. 17.	413
<i>Duteronomy.</i>		39. 11.	418	42. 5, 6, 7.	25
		40. 7, 8.	56	49. 2, 3, 4, 5.	22
Dent. 8. 16.	432	47. 5.	509	50. 5.	26, 429
21. 23.	304	51. 6.	554	50. 10.	410
34. 10.	90	68. 17.	511	50. ult.	160
<i>Chronicles.</i>		78. 25.	243	53. 3.	14
		110. 3.	175	53. 11.	467, 550
2 Chron. 36. 12.	63	103. 11.	134	53. 12.	20, 21
		119. 56.	547	62. 6.	234
<i>1 Samuel.</i>		<i>Proverbs.</i>		63. 7, 8.	549
				64. 6.	120
1 Sam. 2. 25.	85	Prov. 4. 18.	109	<i>Jeremiah.</i>	
24. 16.	364	23. 22.	377		
<i>Job.</i>		28. 24.	375	Jer. 8. 1.	464
		29. 25.	357	18. 11.	349
		<i>Ecclesiastes.</i>		<i>Lamentation.</i>	
Job 9. 33.	80				
14. 14.	498	Ecclef. 3. 16.	286	Lam. 4. 21.	253
22. 21.	478	3. 21.	387	<i>Daniel.</i>	
		7. 9.	346		



# The Table of Scriptures.

<i>Daniel.</i>		13. 33.	277	3. 22.	89
		16. 24.	421	4. 12.	83
		22. 22.	427	4. 28.	268
Dan. 2. 17.	99	22. 41.	249	10. 42.	531
7. 13, 14.	510	22. 66.	277	19. 9.	108
11. 33, 34.	565	23. 23.	275	<i>Romans.</i>	
<i>Hosea.</i>		23. 27.	288	Rom. 1. 4.	493
		23. 34.	355	1. 21.	6
		23. 38.	315	2. 15.	386
Hof. 2. 6.	565	23. 43.	382	3. 25, 26.	155
3. 3.	72	23. 46.	438	5. 8, 9, 10.	37
11. 4.	180	24. 45.	102	5. 10.	475
13. 5, 6.	148	<i>John.</i>		5. 15, 17.	163
<i>Micah.</i>		Joh. 1. 14.	41, 205	6. 5.	503
		1. 29.	133	8. 3.	46, 203
Mic. 6. 6.	51	5. 31.	61	8. 4.	432
<i>Zechariah.</i>		5. 43.	62	8. 10, 11.	496
		6. 27.	54	8. 28.	193
Zech. 11. 15.	101	6. 29.	434	8. 32.	34, 38
12. 10. 136, 296		8. 36.	181	8. 34.	336
<i>Matthew.</i>		8. 42.	56	9. 13.	32
		8. 58.	130	12. 1.	72
		9. 4.	58	<i>1 Corinthians.</i>	
Mat. 2. 13.	213	10. 30.	15	1 Cor. 2. 2.	1
5. 16.	75	12. 27.	257	2. 14.	92
6. 12.	361	13. 14.	206	2. 14, 15.	106
8. 4.	436	14. 3.	389	4. 11.	219
11. 27.	6, 106	16. 8.	108	6. 2.	571
13. 3, 4.	95	16. 10.	431	8. 5.	83
22. 31.	464	16. 32.	331	11. 29.	74
26. 40.	256	17. 11.	223	11. 30.	178
27. 46.	397	17. 19.	66	12. 28.	97
27. 52.	493	19. 27.	370	12. 31.	274
28. 2, 3.	492	19. 30.	425	15. 17.	491
28. 6.	489	19. 40, 41.	452	15. 20.	494
<i>Luke.</i>		20. 17.	505	15. 43, 44.	497
		<i>Acts.</i>		<i>2 Corin-</i>	
Luk. 1. 35.	45	Acts 2. 23.	34, 301		
4. 12—34.	215	2. 24.	303		
10. 17, 18.	101				

# The Table of Scriptures.

<i>2 Corinthians.</i>		1. 17.	188	10. 20.	87
		1. 18.	494	11. 40.	130
		3. 10.	3	12. 24.	142
<i>2 Cor. 3. 12.</i>		3. 15.	180	13. 8.	103
4. 3, 4.	109	<i>1 Theſſalonians.</i>			
5. 5.	445				
5. 6, 8.	389				
5. 18, 19.	475	1 Theſ. 1. 10.	469	<i>James;</i>	
5. 21.	151	4. 16.	535	Jam. 1. 4.	345
10. 5.	173	<i>2 Theſſalonians.</i>		4. 5.	367
<i>Galatians.</i>				<i>1 Peter.</i>	
Gal. 3. 13.	149	2 Theſ. 3. 5.	170		
4. 4.	155, 161	<i>1 Timothy.</i>		1 Pet. 1. 19.	129
4. 29.	218			2. 22, 23.	369
5. 3.	212	1 Tim. 2. 5.	77	3. 13.	359
5. 16.	179	3. 16.	43	<i>1 John.</i>	
5. 25.	545	5. 4.	375		
<i>Ephesians.</i>		6. 9. .	273		
		6. 17.	39	1 Joh. 1. 7.	134
Eph. 1. 13.	65	<i>2 Timothy.</i>		1. 9.	159
1. 22.	186			2. 1, 2.	146
3. 10.	5	2 Tim. 1. 9.	27	3. 2.	168
5. 2.	131	2. 19.	336, 554	4. 10.	33
5. 8.	553	<i>Hebrews.</i>		<i>Jude.</i>	
6. 1.	373				
<i>Philippians.</i>		Heb. 1. 1.	95		
		1. 3.	519	Jude ver. 6.	334, 535
Phil. 1. 6.	433	1. 14.	191	<i>Revelations.</i>	
1. 29.	323	2. 9.	51		
2. 8.	153, 199	2. 16.	42, 50	Rev. 1. 13.	131
2. 9.	486	2. 17.	46	2. 10.	189
2. 12.	172	7. 25.	138	3. 10.	448
3. 11.	504	7. 26.	68	5. 6.	142
3. 21.	53, 504	7. 27.	70	22. 2.	8
3. 3.	4	9. 24.	87		
<i>Colossians.</i>		9. 14.	128		
		9. 24.	141		
Col. 1. 14.	313	10. 11.	522		
		10. 14.	126		

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